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acular languages, no instructions for pronouncing the words in vernacular dress are necessary.

In quoting Arabic and Persian words in the Nāgrī character, the which are sometimes used to indicate an original *z*, &c., are omitted, he reason that the words are given as they are pronounced in Bihār, that all the dots in the world will not make a Bihāri pronounce a *z* her than *j*, or a *sād* as other than *s*.

In order to understand the meaning of the words which the r has used to express locality, it is necessary to explain that, under ame Tirhut, he has included the whole tract which lies between iver Gandak on the west and the river Kosi on the east, and is bounded on the north by the Nepāl frontier and on the south e Ganges. He, therefore, indicates under this term not only the ts of Muzaffarpur and Darbhanga, but also North Bhagalpur North Munger (Monghyr). This was rendered necessary by the ge of these latter tracts being practically the same as that of anga. By North-West Tirhut he means the Sitāmarhi and Sadr isions of Muzaffarpur; by North-West Tirhut, the subdivision of ur; by North-East Tirhut, the Sadr and Madhubani subdivisions arbhanga and the Supaul subdivision of North Bhagalpur; by South-East Tirhut, the Tajpur subdivision of Darbhanga, Munger, and the Madaipūra subdivision of North Bhagalpur. orth Bihār he means all Bihār north of the Ganges, and by Bihār all Bihār south of it. When he speaks of the east or the he north-east or the north-west, he means, of course, the east, west, east, and north-west respectively of Bihār.

ne more word of warning regarding these localities. When the says that a word is used in a certain place, he does not mean dication that it is not used anywhere else. He means simply e word has been noted by him in such and such a place, and not ere. That it may be used elsewhere is very possible, and otes on this or kindred topics addressed to the writer, care of cretary to the Bengal Government, Revenue and General ments,* will be gladly welcomed.

egarding the illustrations, they are all (with one or two small ons) lithographed or cut on wood from photographs taken by

* The writer would also suggest, as an excellent field for the discussion of ous points noted in this book, a magazine called *Punjāb Notes and Queries*, y Captain Temple, Cantonment Magistrate, Amritsar. Although pub- n and taking its title from the Panjāb, this useful little work deals with le of Northern India.

Page.	Line.	Section.	For	Read
78	15	.....	बकान्सर	बकान्सा.
85	.....	404	जल्हूरा	जल्हूरा.
87	17	.....	सुरसन्ना	सुरन्सा.
,,	29	.....	गरीब	गरीब.
95	1	.....	तमाकुवाला	तमाकुवाला.
,,	2	.....	तमाकुलन्वाला	तमाकुलन्वाला.
,,	Last ...	.....	*dornsa*	*dorassa.*
96	18	.....	*nariyal*	*nariyāl.*
97	Last ...	.....	उलन्ट	उलन्टी.
102	.....	510	धौकन्नी	धौंकन्नी.
103	.....	516	सेंहूना	सेंहुना.
105	.....	538	चकर सान *chakar sān* ...	चकरन्सान *chakarsān.*
108	.....	558	*thatherar*	*thathera.*
109	.....	567	चुँटा, चुँटी	चूँटा, चूँटी.
110	.....	570	नरि	नरी.
111	.....	572	निचन्त	निचिन्त.
,,	.....	,,	*kumhaïn*	*kumhaïin.*
,,	.....	575	प्रिँढ़री	प्रिँढ़ुरी.
112	.....	584	अरथा	अथन्रा.
113	14	.....	सुईं	सुईं.
114	.....	586	कागन्जो	कागन्जी.
117	1	.....	कोलन्सूप *kolsūp* ...	कोलन्सप *kolsup.*
128	.....	660	विरन्हरा *birhara* ...	विरहन्रा *birahra.*
134	.....	713	अढ़ैया	अढ़ैया.
141	.....	715	कवण्डल	कँवण्डल.
145	.....	732	जमा *jama*	जामा *jāma.*
152	.....	759	घुँघुर, घुँघन्रू	घुघुर, घुँघन्रू.
153	7	.....	डतरन्ना	लतरन्ना.
154	.....	766	*sari*	*sāri.*

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Page.	Line.	Section.	For	Read.
4	3 from bottom.	.....	बिरलि	बिरली.
5	.....,	771	किंकिनि, घुघुरु, घुँघुरु ...	किंकिनी, घुघुरू, घुँघुरू.
7	2 from bottom.	.....	डण्ड	डण्ड.
159	.....	784*a*	*Add*—'A homestead is also called डाँड़ा *dīñra* or डाँड़ो *dīñro* in South Bhagalpur.'	
161	.....	786	*After* '*goriatta*,' *add*—'or in South Bhagalpur गोरण्टी *goranti*.'	
164	12	.....	*For* 'तरि' *read* 'तरी.'	
,,	.....	794	*Add*—'Soil mixed with coarse gravel is also कँकरोटिया *kankrotiya*, and hard rocky soil पथरौटी *pathrauti* in South Bhagalpur.'	
165	.....	797	*Before* 'खिलन्कट,' *insert* 'कुराव *kurāo*;' and *before* 'and पौह,' *add*—'कनिल *kanil* in South Bhagalpur.'	
166	1	.....	*After* '*chānch*,' *add*—'or पह परन्ती *pah parti*.'	
,,	.....	801	*After* '*melani*,' *add*—'or छिट्टा *chitta*,' and also *add*—'Irrigation from wells is कुँड़िया चास *kunriya chās* in South Bhagalpur.'	
168	.....	808	*For* 'होवन्ती *hewti*' *read* 'हँवन्ती *heñwti*.'	
,,	.....	812	*For* 'धन कियारी *dhan kiyāri*' *read* 'धनकियारो *dhankiyāri*.'	
,,	.....	814	*After* 'बीटो *bīto*,' *add*—'or बेरो *bero*.'	
169	.....	,,	*After* '*laugāchhi*,' *add*—'or नौगाछी *naugāchhi*.'	
,,	.....	815	*Add*,—'Land producing brushwood is झाँटी *jhānti* in South Bhagalpur.'	
171	.....	818	*After* '*phāran*,' *add*—'and in South Bhagalpur हर समौध *har samaudh*.'	
173	.....	827	*After* '*dahina*,' *add*—'and in South Bhagalpur, उखड़ हाल *ukhar hāl*.'	
...	.....	828	*For* '*bhaunrīya*' *read* '*bhaunriya*,' and *add*—'in South Bhagalpur मण्डो जोत *mando jot* or चौमण्डो *chaumandi*.' *For* 'ऊनाडेढ़ो' *read* 'ऊना डेढ़ो,' and *after* 'other names current are,' *add*—'लमन्ती *lamti* in South Bhagalpur.'	

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Page.	Line.	Section.	
174	.....	830	*For* 'हँगाएब' *read* 'हेंगाएब.'
„	Last ...	.....	*For* 'ढरन्की वाला' *read* 'ढरन्की वाला.'
176	.....	837	*For* 'सँझि ले' *read* 'सँझिले,' and *for* 'हँझिया' *read* 'सँझिया.'
177	2	.....	*After* '*somāta*,' *add*—'or हर समौध *har samaudh*.'
„	.....	842	*Add*—'A ploughman who works for advances is साओंख *saonkh* in South Bhagalpur.'
179	.....	848	*Add*—'Manure is also called हूरा *hūra* in South Bhagalpur.'
180	.....	850	*Add*—'Heavily-manured land is also said to be पटाएल *patāël* north of the Ganges.'
182	.....	856	*Add*—'Barren seeds are called कुब्बी *kubbi* in South Bhagalpur.'
183	3	.....	*For* 'बावर' *read* 'बावग.'
„	.....	859	*After* '*barua*,' *add*—'and in South Bhagalpur कुब्बी *kubbi*.'
184	.....	862	*After* '*benga*,' *add*—'and in South Bhagalpur बिचरा *bichra* or बिहन्तर *bihantar*.
			For 'बीहन्नाइ' *read* 'बिहन्नाइ.'
„	.....	864	*Add*—'The bamboo on which the seedlings are carried is called धरङ्गी *dharangi* in South Bhagalpur.'
185	.....	866	*Add*—'Hoeing is called केलौनी *kelauni* or कमौनी *kamauni* in South Bhagalpur.'
„	.....	867	*After* '*kelauni*,' *add*—'or कमौनी *kamauni*.'
186	.....	871	*For* 'चकेन्लेदा' *read* 'चकन्लेदार.'
187	.....	873	*Add*—'Cane-cutting is पतौर पारब *pataur pārab* in South Bhagalpur.'
„	.....	875	*After* '*agra*,' *add*—'or अलगा *alga*.'
188	1	.....	*For* '*jhārjharāël*' *read* '*jharjharāël*.'
192	.....	887	*Add*—'Treading grain is दमाही *damāhi* in South Bhagalpur.'

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Page.	Line.	Section.	
192	.....	888	*Add*—'The first treading out of the grain is also called खूआ *khūa* or खोआ *khoa*, and the second treading तरझार *tarjhār* in South Bhagalpur.'
[illegible]	3 from bottom.	.....	*For* 'दोगन्हा *dogha*' *read* 'दोगहा *dogaha*.'
193	.....	891	*After* 'खूआ *khūa*,' *add*—'or खोआ *khoa* or पौर *paur*.'
194	.....	894	*Add*—'Loose straw that has been threshed is मीड़ा *mīra* in South Bhagalpur.' *After* '*newāri*,' *add*—'or in South Bhagalpur गभौरी *gabhauri*.'
,,	.....	895	*Add*—'घोरान *ghoran* is also used in South Bhagalpur.'
195	.....	896	*After* '*thathero*,' *add*—'When applied to *janera* (*holcus sorghum*).'
196	.....	902	*After* '*kurtāli*,' *add*—'when between tenant and subtenant.'
198	.....	911	*For* 'खूद काश्त *khūd kāsht*' *read* 'खुदकाश्त *khudkāsht*.'
201	.....	915	*Add*—'A man irrigating is in South Bhagalpur लरवाहा *larwāha*.'
203	.....	918	*After* '*dhurka*,' *add*—'or उपटा *upta*.'
204	.....	922	*Add*—'The spring is in South Bhagalpur also भूर *bhūr* or सोआ *soa*.'
208	.....	939	*Add*—The 'wooden framework is called जलाला *jalāla* in South Bhagalpur.'
214	5	.....	*For* 'सुआल' *read* 'सुआ.'
,,	.....	958	*For* 'ढूंढ़ा' *read* 'ढूँढ़ा.'
224	14	.....	*For* 'खोँरँचा' *read* 'खोरचा.'
226	8 from bottom.	.....	*For* 'भल' *read* 'भेल.'
228	4	.....	*For* 'रहरेटा' *read* 'रहरेटा.'
,,	6	.....	*For* 'ढेंढ़ी' *read* 'ढेँढ़ी.'
230	.....	1001	*For* 'पटाएल' *read* 'पटाअल.'
247	10	.....	*For* '1464' *read* '1458.'

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Page.	Line.	Section.	
248	.....	1050	*For* 'भीट *bhīt*' *read* 'भीठ *bhīth*.'
253	5 from bottom.	.....	*For* 'गलन्हण्टा' *read* 'गेलन्हण्टा.'
273	.....	.....	In last column, *for* 'असन्नी' *read* 'असन्नी.'
274	10 from bottom.	.....	*For* 'अवात' *read* 'आवत.'
280	16 from bottom.	.....	*For* 'बरसे' *read* 'बरसे.'
"	4 from bottom.	.....	*For* 'आमवास' *read* 'अमावस.'
281	3	.....	*For* 'neede' *read* 'need.'
290	.....	1110	*For* 'डैर' *read* 'डेर.'
292	.....	1117	*For* 'रन्ककट' *read* 'करन्कट.'
299	.....	1147	*For* 'उदङ्गर' *read* 'उदङ्गर.'
300	.....	1151	*After* '*kās charāï*,' *add*—'काह चराइ *kāh charāï*.'
310	13	.....	*For* 'मड़आटी' *read* 'मडुआटी.'
"	15	.....	*For* 'यसैन' *read* 'सैयन.'
"	17	.....	*For* 'चोरा' *read* 'चारो.'
316	10 from bottom.	.....	*For* 'टकही *takahi*' *read* 'टकन्ही *takhi*.'
318	12 from bottom.	.....	*For* 'केयाली *keyāli*' *read* 'केआली *keāli*.'
322	.....	1209*b*	*After* 'rent-free,' *add*—'or revenue-free.'
323	8 from bottom.	.....	*For* '1487' *read* '1482.'
330	2	.....	*For* 'money rents are always assessed,' *read* 'extra money rents are assessed.'
333	8 from bottom.	.....	*For* 'छाउनी' *read* 'छाउनि.'
337	7	.....	*For* 'लोइया' *read* 'लोइया.'
357	4 from bottom.	.....	*For* 'मेहरान्हू' *read* 'मेहन्रारू.'
359	.....	1285	*For* 'बरेखि' *read* 'बरेखी.'
360	.....	1288	*For* 'छका' *read* 'छँका.'

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Page.	Line.	Section.	
368	.....	1323	*Add at end of section*—'and in West Tirhut लठङ्गर *lathangar.*'
369	.....	1338	*Add at end of section*—'and in West Tirhut खिरखियौनी *khirkhiyauni.*'
372	.....	1349	*Add*—'The ceremony of cutting the nails is called in West Tirhut नौह छिल्ली *nauh chhilli.*'
389	4 from bottom.	.....	*For* 'दोनी *doni*' *read* 'दौंनी *donni.*'
391	3 from bottom.	.....	*For* '*nagra*' *read* '*nagar.*'
412	.....	1461	*For* 'धारनिक' *read* 'धारनिक.'

APPENDIX.

2	.....	No. 2	*For* 'खसन्रा' *read* 'खसन्रा.'
,,	.....	No. 2a.	*For* 'गफन्अन्जूद' *read* 'गञ्ज अफन्जूद.'
14	.....	14	*For* '*am*' *read* '*ām.*'
		15	*For* 'वट्टा' *read* 'बट्टा.'

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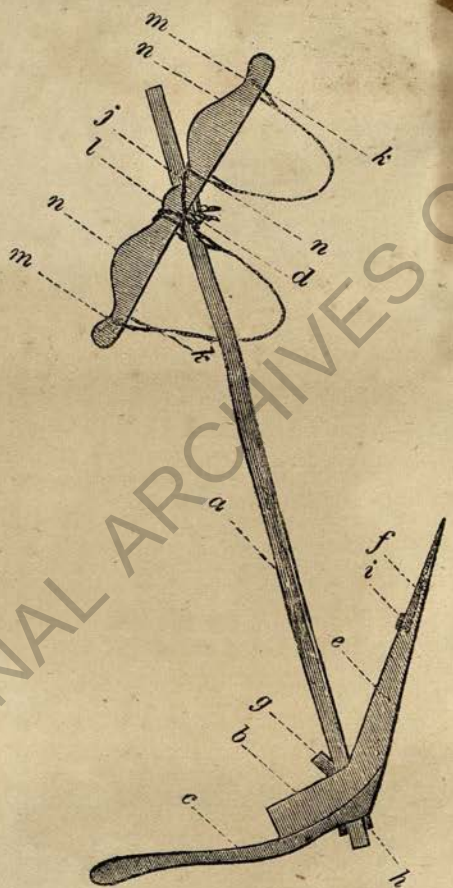

The Country Plough.

(NOTE.—The front portion of the body is given in section, so as to show the position of the share.)

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DIVISION I.

IMPLEMENTS AND APPLIANCES

USED IN

AGRICULTURE AND RURAL MANUFACTURES.

SUBDIVISION I.

IMPLEMENTS USED IN PREPARING LAND FOR CULTIVATION.

CHAPTER I.—THE PLOUGH.

1. The ordinary country plough is generally known as हर *har*. Sometimes the Hindi form of the word, हल *hal*, is used. In Gaya the word लाँगल *lāngal* is also used.

2. खिनौरी *khinauri* is used for an old or worn plough. In the South-East and in North-West Tirhut this is ठेंठी *thenthi*, and generally over North-East and South Tirhut ठेंठा *thentha*. In Shahabad it is खुटहरा *khutahra*. A new plough is नवन्ठा *nawtha* or नौठा *nautha* to the west, नवघर *nawghar* in Champāran, and लवन्ठा *lawtha* generally over North-East and South Tirhut.

3. In West Bihār and South Bhagalpur साँगठ *sānga*, and in South Munger साँगह *sāngah*, mean the plough and all its appurtenances, as in the sentence साँगठ (or हर साँगठ) लेने आव बहियार *sānga* (or *har sānga*) *lene āw bahiyār*,—bring the plough, &c., to the field.

4. The various parts of the common plough are as follows:—

5. *The beam* (*a*).—North of the Ganges this is हरिस *haris*, and so also in Shahabad. In East Tirhut it is also called हरसी *harīs*. In Patna, Gaya, and South Munger it is साँइ *sānrh*. In South Bhagalpur it is ईस *īs*. हरिस *haris* is, however, understood more or less everywhere.

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6. *The body* (*b*).—This is everywhere हर *har*.

7. *The handle or stilt* (*c*).—In Shahabad and north of the Ganges this is परिहथ *parihath*; in the eastern portion of the latter district it is also लागन *lāgan*. लगन्ना *laynā* is used in South Munger and Gaya, and नाँगन्नो *nāngno* in South Bhagalpur. In Western Shahabad परिहत *parihat* is used. The knob at the top of the body near the handle is in Patna चँदन्वा *chandwa*, in Gaya चाँदी *chāndi*, north of the Ganges and in Shahabad मूठ *mūth* (or in the south-west of the district चँदुली *chanduli*), and in the south-east मुठिया *muthiya*. In South Bhagalpur मकन्री *makri* is a piece used for mending it when broken. The first, second, and fourth names are only used if it is a separate piece of wood.

8. *The notches on the beam* (*d*), by which the share is raised or lowered.—In Sāran खेड़ा *kherha*, in Gaya खँड़ी *khenrhi*, and in Shahabad खेड़ी *kherhi*. In Patna they are खेहा *kheha*, in Champāran खाता *khāta*, and throughout Tirhut खाड़ी *khārhi*. In South-East Tirhut it is also खड़न्हा *kharha*, and in South-East Bihār खाँड़ा *khonrha* or काड़ *kārh*.

9. *The sole* (*e*), in which the share is fixed.—

In West Bihār it is टोर *tor* or टोरा *tōra*. In East Bihār it is नास *nās* or नासा *nāsa*.

North of the Ganges the thicker end of the sole is called माँथ *mānth* or माँथा *māntha*.

10. *The share* (*f*).—Everywhere फार *phār*. In North-East Tirhut also फारा *phāra* or फाला *phāla*, and in South-East Tirhut also लोहामा *lohāma*.

11. *The wedge fixing the beam to the body* (*g*).—North of the Ganges and in Shahabad and South Munger this is पाट *pāt*. Variants are पट्टा *patta* (Gaya), पाटा *pāta* (South Tirhut and Patna), and पाटो *pāto* (South Bhagalpur).

A second wedge is sometimes added, which is known as चैली *chaili* everywhere north of the Ganges and in Gaya and the south-west, and also as चेलखी *chelkhi* in South-East Tirhut. In East Tirhut it is also called चेरी *cheri*. Another name is पाचड़ *pāchar* (in North-East Tirhut and Shahabad), or पचन्ड़ी *pachri* everywhere south of the Ganges. In South Bhagalpur it is called उपर पाटो *upar pāto*.

12. *The peg* (*h*) passing through the shaft at the end, to prevent the body coming off.—This is बरान *barān* generally, or बरैन *barain*

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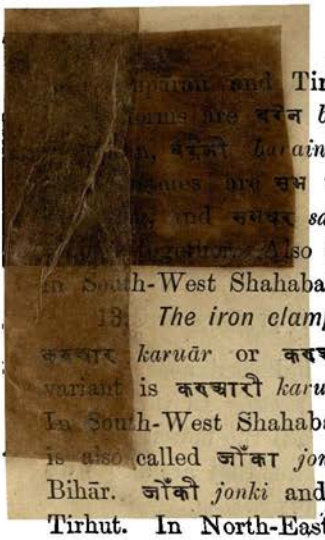

Tirhut; the latter is also used in South Munger. ... forms are बरेन *baren* in North-East Tirhut, बरन्हन *barhan* ..., बरैनी *baraini* in Patna, and बरन *baran* in Shahabad. ... names are सभ धरिया *sabh dhariya*, सत धरिया *sat dhariya*, ... and सभधर *sabhdhar* in Gaya, because it holds the whole ... Also तरैल *taraila* in South Bhagalpur, तरैली *taraili* in South-West Shahabad, and डमन्ना *humna* in Patna.*

13. *The iron clamp* (*i*) for preventing the share falling off.—करुआर *karuār* or करुआरा *karuāra* everywhere to the west. A variant is करुआरी *karuāri* (Patna, Champāran, and West Tirhut). In South-West Shahabad it is also called खुरा *khūra*. In Patna it is also called जोंका *jonka*, and the same name is current all over Bihār. जोंकी *jonki* and चोभी *chobhi* are also used in South-East Tirhut. In North-East Tirhut a wedge is also used for the same purpose, and is called गासी *gāsi*.

14. *The yoke*.—North of the Ganges always पालो *pālo*; so also in Patna, Gaya, and South Munger, with a variant पाल *pāla* in South Bhagalpur. In Shahabad and Gaya the word is generally जुआठ *juāth*, which is also sometimes used in Sāran and the east. Sometimes it is made up of two bars. The upper bar then is considered the yoke proper, and is hence usually called the जुआठ *juāth*. The lower bar is generally तरसैला *tarsaila*.

This double-bar arrangement is not commonly found in the plough yoke. It is more usually met with in the yoke for well irrigation (मोट *mot*); so also the two following pins. As a general rule पालो *pālo* or जुआठ *juāth* (according to locality) may be safely used for the single-bar plough yoke and for the double-bar irrigation yoke, and जूआ *jūa* for the single-bar cart-yoke. See § 938.

15. *The outer pins*, which join the two bars of the yoke, are सैला *saila* or समैल *samail* to the west and कनैल *kanail* to the east. They are also कनकिल्ली *kankilli* in South Bhagalpur.

16. *The inner pins* are समैल *samail* or (Patna and the south-east) समैला *samaila* and (Gaya) समैया *samaiya*.

17. *The leather thongs* (*j*), which attach the yoke to the beam of the plough.—These are from Patna to the east of the South Gangetic tract, and in Champāran, नारन *nāran*, with a variant खरनी *larni* in

* About डमन्ना *humna* there is a story of a Jolha (the proverbial fool of Bihār stories) who found a *humna* on the road and cried out in his foolishness पाओं हर के डमन्ना, खेतीकरब बनाय *pāon har ke humna, kheti karab banāy*,—I have found the rear peg of a plough, I'll turn a farmer at once.

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North-West and South-East Tirhut, and optionally लारन *lārin* in South-East Bihār. नाधा *nādha* and नरैली *naraili* are used in Shahabad and variants of the former word occur in खदन्हा *ladha* (South-East Tirhut), लैधा *laidha* or लाधा *lādha* (North-East Tirhut), and हर लदही *har ladhi* or हर नाधा *har nādha* over South Tirhut generally. हर नाधा is also used in Gaya. हर ना धा *har nādha* in Sāran is only used when they are of string. When they are of leather, in that district they are called दुधाली *dudli*. South Bhagalpur has डाँड़ा *donra* or लैधा *laidha*.

18. *The ropes* (*k*) which go round the bullocks' necks.—These are everywhere except in the extreme west जोती *jōti*. In the extreme west (Sāran, Champāran, and Western Shahabad) the masculine form, जोता *jōta*, is the usual one. In North-East Tirhut they are also समेल *samel* or समैल *samail*, and in South Bhagalpur फाँस *phānsa*.

19. *The projecting knob* (*l*) in the middle of the upper part of the yoke.—Round this the thongs which fasten the yoke to the beam are fixed. This is everywhere महादेवा *mahādewa*. Variants are महादेवो *mahādeo* (Patna and Gaya) and महन्दवा *mahdawa* (South Munger). In South Bhagalpur it is मँझवार *manjhwāra*.

20. *The notches* (*m*) near each end of the yoke.—To these the ropes which go round the bullocks' necks are fixed. These are खाँड़ी *khānri* in Patna, with variants खाड़ी *khārhi* in South-East Tirhut and खेड़ी *kherhi* to the west. South-West Shahabad has खड्डी *khaddhi*. In Gaya the word used is कनौसी *kanausi*, and in South Bhagalpur खात *khāta*, while सिमल *simal* or नकन्टी *nakti* are optional names in South-East Tirhut.

21. *The leaf of the yoke* (*n*).—This is पत्ता *patta*, पल्ला *palla*, or (in South Munger) पलाई *palāi* and (in Sāran) पाता *pāta*.

22. *The trough* in which the share lies when fixed in the body is खोल *khol*, or in South Bhagalpur खोली *kholi*.

23. *The bamboo whip* with which the bullocks are driven is पैना *paina*, and its *lash* is छिटि *chhiti* in North-East Tirhut. Other names will be found in § 98 and ff.

24. *A drill plough.*—This is generally टार *tār*, with variants in South-East Tirhut टाँड़ी *tānri* and टोर *tor* in South Munger. The share is टरन्छुई *tarsūi*. खिला *khilla* is the nail which fastens the share to the body. The bamboo pipe is in West Bihār बाँसा *bānsa*, also sometimes बन्सा *bansa* in Shahabad. In East Bihār this is generally चोंगा *chonga*, except in South Munger, where it is हर चाँड़ी *har chānri*.

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The cup at the top, into which the grain is poured, is in West Bihār माला *māla* or मलवा *malwa*. In East Bihār it is पैला *paila* (sometimes spelt पइला *païla* or पएला *paëla*) or माली *māli*. In South Munger it is also उखरी *ukhri*, and in Patna अकरी *akri*.

25. *The sharpening of a ploughshare* is called as follows in the various districts:—

Shahabad: धार पिटावल *dhār pitāwal*; or in the south west of the district धार फरगावल *dhār phargāwal*.

Patna: धार असरावेब *dhār asrāëb*.

Gaya: असार *asār*.

South Munger and South Bhagalpur: धार पजाव *dhār pajāw* or असार *asār*.

North of the Ganges generally: धार पिटावल *dhār pitāwal*.

Also, North-West Tirhut and Sāran: धार पिजावल *dhār pijāwal*.

North-East Tirhut: धार बनाएब *dhār banāëb*.

South-East Tirhut: फार करा लाएब *phār karā lāëb*.

26. When a man wishes to *plough deep* he harnesses the yoke higher up the beam in the notches (*d*). This is called in West Bihār औगार *augār*. In North-West Tirhut it is called लगार *lagār*, and in the rest of Tirhut तरख *tarakh*. In South-West Shahabad it is called अवाए *awāë*, in South Munger ठाढ़ा *thārha*, and in South Bhagalpur ठाढ़ *thārh*. Light ploughing is done in the converse way, and is known everywhere as सेव *sev*, or in North-East Tirhut सेब *seb*.

CHAPTER II.—MATTOCKS AND SPADES.

27. A large mattock is in West Bihār and Gaya फौरा *phaura*. Variants are फहोड़ा *phahora* (Patna and Gaya), फहोरा *phahora* (South Munger), फओरा *phaöra* (Patna and Gaya), and फहुरा *phahura* or फरुहा *pharuha* in Shahabad. In South-West Shahabad it is फरसा *pharsa*. In [illegible] it is कुदार *kudār*, and in South Bhagalpur and South Mungēr कोदार *kodār*. Another name current in Gaya is झाम *jhām* or झामा *jhāma*. In the same district आभी *ābhi* is a heavy kind of wooden spade tipped with iron for hard soils, and खुरनी *khurni* or खुदनी *khudni* is a kind of spade.

28. A mattock with a narrower blade is कुदारी *kudāri*, कोदारि *kodāri*, or कोदारी *kodārī*. South of the Ganges it is also कुदाली *kudāli*.

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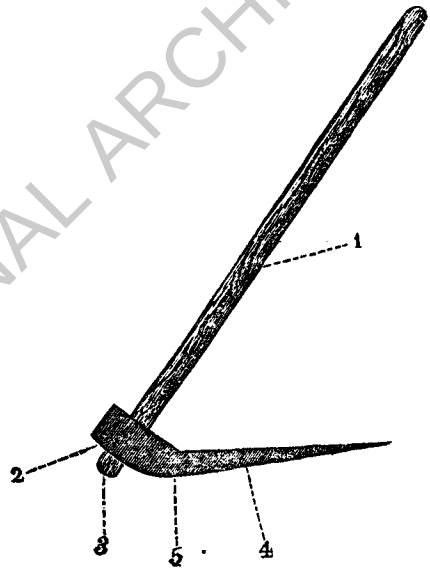
कुदाल *kudāl* and कुदार *kudār* are often used to signify also the smaller variety. In South Bhagalpur it is ठेंठी कोदार *thenthi kodār.*

29. The handle is बेंट *bent,* and the upper end of it, which projects beyond the socket, हूरा *hūra* or हूर *hūr*, or (in South-West Tirhut) मूठा *mūtha.* Other names for this end are एड़ा *era* or अड़ानी *ārāni*, and in South Bhagalpur पाटऽ *pāta.* The ring or socket in the blade, to which the handle is fixed, is पास *pās* or पासा *pāsa* (or in South Bhagalpur पासो *pāso*). In South-West Shahabad it is पँवाँरी *pamvānri*, and in South Munger (optionally) पसाटा *pasāta.* The curved part of the blade is in Sāran and Patna फरी *phari.* Elsewhere, north of the Ganges and in South Munger, फरकी *pharki.* In Patna and South Munger it is also called फल *phal*, in South- Bhagalpur फरो *pharo*, and in Gaya फारी *phāri.* In Shahabad it is धार *dhār*, and in the south-west of the district डम्फ *damph.* The place where the ring and the blade meet is कण्ठी *kanthi* in Patna and Gaya, नहीं *nahīn* in Shahabad, सन *san* or कण्ठ *kanth* in South Bhagalpur, and सुन *sun* in South Munger. In Sāran the part of the handle which is grasped is मूठ *mūth*, and the corners काना *kāna.* A new mattock is नवघर *navghar*, and a worn one ठेंठी *thenthi.*



1. *Bent* (handle).
2. *Pāsa* (socket).
3. *Hūra.*
4. *Phari* (blade).
5. *Kanthi* (neck).

The Mattock (Phaura or Kodār).

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CHAPTER III.—THE HARROW.

30. This is usually the *flat plank*, with (in the east) a grove along the underside. It is dragged along the ground to break the clods after ploughing, while a man stands on it to give weight. In West Bihār and in South-East Tirhut it is called हेंगा *henga*, and in East Bihār more usually चौंकी *chaunki* or चौकी *chauki*. In Patna it is also called सिल्वे *silwe*, पटवे *patwe*, or लगावरी *lagāwri*.

31. When drawn by one pair of oxen—one ox at each end—it is called हेंगी *hengi* in Champāran, दुगोड़ी *dugori* in Tirhut, एक हरा *ek hara* in South Bhagalpur, and दोबरन्दा *dobarda* elsewhere. When drawn by two pair of oxen—one pair at each end—it is called in North-East Tirhut चौगोड़ा *chaugora*, in the rest of Tirhut चरगोरी *chargori*, दो हरा *do hara* in South Bhagalpur, and elsewhere चौबरन्दा *chaubarda*.

32. The pegs to which the hauling ropes are fastened are generally खूँटी *khūnti*. In Shahabad they are also called सँड़ *sanrusa*, and in the south-west of the district गुल्ली *gulli*. In Gaya they are बाँख *baunkha*, in Patna and South Munger बख्खा *bahkha*, and in South Bhagalpur अँकोरा *ankora*.

33. The hauling ropes are, north of the Ganges generally, and in West Shahabad, बरन्ही *barhi*. North of the Ganges they are also हेंगही *hengahi*. In Shahabad chains used for the purpose are सींकर *sīnkar*, and in Patna and Gaya सीकर *sīkar* when used with four bullocks abreast. These words are also used in North Tirhut. In Patna they are also चौक नारन *chauk nāran* when of rope. In South-East Tirhut they are also called मरिखर *marikhar*, and in South Bhagalpur जगडोरी *jagdori*. In South Munger they are सीकर *sīkar* when made of chain, and मरिखर *marikhar* when made of rope, and मझौतर *majhautar* is the rope or leather strap joining the two yokes when four bullocks are used. So also in Patna and Gaya. The last word is मझोतर *majhotar* in East Tirhut. In East Tirhut, when made of leather they are called मैरन *mairan* or मेड़न *merhan*, and when made of rope बरन्हा *barha* or बरन्ही *barhi*. Sometimes long strips of bamboo are made to serve as hauling ropes. They are then called in South Munger कुडण्डी *kudandi*, in South Bhagalpur बसञ्जोती *bansjoti*, and elsewhere अरौंआ *araua*.

34. The channel in the lower part of the plank to break the clods is in South Bhagalpur घघरी *ghaghri* or घाइ *ghāi*, in South Munger खदहा *khadha*, and elsewhere खड्ढा *khaddha*. The channel is generally the

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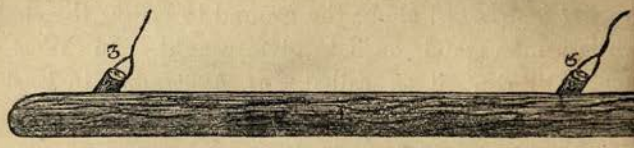
hollow of the stem of the talipot palm, the harrow being composed of the split half of a log of that tree.



1. *Henga* (harrow). 2. *Khūnti* (pegs). 3. *Barki* (ropes).

The Harrow (Henga or Chauki).

35. The *cylindrical roller* is rarely used in the field. It is called everywhere by a corruption of its English name, viz. रोल *rol*. The block itself is called पल्ला *palla* (Patna), कड़ी *kari* (Gaya), एकण्ठा *ektha* in Shahabad, and लकड़ी *lakri* in South-West Shahabad. Elsewhere it is simply चौंकी *chaunki* or चौकी *chauki*.

36. Sometimes the harrow is made of two parallel planks joined together. This is called हेंगा *henga* or चौकी *chauki*, &c., as above.

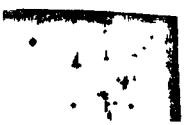
CHAPTER IV.—RAKES USED IN FIELD WORK.

37. Rakes are seldom used. Sometimes a bundle of thorns is dragged over a field to soften the surface when it has been baked hard by the sun after rain or irrigation. This has no special name. In parts of Tirhut the कण्टा *kanta* or खखोरन्नी *khakhorni* is a sort of rake or harrow worked by oxen to loosen the soil and extricate weeds from a crop of young rice. A पचफरिया *pachphariya* or (in Sāran) गेल्हन्नी *gelhni* is a kind of plough with five shares used in indigo factories.

CHAPTER V.—PICKAXES, PITCHFORKS, &c.

38. *A pickaxe.*—North of the Ganges this is गैंता *gainta*, south of the Ganges it is गैंता *gainta* or गैंती *gainti*. In South Bhagalpur it is गैंचा *gaincha*, and in South Munger गाता *gāta*.

39. The *dredger*, used in well-sinking, has various names. In Shahabad, Sāran, and South Tirhut it is चलना *chalna*, and in Champāran



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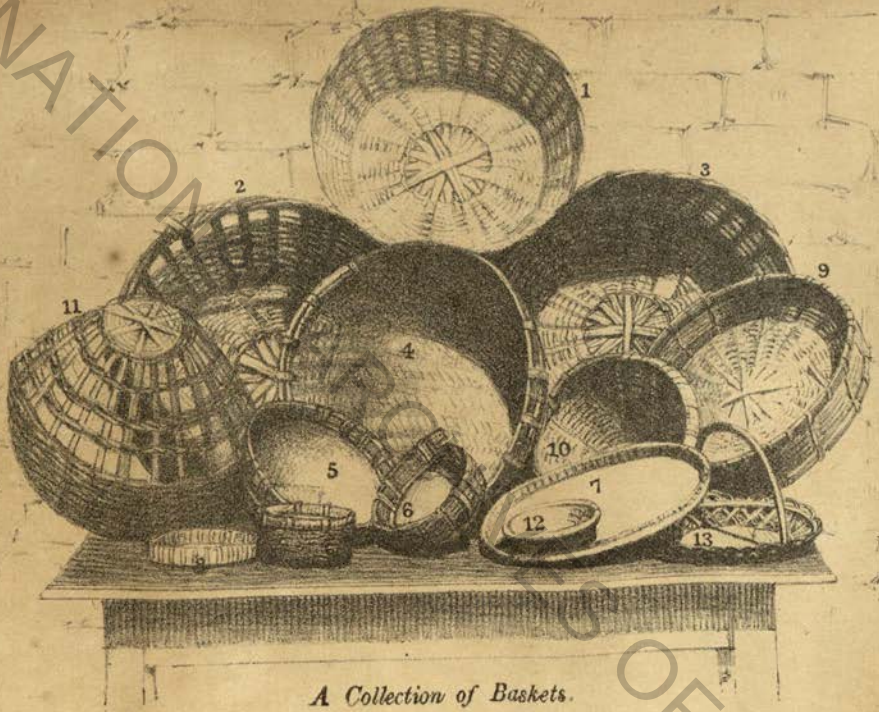

A Collection of Baskets.

1.	Chhainta.	made of	split bamboo.	8. Dagri,	made of split bamboo, edge sewn with tāl leaves.
2.	Ditto.	,,	ditto, woven up with tāl fibre.	9. Dāla	,, split bamboo.
3.	Oriya	,,	split bamboo.	10. Tokri	,, tāl slips and bamboo.
4.	Dāura	,,	ditto	11. Tāp	,, bamboo slips.
5.	Dauri	,,	ditto, strengthened with tāl leaves.	12. Sikahuti	,, munj grass.
6.	Two ditto	,,	split bamboo.	13. Phuldāli	,, flower-basket.
7.	Dagri	,,	ditto, edge sewn with rattan.		

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तुरन्छी *tarchhi*. In North-East Tirhut it is छीटी *chhīti*, कठुली *kathulī*, or [illegible] *kathiya*. छीटी *chhīti* is also used in South-East Tirhut, where also [illegible] कठन्वत *kathwat* and (also in Shahabad) तगाड़ी *tagāri*. Elsewhere south of the Ganges it is गैँता *gainta* or खन्ती *khanti*, and in South Munger छीटा *chhīta*.

40. The *pointed iron spear* for tapping the well-spring also has various names, viz. खुण्टा *khunta* north of the Ganges generally, गजाड़ा *gajāra* in Sāran, and गोभन्नी *gobhni* in South-West Tirhut. In Gaya it is खोभन्ना *khobhna*, and in Shahabad खोभन *khobhan*, but in the south-west of the latter district it is लरन्हा *larha*. In South Munger it is डेभन *debhan*, and in South Bhagalpur it is गजाड़ा *gajāra* or खन्ती *khanti*.

41. The *hooked stick* for pulling down fruit from trees is generally लग्गा *lagga* or लग्गी *laggi*. The hook of this is अँकुसी *ankusi* or (in South Bhagalpur) कानी *kāni*. The long pole with a small net at the end to catch the fruit as it falls is झोला *jhola*, खोँची *khonchi*, or (in Sāran) झोरा *jhora*. Another optional name in South Munger is जलन्खरी *jalkhari*.

The short stick thrown up into fruit-trees to bring down fruit is झटन्हा *jhatha*, and also (in Sāran) लगूसी *lagūsi*.

SUBDIVISION II.

IMPLEMENTS USED IN SOWING, WEEDING, AND IRRIGATION.

CHAPTER I.—BASKETS.

42. Baskets are generally woven of bamboo slips or twigs. Unless otherwise stated, this may be assumed of all the following.

43. Baskets used specially by the sower are called generally ओड़ा *ora*, ओड़ी *ori*, or ओड़िया *oriya* (sometimes made partly with the fibre of the leaves of the tāl palm); also we meet, to the west, छैँटी *chhainti*, and to the east छीटा *chhīta* (a large one), छीटी *chhītī* (a small one), or दौरी *dauri*. South of the Ganges they are also called in Patna बट्टा *battā*, (also in Shahabad) दौरा *daura*, or दौरी *dauri* (sometimes made of the culm of the [illegible] grass, *andropogon muricatum*), in Gaya (also in North-

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East Tirhut) पथिया *pathiya* (also used for feeding cattle), and in S
Munger खँचिया *khanchiya*. The only difference amongst all these is
in the case of the दौरा *daura* and दौरी *dauri* the bottom is wo
bamboo slips, like a mat.

44. There are likewise several other kinds of baskets, used i
criminately for this and other domestic and agricultural purp
Thus, small straw grain-baskets are चँगेली *changeli* or चँगेरी *changeri*,
sometimes डाली *dāli* or डलिया *daliya*, especially towards the
In Patna and South Munger they are called बटरी *batri*. An
very similar basket (but still smaller) is called very generally
maunni or मौनिया *mauniya*, also बट्टा *batta* in Patna, Gaya, and S
Munger, and फुलुकी *phuluki* in East Tirhut. A large open b
made of split twigs of bamboo generally woven up with the fibre of
the leaves of the tāl palm is called टोकड़ा *tokra*, ढाका *dhākā*, ढाकी
dhāki, ओड़ा *ora*, or छैंटा *chainta*. A smaller variety is called गाँजा *ganja*,
टोकड़ी *tokri*, ढकीया *dhakiya*. When the bottom is very finely woven,
so as even to hold water, it is called ओड़ैसा *oraisa*. The धामा *dhāma* is
an open basket made of rattan. The खैंचा *khaincha* or खाँचा *khāncha* is
a large coarse basket made of twigs of *cytisus cajan* (*rahar*) or tamarisk
(*jhāü*). South of the Ganges we also find डेली *deli*. A smaller
basket of the same kind is known as खाँची *khānchi* (also खाँझी *khānjhi*
in North-East Tirhut), खँचिया *khanchiya*, खचोली *khacholi*, पथुली *pathuli*
(Gaya), नोनीहारी *nonīhāri* (Patna), or (South Bhagalpur) दमन्हरिया
damhariya. The डगरा *dagra*, डगरी *dagrī*, also called south of the
Ganges दौरा *daura*, दौरी *dauri*, or (in South Bhagalpur) डाला *dāla*, is
a large shallow basket. These are all made of either bamboo twigs or
slips, except the दौरा *daura* or दौरी *dauri* (see above). In Shahabad
करुई *karuī* or डोकी *doki*, and north of the Ganges सिकउती *sikahuti*
or सिकौती *sikauti*, is a little basket made of the stalks of the *mūnj* grass.

45. A broken basket is छितन्नी *chhitni*, or in Gaya छतन्ना *chhatna*,
or in South Bhagalpur छितन्ना *chhitna*.* The झाँपी *jhampi* or झँपिया
jhampiya is a little basket with a lid. It is also called पौती *pauti* or
पौतिया *pautiya* (being then generally made of *mūnj* grass) and पेटारी
petari (made of bamboo or rattan). A larger kind is called झाँपा *jhāmpa*.
The lid of all these is called पेहानी *pehāni* or झाँप *jhāmp*. ठैचा *thaicha*
or चँगोर *changor*, or in Shahabad ठैंचा *thaincha* or ठींचा *thīncha*, is
a kind of large open basket. फुलडाली *phuldālī* is a flower-basket.

* A common curse amongst Gaya women is छितन्नी बढ़न्नी लागौ *chhitni barhni lāqau*,—may your wealth be swept away.

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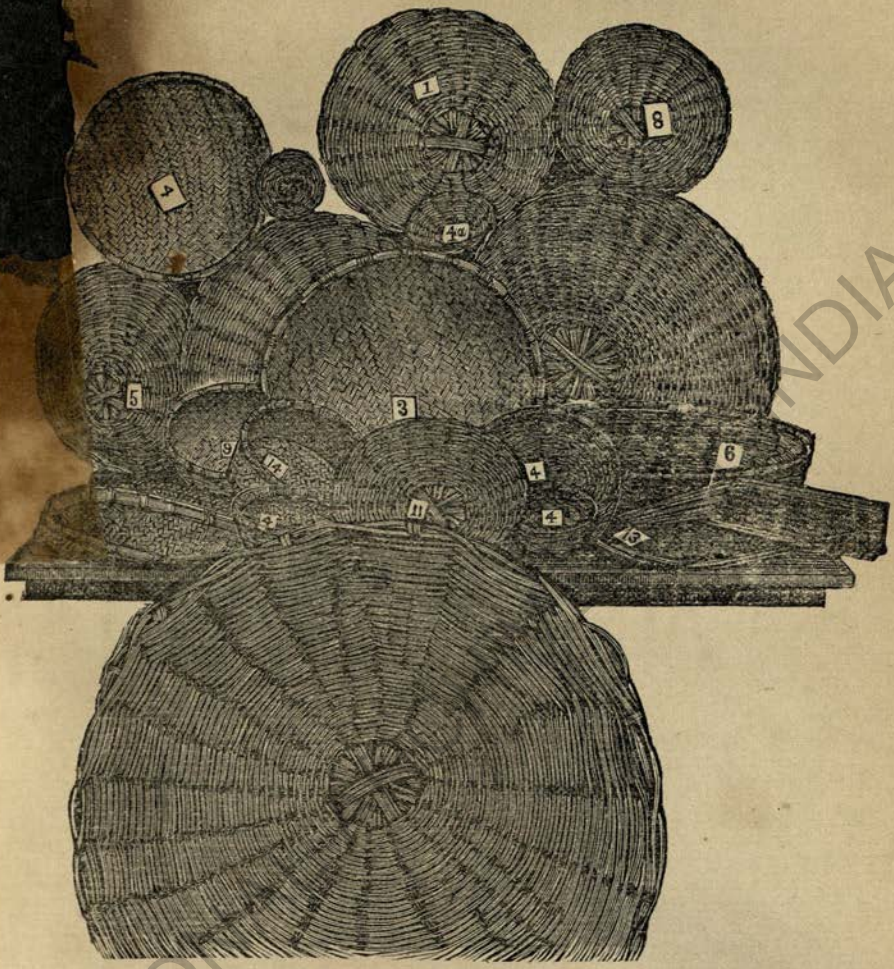

From a photograph.

A Collection of Baskets and of Other Articles of Basket-work.

1. Oriya.
2. Chhaintas of various sizes.
3. Daura.

4 & 4*a*. Dauris of various sizes.

5. Deli.
6. Khaincha.
7. Tāp.
8. Tokri.
9. Dagri.
10. Dagra.
11. Tarāju (scale-pan).
12. Kolsup. } (Winnowing sieves).
13. Sūp. }
14. Chalni (sifting sieves).

MATERIALS.

Nos. 1 and 8 are made of split bamboo twigs, woven up with the fibre of the leaves of the tāl palm.

4*a*, of the culm of the *sīk* grass (*andropogon muricatum*).

5 & 6, of tamarisk (jhāü).

7, of *rahar* (*cytisus cajan*).

11, of bamboo twigs.

13, of *sirki* (the upper joint of *saccharum procerum*).

The rest are of bamboo slips.

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[illegible] *sāji* is one with a handle. In North-East Tirhut मटोर *mator* or [illegible] basket used by betel-growers (बरई *baraī*).

[illegible]6. डेली *deli* is the basket employed by coolies when working on [illegible] In the North-Western Provinces the same word is used for a [illegible] in which wild fowl, fish, or young pigs are kept.

[illegible]7. A winnowing-basket or sieve is कोलन्सुप *kolsup*, or in [illegible]-West Tirhut डगन्रा *dagra*. A basket for sifting grains of [illegible]us sizes is सूप *sūp*. A scale-pan is तराजू *tarāju* or तरन्जूई *tarjūi*.

[illegible]8. There are several kinds of baskets used for catching fish, [illegible]टाप *tāp*, टापा *tāpa*, टापी *tāpi*; गाँज *gānj* or गाँजा *gānja*; सरैला *sarala* (Tirhut); अण्टा *anta* in East Tirhut; परन्वे *parwe* or आंरन्सी *ārsi* in Patna; अरन्सी *arsi*, पेरन्वा *perwa*, or सैरा *saira* in South Bhagalpur; and छोपा *chhopa* in Shahabad. The last is also worn over the head and down the back in the rainy season to keep the wearer dry, and is called in Sāran छोपी *chhopi*.

49. South of the Ganges भौँकी *bhaunkī* is a large basket with a narrow mouth. तरौना *tarauna* in Gaya is a basket made of tamarisk for carrying refuse, and in Patna बोगिया *bogiya* is a small basket for cowdung. In South-East Tirhut चाँग *chāng* is a large basket equal to four टोकन्डी *tokri* for carrying chaff. टँगौर *tangaur* is a similar kind, but made of *rahar*, and rougher.

50. In Sāran तरन्छा *tarchha* is a basket used in weeding poppies. टाप *tāp*, टापा *tāpa*, or टापी *tāpi*, or (in South-East Tirhut) खोँप *khomp*, and in Sāran झाँप *jhāmp*, is a basket under which chickens are kept. These are generally made of *rahar* (*cytisus cajan*).

51. बत्ती *batti* or बाती *bāti* are the twigs used for weaving baskets.

CHAPTER II.—BROOMS.

52. These are used for various agricultural and domestic purposes.

53. The ordinary sweeper's broom is झाड़ू *jhāru* and झांड़ुआ *jhārua* or झड़ुआ *jharua*. In South-West Shahabad it is also called सेथन *sethan*, and near Ara कूँचा *kūncha*. South of the Ganges, to the east, it is called बोढ़न *borhan* or बोढ़न्नी *borhni*.

54. The broom used by women in sweeping out the house and also by sweepers is बढ़न्नी *barhni*, or in North-East Tirhut also बाढ़न *bārhan* or बाढ़नि *bārhani*. According to Crooke it is so called because the family is supposed to prosper (*barhnā*). It is also called towards the west कूँची *kūnchi*.

55. The broom used for sweeping up the grain on the threshing-floor has various names. North of the Ganges, in Sāran, it is सिरन्हथ

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sirhath, and in North-West Tirhut सरहथ *sarhath*. In Ch... is खरहरा *kharhara*, and in the rest of Tirhut खर्रा *kharra*. S... Ganges it is, in Gaya and South Munger, कुच्चा *kuchcha*, in S... *kūncha*, and in the south-west of the district कुञ्ची *kunchi* or से... In South Bhagalpur it is झटई *jhatāī* or खरहरा *kharhara*.

56. The broom used by grain-parchers for turning the grain which is being parched is झारु *jhāru* in Patna and Gaya, बर्हनी *barhni* in the south and east generally, खरन्ना *larna* in North-East Tirhut, छिपनी *chhipni* in South-East Tirhut, चलौनी *chalauni* to the west of the North Gangetic tract, and in South-East Bihār भुंजनाठी *bhunjnāthi*.

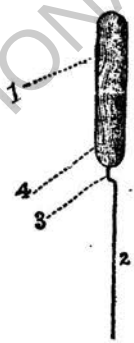
57. The long twig broom used for sweeping up leaves and rubbish is north of the Ganges, to the west, खरहरा *kharhara*, and to the east खर्रा *kharra*. South of the Ganges, in South Bhagalpur, it is खरहरो *kharharo*; but in Patna झाँटा *jhānta*, in Gaya झाड़ू *jhāru*, in Shahabad सिरहत *sirhat* or झाँखी *jhānkhi*, in the south-west of the same district झरना *jharna*, and in South Munger झाँटा *jhānta* or झटैनी *jhataini*.

58. To sweep is in Patna and Gaya बोहारब *bohārab* or बाड़ब *bārhab*; the former is also used in the south-east. To the west it is बहारल *bahāral*, and in Tirhut बाड़ब *bārhab*, झारब *jhārab*, or झारि झुरि देब *jhāri jhuri deb*.

CHAPTER III.—IMPLEMENTS USED IN WEEDING, &c.

59. The खुरपा *khurpa* is a sort of hoe used for loosening the earth round young plants or in weeding.

60. Of this the iron blade is खुरपा *khurpa*, or in North-East Tirhut पासङ्ग *pāsang*. The handle is बेंट *bent*. The iron ring-fastening in the blade is साम *sām* or सामी *sāmi*, and also in Shahabad चुरिया *churiya*, and in the south-west of the district मुंदनी *mundri*. The spike of the blade which goes into the handle is north of the Ganges नार *nār*, and south of it नार *nār* or डण्डी *danti* or (South-West Shahabad) डाँड़ी *dānri*. Towards the east we find, north of the Ganges, an optional variant लार *lār*, and in South Bhagalpur लारु *lāru*.



1. *Bent* (handle).
2. *Khurpa* or *khurpi* (blade).
3. *Nār* or *dānri* (spike).
4. *Sām* (ferule).

The Hoe (*Khurpa or Khurpi*).

61. A smaller instrument for scraping grass or weeding is called,

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when the blade is curved, खुरप्पी *khurpi*, and (south of the Ganges) when it is straight पसन्नी *pasni*. An optional name for the curved variety in Gaya is बँकुआ *bankua*.

CHAPTER IV.—IMPLEMENTS USED IN CONNECTION WITH IRRIGATION.

62. The beds formed in a field for irrigation are called कियारी *kiyāri*. In South Bhagalpur they are called केआरी *keāri*. In South Munger गँड़ारी *ganrāri* are smaller sized beds for the same purpose.

63. These are made with an implement with a handle and board fixed at the bottom, like a rake without teeth. This is worked by a single man, much as a rake is used. In the North-Western Provinces it is usually pulled with a rope, but not so usually in Bihār. It is called generally to the south of the Ganges फरुही *pharuhi*, and in East Tirhut फरुहा *pharuha*. North of the Ganges, to the west, it is called फहुरी *phahuri*. In South Bhagalpur it is called फड़ुआ *pharua*, and in South Munger फड़न्ही *pharhi*. In Gaya it is called पँड़न्नी *penrni*.

64. A wooden shovel used in distributing the water in a field is called हथा *hatha* or हत्था *hattha*. South of the Ganges it is also called आभा *ābha*, in South Bhagalpur छिट्टा *chhitta*, and in South Munger कठौआ *kathaua*.

65. Other appliances used in connection with irrigation from wells, tanks, or streams will be found in the chapter on irrigation.

SUBDIVISION III.

APPLIANCES USED IN FIELD WATCHING.

CHAPTER I.—THE SLING.

66. This is generally ढेलमास *dhelmās* or ढेलवाँस *dhelwāns*. In Patna, Gaya, and (optionally) Shahabad it is also called ढेंकवाँस *dhenkwāns*. Another name current in Shahabad is ढेकुआस *dhekuās*.

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In South-East Tirhut it is also called ढेलौरी *dhelauri*. [illegible] South Munger and South Bhagalpur it is डिँड़ोर *dinror*. गुरन्देल [illegible] to the east, गुलेती *guleti* is a pellet-bow.

CHAPTER II.—THE SCARECROW.

67. This is generally धूह *dhūh*, धूहा *dhūha*, or धुआ *dhua*. In Patna it is पुतन्ला *putla*, and in Gaya ढही *dhahi*.

68. A scarecrow pulled by a string and hung on a tree is north of the Ganges ढबन्ढबन्वा *dhabdhabwa*, ठकन्रा *thakra* to the west, ढकन्ढकिया *dhakdhakiya* in South-West Tirhut, अकासी *akāsi* in South-East Tirhut, and elsewhere तारक छजा *tārak chhaja* or धुआ *dhuā*. South of the Ganges it is in South-West Shahabad डमन्हौआ *damhaua*, elsewhere in the district डमन्को *damko*. In Patna it is डमन्कौला *damkaula*, and in Gaya ढलन्कौआ *dhalkaua*. In South Bhagalpur and South Munger it is हरन्का or हड़न्का *harka*.

69. Cultivators also usually put an old black earthen pot in a field to keep off the evil eye, which is called in Tirhut टोटन्का *totka*, or in North-East Tirhut तौला *taula*. South of the Ganges we find also टोटन्का *totka*, with variants टोटन्मा *totma* (Gaya) and टोटवाँ *totwān* (South Bhagalpur). In Shahabad it is called टोना *tona* or नजर गोजर *najar gojar*, and in South Munger नजर गुजर *najar gujar*. Another general name is करिखाइ हाँड़ी *karikhāi hānri* or करन्खाहि हँड़िया *karkhāhi hanriya*, from करिखा *karikha* or करन्खा *karkha*, 'soot.' Local variants of this last word are करन्खी *karkhi* (Shahabad), कारिख *kārikh* (Gaya), and करन्खो *karkho* (South Bhagalpur). Generally this pot is marked with lime (चूना *chūna*). Thus, a man of Ara would say हँड़िया मेँ करिखा लगा के चुन्ना के टीक दे के खेत मेँ धै आवल जाला *hanriya men karikha laga ke chunna ke tīk de ke khet men dhai āwal jālā*,—he has come back after setting up in the field the pot on which he has laid soot and marks of lime.

CHAPTER III.—THE WATCHMAN'S PLATFORM.

70. This is known as मचान *machán*, with an optional variant माँच *mánch* in the west.

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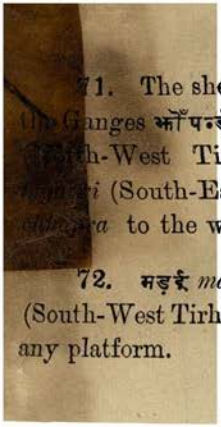

71. The shed over the platform has various names, viz. north of the Ganges झोंपड़ी *jhompri* and खोंपड़ी *khompri* generally, छपरी *chhapri* (South-West Tirhut), छाही *chhāhi* (North-East Tirhut), and खगौरी *khagauri* (South-East Tirhut). South of the Ganges we have छपरा *chhapra* to the west and मरका *maruka* and छपरी *chhapri* to the east.

72. मड़ई *maraī* and also (in East Tirhut) मर्रा *marra*, गोहिया *gohiya* (South-West Tirhut) and पलानी *palāni*, is a shed on the ground without any platform.

SUBDIVISION IV.

IMPLEMENTS USED IN HARVESTING.

CHAPTER I.—THE SICKLE OR REAPING-HOOK.

These are either toothed or with a sharp cutting edge.

73. (*a*) *With a sharp cutting edge.*—These are everywhere हँसुआ *hansua*. A kind with a heavier blade is called पघरिया *pagharia* or पघरुआ *pagharua*, or बधरा *badhra*, बधरी *badhri*, बधरिया *badhariya*, or बघारू *badhāru*. It is also called in East Tirhut सँगिया *sangiya*, in South Bhagalpur डाबठ *dābaṭh*, and in Gaya चिलोही *chilohi*.

(*b*) *With teeth.*—These are called दँतुला *dantula*, from दाँत *dānt*, 'a tooth.' They are also called कैंचिया *kainchiya*, of which कचिया *kachiya* is a variant in South-East Bihār.

74. हँसुली *hansuli* is a small sickle without teeth, principally used by girls for cutting spinach (साग *sāg*), and by toddy-sellers (पासी *pāsi*) for cutting palm-trees. The पहन्सुल *pahsul* is a fixed upright sickle, which is kept in position by the foot resting on the wooden base in which it is fixed, and is used for cutting spinach and other vegetables. In Patna and Gaya, कत्ता *katta* is an instrument used by Doms for cutting bamboos, and क्योंचा *kyoncha* is an instrument for barking wood.

75. The above names are also used for the curved part of the blade. The straight part of the blade is called नार *nār* or (to the east)

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लार *lār*. Other names are डाँड़ी *dānri* (South-West Shahabad), न[illegible] *nariya* (Gaya), and नाब *nāb* (Patna). The handle is बेंट *bent*.

The ordinary Sickle (hansua), and that of the Toddy-seller (hansuli).

CHAPTER II.—RAKES USED ON THE THRESHING-FLOOR.

76. This is अखैना *akhaina*. It is a kind of hooked stick used for pushing the sheaves under the bullocks' feet while the grain is being trodden out. This word is only used south of the Ganges. Local variants are खैना *khena* and अखैना *akhena* (Patna, Gaya, and South Munger), अखैन *akhain* in South-West Shahabad, and उखैनो *ukhaino* in South Bhagalpur. When it has five prongs, it is called पचञ्खा *pachkha* north of the Ganges, in South Munger, and in Shahabad, and पाँचा *pāncha* also in the last district. This is also called in South Munger पाँचख *pānchakh*.

CHAPTER III.—GRANARIES.

77. These are of four kinds—

1st.—A structure of straw or brushwood in the open air.—These are बखार *bakhār*, बखारी *bakhāri*, or कोठी *kothi*. Local names are बेंड़ी *berhi* north of the Ganges generally, ठेक *thek* in South Bhagalpur, and बदारी *badāri* (also in South Bhagalpur) or मुनञ्हर *munhar*

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South-East Tirhut. In Tirhut a गोली *goli* is a round कोठी *kothi*; ...ा *jabra* in Gaya is a small granary.

2nd.—*Underground pits for storing grain.*—These are everywhere ...ड़ *khād*, and also (south of the Ganges) खाता *khatta* or खाता *khāta*. ...cal names are चौर *chaur* in South-East Tirhut, माट *māt* in Gaya, ...ड खाध *khādh* or खधा *khadha* in South Bhagalpur.

3rd.—*Granaries inside the house.*—In Sāran डेहरी *dehri* is a small circular closet for holding grain, and is generally made of wattle and mud. The कोठी *kothi*, कोठिला *kothila*, or कोठिली *kothili* is everywhere generally made of sun-baked mud, and is larger.

4th.—*A space surrounded by mats for holding grain* is ठेक *thek*. A granary made of straw only is in South Bhagalpur खाँचरी *khonchri*, and in South Munger बाँध *bāndh*.

78. The *support* of the granary is गोड़ा *gora* generally. Local optional names are बेसन्ना *besna* (South-East Tirhut), बैसक *baisak* (East Tirhut and South Munger), खुरा *khūra* (Patna), and ओटा *ota* (Shahabad).

79. The *cover* of a कोठी *kothi* is everywhere except in South-East Bihār पेहान *pehān* or पेहन्ना *pehna*. In Sāran and Gaya it also means the plug or stopper (see § 81). Local names are झपन्ना *jhapna* (South Tirhut and South Munger), ढपन्ना *dhapna* (East Tirhut and South Bhagalpur), and चाक *chāk* (Patna, Gaya, and South Munger). The opening covered by it is मुँहखड़ *munhkhar* in Sāran. In the same district the cover of a बखारी *bakhāri* is खोंप *khomp*.

80. The *bottom* is called everywhere पेंद *pend*, पेंदा *penda*, पेंदी *pendi*, or पेनी *peni*. The South Bhagalpur form is, however, पेंदो *pendo*.

81. The *hole* through which the grain is removed is generally आन *ān* or आना *ānā*, local names being आइन *āēn* or मोहखा *mohkhā* in East Tirhut and Patna, and मुँह *munh* north of the Ganges. The plug for filling the hole is ढबकन *dabkan*, or in the south-east मूँदन *mūndan*. In Sāran and Gaya it is also पेहान *pehān* (see § 79), and in South Bhagalpur ठेपी *thepi*.

82. A heap of grain is ढेरी *dheri* or रास *rās*. In Gaya it is also सिली *silli*. In South Munger a smaller heap is called कुड्डी *kuddi*.

83. Various earthen vessels are used for holding grain. These are north of the Ganges generally कूँड़ा *kūnra*, माट *māt*, घैला *ghaila*, or हँड़िया *hanriya*. मटका *matuka*, छोंड़ *chhonrh*, चेरउ *cherui* are also used, but principally to the west. South of the Ganges we have चरुआ *charua*,

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खुम *khum*, खोरा *khora*, and मटन्की *matki* in Patna, Gaya, and South Munger (the last two also in Tirhut); छोंड़ *chhonr* in Shahabad, and कूँड़ी *kūnrī* in South Bhagalpur.

84. The covers of these are the same as those mentioned above; the local names are ढकना *dhakna* (Shahabad), झकना *jhakna* (East Tirhut and Gaya), and मुन्दन *mundan* (East Tirhut and South Bhagalpur).

85. An earthen cupboard similar in shape to the कोठिली *kothili*, but used for keeping cooking-pots and curd-dishes, &c., is called जबरा *jabra*.

SUBDIVISION V.

IMPLEMENTS AND APPLIANCES USED IN CONNECTION WITH CATTLE.

CHAPTER I.—THE FODDER-CUTTER AND TROUGH.

86. This is गँड़ास *ganrās*, गड़ाँस *garāns*, गँड़ासा *ganrāsa*, or गँड़ासी *ganrāsi*. Local variants are गँड़न्सी *ganrsi* in North-West Tirhut and गड़ाँसा *garānsa* in South Tirhut. The word गँड़ासी *ganrāsi* is the usual one. It has a short heavy handle. Other similar implements are दाव *dāw*, टँगाड़ी *tangāri* (Tirhut), and (in Patna, Gaya, and South Munger) काकुट *kākut* or काँकुट *kānkut*. The गँड़ास *ganrās* and गँड़ासा *ganrāsā* are properly heavy implements at the end of a long handle, four or five feet long. They are weapons rather than fodder-cutters.

87. The heavy *wooden part* immediately over the blade of the fodder-cutter is called जाली *jāli*, जलिया *jaliya*, or मुँगन्री *mungri*. Sometimes, especially to the east, it is simply called बँट *bent*.

88. The *blade* is गँड़ासी *ganrāsi*, &c., as above. The handle is north of the Ganges मूठ *mūth* or मूठी *mūthi*, and south of it बँट *bent*.

89. The *knob* at the end of the handle has various names, viz. एड़ा *era* north of the Ganges generally, हूर *hūr* in North-East Tirhut, ठेकवा *thekwa* in South-West Tirhut and in Shahabad, and आड़क *ārhak* in South-West Shahabad. Elsewhere no special name has been noted, unless we include मूठ *mūth* and मुठिया *muthiya* in South-East Bihār.

90. The *spiked part of the blade*, which goes into the handle, is खुरा *khura* or खुरी *khuri* to the west generally. Also, north of the Ganges, to the west, गोड़ा *gora*, and in North-East Tirhut चोभी *chobhi*.

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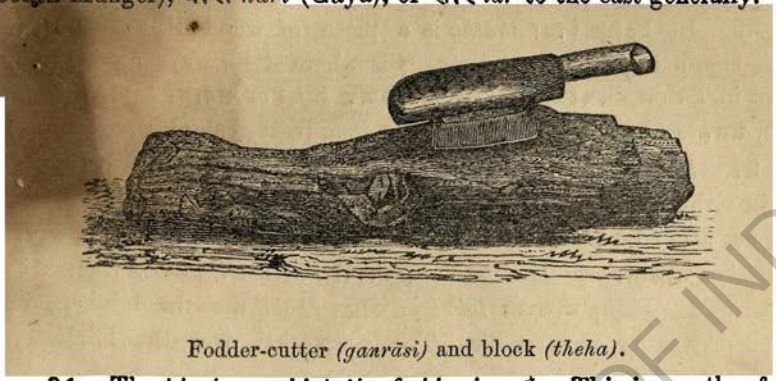
A very general name is नार *nār* (East Tirhut, Patna, Shahabad, and South Munger), नारी *nāri* (Gaya), or लार *lār* to the east generally.



Fodder-cutter *(ganrāsi)* and block *(theha)*.

91. The *block on which the fodder is cut*.—This is north of the Ganges and in Shahabad ठेहा *theha*. Another name is परिकठ *parikath* (Shahabad and North-East Tirhut), or परिअठ *pariath* (South-East Tirhut and Gaya), परकट्ठो *parkattho* or परैठ *paraitha* (South Bhagalpur), and परहटा *parhata* (South Munger). Other local names are कुटकटना *kutkatna* (Shahabad) and निसुहा *nisuha* (South-West Shahabad).

92. The *feeding-trough*—When made of earthenware this is नाद *nād* or नाँद *nānd* generally, a local variant being लाद *lād* or लाएद *lāëd* towards the east.

93. In Champāran and North-East Tirhut पथिया *pathiya* is a basket used for the same purpose; elsewhere it is ओड़ैसा *oraisa*. In the same tract a wooden trough for feeding cattle is called नाव *nāw*, a general name for the same being कठन्ना *kathra*. In Shahabad चरन *charan* or चरन्नी *charni*, in Gaya गौरी *gauri*, and in South Munger गोंड़ी *gonri*, mean a long feeding-trough of sun-dried mud.

CHAPTER II.—THE MUZZLE AND BLINKERS.

94. The *net cattle-muzzle*, which is put on them when treading corn and at other times, is जाब *jāb*; local variants being जाबा *jāba* (Gaya) and जाबी *jābi* (East Tirhut, Patna, and South Bhagalpur). North of the Ganges (to the west) जाबी *jābi* means a smaller muzzle, put on calves to prevent them eating earth. Instead of जाब *jāb*, जाली *jāli* is used in South Munger. मोहरी *mohri* in Shahabad is a rope attached to the head-rope of an animal to prevent it opening its mouth too wide.

95. The *conical wooden frame* put on a calf to prevent it sucking its mother is डील *dīl*, with for local variants डीला *dīla* (Shahabad

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and the east) and डीलो *dīlo* in South Bhagalpur. In South Bhagalpur another name is कँटेलो *kantelo*.

96. In Patna दाठा *dhātha* is a piece of wood tied round a bullock's mouth to prevent it eating. Elsewhere strings are used, and are called in Tirhut बेरुआ *berua* (west), कजई *kajaī* or लगामी *lagāmi* (north-east), टेमा *tema*, (north-east), and जूना *jūna* (east generally).

97. *Blinkers* for cattle are in Sāran and Champāran अनन्पट *ankhpat* and in Tirhut and the south-east खोलन्सा *kholsa*. To the east generally they are also खोल *khol* or खोला *khola*. In Shahabad they are छोपन्नी *chhopni* or नोकन्ता *nokta*, in Patna अँधियारी *andhiyāri*, and in Gaya अँधेली *andheli*. In Patna टोकन्नी *tokni* or खोला *khola* are the blinkers used in oil-presses or sugar-mills. The cloth tied over the blinkers is अँखन्मुँदन्नी *ankhmundni*.

CHAPTER III.—THE WHIP AND GOAD.

98. The *whip* used in driving *bullocks* is पेना *pena* or पैना *paina*. The latter is sometimes spelt पएना *paëna*.

99. Its *lash* is generally चाभुक *chābhuk*, with a variant चभुकी *chabhuki* in the north-west. In North-East Tirhut it is छिटि *chhiti*. साँटा *sānta* is found in South Bhagalpur, and local variants of this are साटा *sātā* in Sāran and South Tirhut and सटन्का *satkā* in Shahabad. छरन्की *chharki* is used in Patna and Gaya, and झिट्टी *jhitti* in South Munger.

100. The *thong* at the end of the lash is झब्बू *jhabbū* in North-West Bihār, गिरह (the *knot*) in North-East Bihār, फुन्ना *phunna* in Gaya, फिक *phik* or फुदन्ना *phudna* in South Bhagalpur, and फुँदन्ना *phundna* in Shahabad.

101. The *spike* at the end of the stick is अरई *araī*, of which अरौआ *arauā* is a local variation in Patna and South Munger and आर *ār* or अरुआ *arua* in South Bhagalpur.

102. An *elephant-goad* is अङ्कुस *ankus* or आँकुस *ānkus*. A *spear* for driving elephants is भाला *bhālā*, बरन्छा *barchhā*, बरन्छी *barchhi*, or (in Shahabad and East Tirhut) बल्लम *ballam*. Another name is गजन्बाक *gajbāk* or (Patna and Gaya) गजन्बाग *gajbāg*. The *wooden club* studded with iron spikes, with which an elephant is beaten over the tail, is simply मुगन्दर *mugdar*. The अकुरी *akuri* is a *wooden goad* for young elephants, and when made of bamboo it is called (in South-West Tirhut) कनार *kanār*.

103. डाँग *dāng* (East Tirhut and Patna), डेँग *deng* (Gaya), and सोँटा *sontā*, are short *sticks* which may be used for driving cattle.

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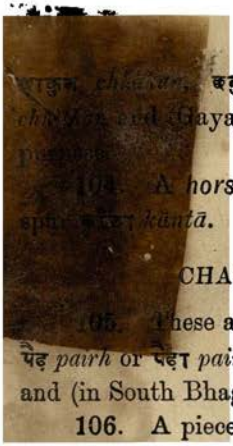

छकुनी *chhakuni*, or (South-West Shahabad) छिटःकन *chhiṭ:kan* (Gaya) पिठौर *pitaur*, are twig whips used for the same

104. A *horse-whip* is कोरा or कोड़ा *korā* or चाबक *chābuk*, and a spur is काँटा *kāṇṭā*.

CHAPTER IV.—HOBBLES FOR CATTLE.

105. These are छान *chhān* or छाँद *chhānd*.* Other local words are पैढ़ *pairh* or पैढ़ा *pairhā* or (in East Tirhut) पैकर *paikar* or पैंकर *painkar* and (in South Bhagalpur) गोड़ानी *gorāni*.

106. A piece of wood tied to the neck of a vicious or runaway animal is ठेकर *thekar* or (to the west) ठकर *thakar*. In South-West Tirhut it is ठोकर *thokar*, and in North-West Tirhut ठोकरा *thokra*. In Patna it is ठेकरा *thekrā*, and in South Munger ठेकुर *thekur*. North of the Ganges we often find मुँगरा *mungra* or मुँगरी *mungri*, and other local names are डगरन *dagran* (Gaya) and गरहर *garhar* or गड़हड़ो *garharo* in South Bhagalpur.

107. A cattle chain is सिकर *sikkar*, सीकर *sīkar*, सिकरा *sikra* or सिकरी *sikrī*. Sometimes these are spelt with a dotted *ṛ*: thus सिक्कड़ *sikkaṛ*, &c.

CHAPTER V.—ROPES.

108. *A. Those used for cattle.*—The rope for tethering cattle is everywhere पगहा *pagha*, and also in South Bhagalpur जोर *jor* or गेंठा *gentha*. In Sāran and Gaya it is also तगही *taghi*. The knots or loops by which they are tied are जोर *jor* or ठेका *theka*.

109. In Gaya and the south-east सेली *seli* is a hair string tied from the neck to the feet of a calf when milking a cow. In Gaya it is also called सेल *sel*.

110. A tethering-rope, by which cattle are tied to a peg, is छान *chhān* generally, or (locally) गूड़ा *gūrha* (North-West Tirhut, Gaya, and Shahabad), गोड़ाँव *gorānw* (South-West Shahabad), गोड़ार *gorār* (Patna and Gaya), गोड़ावन *gorāwan* (Gaya and South Munger), डेढ़ौराजोर *derhaurājor* (Gaya and North-West Tirhut), मलौ *malau* (South-East Tirhut), जोर *jor* (Champāran and North-East Tirhut), and जोरो *joro* or गोड़ानी *gorāni* (South Bhagalpur). Most of these

* As in the proverb गदहा गेलाह सरग, छान लगले गेलैन्हि *gadha gelāh sarag, chhān lagle gelainhi*,—the donkey went to heaven and took his hobble with him; *i.e.*, vices follow one to a future life.

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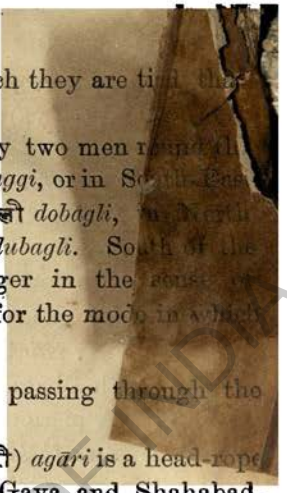

refer rather to the kind of knot or loop with which they are tied than to the rope itself.

111. A double tether for wild cattle, held by two men round the animal's neck, is north of the Ganges दोबग्गी *dobaggi*, or in South-East Tirhut दोगहा *dogahā*, in North-East Tirhut दोबगन्ही *dobagli*, in North Bhagalpur दोबागी *dobāgi*, and in Sāran दुबगन्ही *dubagli*. South of the Ganges छरकी *chharki* is used in Gaya and Munger in the sense of this method of attaching ropes. It is also used for the mode in which a log is attached to an animal's neck.

112. नाथ *nāth* is a head-rope for cattle, passing through the animal's nose.

113. अगाड़ (or अगार) *agār* or अगाड़ी (or अगारी) *agāri* is a head-rope for horses, a local name being गलखोर *galkhor* in Gaya and Shahabad. पिछाड़ी (or पिछारी) *pichhāri* is the heel-rope, which is also called (north of the Ganges) पछाड़ *pachhār*. बागडोर *bāgdor* or बगडोर *bagdor* is a rope for tying horses. ताँत *tānt* or मोजम्मा *mojamma* is the thin leather rope tied round the horse's hocks. The halter tied round a horse's neck is गरौनधन *garaundhan* or गरदाँव *gardānw*, or (in Shahabad) गर औनधा *gar aundha*, and (in North-East Tirhut) गरदम *gardam*.

114. To the west and north पैकर *paikar*, पैंकर *painkar*, or पैंकरा *painkra* is a heel-chain for a camel, while to the south-east it is used for elephants. It is also used by travelling merchants for cattle. नकैल *nakail*, नकेल *nakel*, or in Sāran नकलोल *naklol*, is the nose-rope of a camel.

115. *B. Ordinary ropes.*—An ordinary rope is रस्सी *rassi*, रसरी *rasri*, डोर *dor*, डोरी *dori*, or जँवर *jemwar*. जोर *jor* is also used, and (in Tirhut, Patna, and Gaya) जौरी *jauri*.* रस्सा *rassa* is a cable. A ship's cable is लहासी *lahāsi*, or in Sāran लहास *lahās*; and a tow-rope, गून *gūn* or (in Gaya and the south-west) गोन *gon*. गैंता *gainta* in Gaya is a rope for carrying beams. A coil of rope in the same district and in Champāran is घुरचीला *ghurchīla*. For the ropes used by a पासी *pāsi* or toddy-seller, see § 375. The string used in drawing water from a well with a brass vessel (लोटा *lota*, &c.) is called डोरी *dori*; while the general name with other vessels is उबहन *ubhan*, उबहनी *ubahni*, or (in South Bhagalpur) उबहैन *ubhain*, and in North-East Tirhut उघेन *ughen*. The knot round the neck of the vessel is north of the Ganges and in Shahabad अरवन *arwan*, and in Patna, South Munger, and South-East

* As in the proverb जौरी जरि गेल, ऐंठन ठामे *jauri jari gel, ainthan thāme*,—the rope may be burnt, but the strands remain (even though reduced to ashes); *i.e.*, a rich man come down in the world retains his pride.

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Tirhut रौना *rauna*. Other local names are फनन्की *phanki* (North-East Tirhut), फँदनी *phandni* (Gaya), फाँस *phāns* (East Tirhut and South Bhagalpur), and फँसरगाली *phansargāli* in Gaya and South Munger. A small piece of rope attached to the vessel and then tied on to the regular well-rope is generally पनछोर *panchhor*. The local name is छोरी *chhori* (Champāran and South-East Tirhut). Its knot is मुनधी *mundhi* in Tirhut and the north-west, and मुदी *muddhi* in Shahabad. A thick well-rope is रस्सा *rassa* or बरन्हा *barha*.

116. The rope which is used in working the irrigation lever (लाठा *lāṭha*, &c.) is बरन्हा *barha*, with an optional variant बरह *barah* in South Munger. Other names are हथबरन्ही *hathbarhi*, and in Champāran and North-East Tirhut उबहनि *ubahani*. The short rope joining it and the bucket by a slip-knot is पनछोर *panchhor* or छोरी *chhori* everywhere, with the following local names:—छोर *chhor* (South-West Shahabad), जोता *jota* (Sāran, Patna, and Gaya and the south-east), जोती *joti* (Shahabad and South Munger), नाधा *nādha* (optionally in Gaya), नधान *nadhān* (optionally in Sāran), and बगन्हा *bagha* (South Bhagalpur).

117. The strings used in working the irrigation swing baskets (चाँड़ *chānr*, &c.) are known as डोर or डोरी *dori*. In Sāran they are जोती *joti*.

118. The ropes used for dragging a harrow are north of the Ganges generally हेंगही *hengahi* or बरन्ही *barhi*, &c., as described in § 33.

119. To the west मोजर *mojar* or मोजरी *mojri* is a rope put round the roots of young trees to hold up the earth as they are being transplanted, other names (in South-West Tirhut) being गेरुआ *gerua* or (also in Champāran) बन्हना *banhna*. In West Shahabad and Gaya it is गुही *gurhi*, and in South Bhagalpur जड़बँधना *jarbandhna*.

120. The generic term for a grass rope is जुन्ना *junna* or जूना *jūna*, and in Patna and Gaya also जौरी *jauri*, and in Champāran पतन्हर *pathar*. It is used for tying up bundles and for cleaning vessels. Another name in Tirhut is सरपत *sarpat*. गतान *gatān*, or in Shahabad गात *gāt*, is a straw rope for tying up bundles. Ropes for tying up bundles of sugar-cane are जोती *joti*, उखबँधना *ukhbandhna*, गतौरा *gataura* (South-West Shahabad), and पँगार *pangār* (North-East Tirhut) or पगन्ड़ा *pagra* (made of sugar-cane leaves in South Bhagalpur). गुरन्ही *gurhi* in Shahabad and north of the Ganges, to the east generally कचन्रा *kachra*, and in East Tirhut ओदार *odār*, is a loosely-twisted hemp rope (but गुरन्ही *gurhi* may be either straw or hemp) for tying up bundles of crops.

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121. A rope made of the stems of the *cytisus cajan* (*rahar*) or similar plants for tying up bundles is called बँती *benti* in Patna, Gaya and South Munger, and बँतन्ड़ी *bentri* in South Bhagalpur. In Gaya it is also called बँधेरी *bandheri*. जुनेरी *juneri* (Gaya) is a similar rope made of *kus* grass. Ropes made of thatching-grass are called north of the Ganges झलास *jhalās* or झलन्सी *jhalsi*. Bundles of *nunj* grass twisted up for cleaning vessels are लूँड़ा *lūnra* or नूँड़ा *nūnra*. A thick hemp rope is बरन्हा *barha*, बरन्ही *barhi*, or (in Gaya and South Munger) बरना *barta* or बरन्ती *barti*.

122. For most of the above the word जूना *junā* or (when the rope is made of straw) गतान *gatān* may be used, or a periphrasis may be used, *e.g.* कुसक रसरी *kusak rasri* for जुनेरी *juneri*.

123. सूत *sūt*, सूता *sūta*, or तागा *tāga*, is ordinary thread for sewing and weaving. सुतरी *sutrī* or (rarely and only in the extreme west) सुतली *sutli* is twine. This in South Bhagalpur is called सुथरी *suthri*. Twisted string is south of the Ganges तर्रा *tharra*. North of the Ganges and in South Munger बाँटल रस्सी *bāntal rassi*, ऐंठल रस्सी *ainthal rassi*, or (to the west) बरल रस्सी *baral rassi*, is used.

124. To the west चोप *chop* is string made of the bark of the *butea frondosa* (परास *parās*) or of the palm-tree. In Gaya it is called चोंप *chomp*.

CHAPTER VI.—PADS FOR CATTLE.

125. These are known generally as गद्दी *gaddi* or पलान *palān*. In Patna, Gaya, and Shahabad बखरा *bakhra* is a leather sheet which goes over this. A खरहिया *kharahiya*, or in Sāran खरैया *kharaiya*, is a pad stuffed with खर *khar*, and under it is placed the कन्हेली *kanheli*. पेटार *petār* is in South-West Shahabad a belt for tying them, and पछोली *pachholi* a rope fastened to the animal's tail for the same purpose.

126. The pad for an ass is लेवा *lewa*, local names being पिठिया *pithiya* (Tirhut) and सुरक्का *surka* (also in East Tirhut) or तरच्छी *tarchhi* (Shahabad). In North-East Tirhut and Gaya छलौनी *chhalauni* is the cover of the pad. That of a bullock is (besides गद्दी *gaddi* and पलान *palān*) north of the Ganges and in South Munger कन्हेली *kanheli*, and south of it, to the west, छलाबखरा *chhallābakhra*, and to the east छला *chhalla*.

127. An elephant's pad is गद्दी *gaddī*, and in Shahabad also गद्दा *gadda*. Underneath is placed a softer one called गदेला *gadela*.

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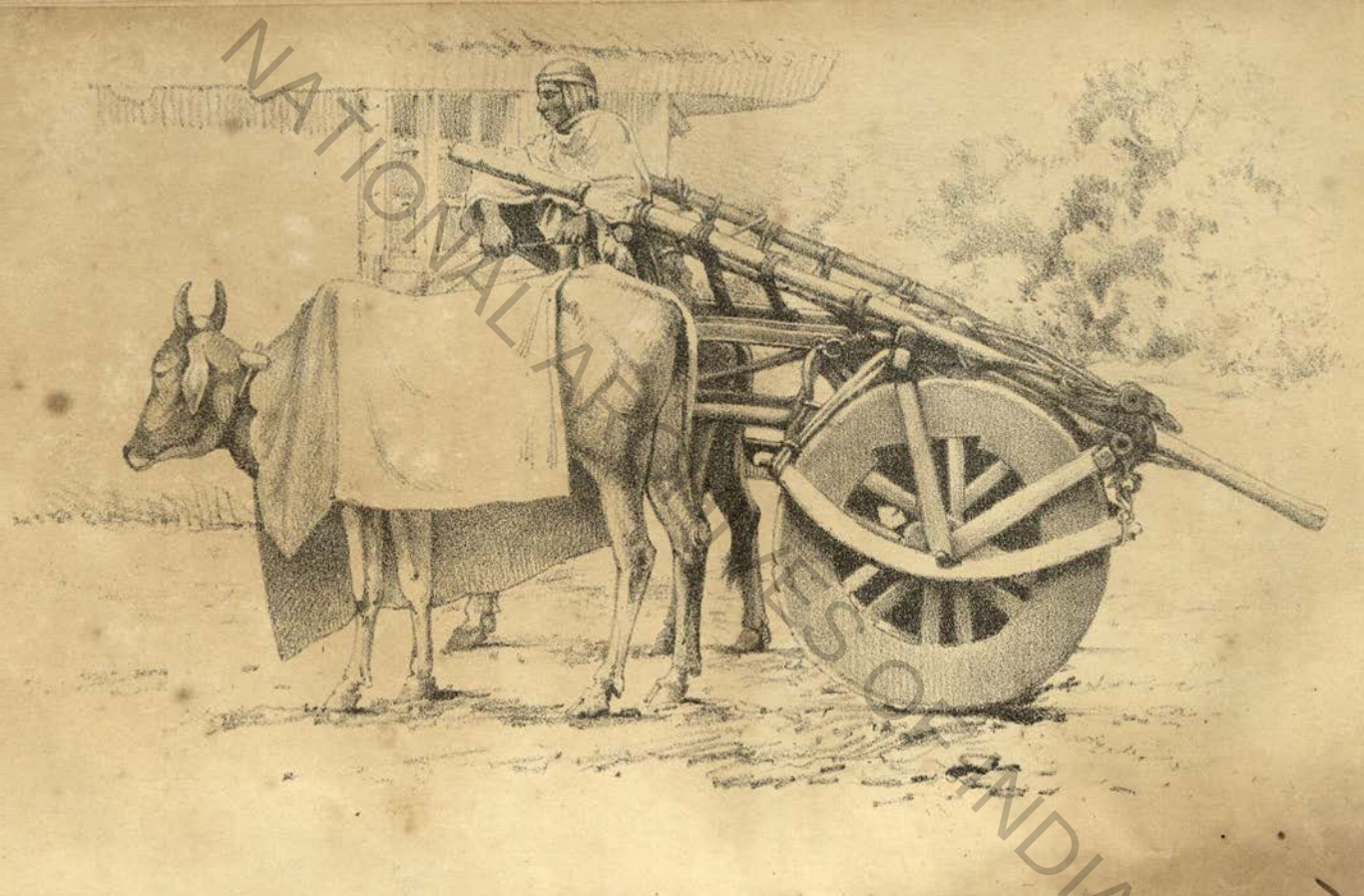

A COUNTRY CART (CHHAKRA) SHOWING THE USE OF THE BODY-CLOTH (JHOLI).

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CHAPTER VII.—GRAIN-BAGS AND PANIERS FOR LOADED CATTLE.

128. These are आखा *ākha*, आँखा *ānkha*, or तङ्गी *tangi*;* south of the Ganges they are also गेंठिया *gethiya* or पट्टा *patta*. In Shahabad, however, they are जोरा *jora* or गोन *gon*.* A large grain-bag carried on a bullock's back is in Sāran लदौरी *ladauri*, or (also in North-West Tirhut) लगौरी *lagauri*. In Gaya this latter word means the cord by which the bag is fastened on the animal's back.

129. खुरन्जी *khunji* is a gunny (टाट *tāt*) bag borne by asses and used by potters for bringing clay from earthpits (मटिखान *matikhān*), and by others for carrying bricks, &c.

130. A rice-sack is बोरा *bora* or तङ्गी *tangi*.

131. In South Bhagalpur a bag borne by the bullock, in which the drivers put their luggage, is कटारी *katāri*, and in South Munger it is हँड़न्वाय *hanrwāy*. In Sāran it is खास *khās*.

CHAPTER VIII.—CANVAS, LEATHER, OR TARPAULIN COVERS.

132. These are तिरपाल *tirpāl* or (when made of छाल *chhāl*, leather) छला *challā*.

133. झूल *jhūl* or झोली *jholi* is a body-cloth put over bullocks in cold weather. In Gaya it is also झोला *jhola*, and in Sāran ओढ़न्ना *orhna*. झूल *jhūl* also means an embroidered cloth spread over an elephant's pad.

CHAPTER IX.—VESSELS FROM WHICH ANIMALS ARE FED.

134. The bag from which cattle are fed is झोली *jholi*, or in Champāran झोला *jhola*. A horse's grain-bag is तोबड़ा *tobra*. In Patna कपाइ *kapāi* is a fodder bag for cattle.

135. Feeding-troughs are described in §§ 92, 93.

CHAPTER X.—DAIRY UTENSILS.

136. *The milkpail.*—This has various names, according to locality. North of the Ganges generally they are झबड़ी *jhabhi* or डुढ़ी

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* As in the proverb बैल न कूदे, कूदे तङ्गी *bail na kūde, kūde tangi*,—a bullock does not leap, but his load does, of which the Shahabad version is बैल न कूदे कूदे गोन, ई तमासा देखे कोन *bail na kūde, kūde gon, ī tāmāsa dekhe kon*.

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कँटिया *dudahi kantiya;* but they are also भाँड़ा *bhānra* in Champāran, घुरन्ला *ghurla* in the North-West generally, and चपई *chapaī* in North-East Tirhut. South of the Ganges we have डहन्री *tahri* or पूरा *pūra* in South-West Shahabad, and कँटिया *kantiya* in the rest of the district and East Bihār; चाँपी *chāmpi*, टेहन्री *tehri*, or पतन्ला *patla* in Patna and Gaya; दुहन्नी *duhni*, चुक्की *chukki*, कटिया *katiya*, मेटिया *metiya*, कठन्ली *kathli*, or कठई *kathaī* in South Bhagalpur; and चुकन्ड़ी *chukri* or चुक्का *chukka* in East Tirhut and South Munger.

137. डाबा *dāba*, डभन्ही *dabhi* (also in Champāran), पाथा *pātha*, राइस *rāïs*, or रासि *rāsi*, are large milkpails used in North Tirhut, and थपन्ड़ी *thapri* is a smaller one. काँड़ी *kānri* or कठई *kathaī*, also in North-East Tirhut कट्ठा *kattha*, are in Tirhut wooden milkpails. In South Munger रास *rās* is used instead of राइस *rāïs*.

138. *Vessels used in making and keeping clarified butter* (घृत *ghyū*, &c.) *and curds* (दही *dahi*, &c.).—This also has various names, viz. north of the Ganges दहियाही हाँड़ी *dahiyāhi hānri* or कड़ाही *karāhi*. A local name is करन्ना *karna* (Champāran and Tirhut) or कौरन्ना *kaurna* in North-East Tirhut. South of the Ganges we meet भाँड़ा *bhānra* generally, with a variant भाँड़इ *bhānra* in South Bhagalpur and दहेंड़ी *dahenri* to the west. In Patna and Gaya we have चम्पा *champa*, महाड़ा *mahāra*, and नदिया *nadiya*. The last is also used north of the Ganges and in South Munger. In South Bhagalpur other names are कँसन्री *kantri* and छाँछ *chhānchh*.

139. There are sometimes special names for special sizes. Thus while हाँड़ी *hanri* or हँड़िया *hanriya* is everywhere used for the larger size, the next smaller size is in Tirhut कोहा *koha* or करना *karuna*. कोहा *koha* is also used in South Munger, and पतिला *patila* or पतुकी *patuki* is used with the same meaning in Sāran. The next smaller size is कोही *kohi* or कहन्तरी *kahtari*. A still smaller size is छाँकी *chhānchhi*, टन्मकुरी *matkuri* (of earth always) or मटन्कूही *matkūhi* (North-West Tirhut), and the smallest size of all is छँछिया *chhanchhiya* or नदिया *nadiya*.

140. The vessel for holding clarified butter is घिवही भाँड़ा *ghiwahi bhānra*, कँटिया *kantiya*, कोही *kohi*, राइस *rāïs* (large), चुक्का *chukka* (small), &c. Other names in North-East Tirhut are घिवक कड़न्हा *ghiwak karha* (large) or घियक कड़न्ही *ghiwak karhi* (small). In Patna, Gaya, and South Munger चम्पा *champa* or चाँपी *chāmpi* are used, and रसोही *rasoli* (large) and फेरुआ *pherua* (small) are met in South Bhagalpur.

141. The leather vessel in which it is exported is कुप्पा *kuppa* or कुप्पी *kuppi*. The latter is smaller than the former, and is also used for

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holding oil. In North-East Tirhut it is also called चमड़ी *chamri* or चौकठी *chaukthi*. नदोइ *nadoï* is used in Gaya, and गेल्हा *gelha* is a similar smaller vessel.

142. *The churn.*—To churn is मथल *mahal* to the west and मथब *mahab* to the south and east. The act of churning is मथाइ *mahāï* or मथाइ *mathāï*; local variants being मही *mahi* in Champāran and South Bhagalpur, and मथई *mathaï* or मथन *mahan* there and in Gaya and South Munger.

143. A churn is north of the Ganges, to the west, मटमहनी *matmahni*. In Tirhut and Gaya it is कूँड़ा *kūnra* or (south-east and also in Gaya and Champāran) कुण्डा *kunda*, and (north-east) खोर *khor*. South of the Ganges it is कमारी *kamāri* in South-West Shahabad, तौला *taula* in the rest of the district (also in East Tirhut), घोरमाहा *ghormāha* north of the Ganges and in Patna and Gaya, and महाँड़ा *mahānra* in South Munger.

144. The stirrer or stick moved in the churn is रही *rahi* generally, and also मथनी *mathni* to the west and in Tirhut. The latter has local variants, viz. मथनी *mathni* (Tirhut and the West), महान *mahān* (West), and महोंनी *mahonni* (Gaya). Local names are गजही *gajhi* (South-East Tirhut), छोड़ी *chhorhi* (South-West Shahabad and East Tirhut), and घोराठी *ghorāthi* (Patna, Gaya, and South Munger).

145. The rope with which it is twisted is generally रसरी *rasri* or डोरी *dori*; but more specific names are नेत *net* (generally), with local variants नेवत *newat* or नेवन्ता *newta* (east) and नेतो *neto* (South Bhagalpur). In Patna it is खिँचनी *khinchni*, and in South Munger दम *dam*. Another name in South Bhagalpur is जोती *joti*.

146. *Various vessels.*—In South Bhagalpur काईं *kāīn* is a small vessel containing a quarter of a *ser* of milk. A पाथा *pātha* contains one *ser*, and a चूका *chūka* four *ser*. In Sāran a चुक्का *chukka* contains a quarter of a *ser*.

SUBDIVISION VI.

APPLIANCES USED IN THE CONVEYANCE OF GOODS OR PASSENGERS.

CHAPTER I.—THE COUNTRY CART.

147. The ordinary cart is called everywhere गाड़ी *gāri*, but in Sāran it is more usually गड़ो *gari*. The छकड़ा *chhakra* or

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गाड़ा *gāra* is the large complete full-sized cart, with long bamboo poles projecting from each side in front. In North-East Tirhut it is sometimes called चघूस गाड़ी *chaghūs gāri*. The सगड़ *saggar* or सागड़ *sāgar* is a lighter and rougher kind of cart for carrying country produce. In Gaya and Shahabad it is also called लड़हिया *larhiya*.

148. For carrying passengers the रथ *rath* or रन्थ *ranth* is a light four-wheeled cart used by rich people. A similar two-wheeled cart is called सामगी गाड़ी *sāmagi gāri* or (in Gaya) सौंगी गाड़ी *saungi gāri*. It is also called मँझोली *manjholi* in Tirhut and Gaya and बहल *bahal* generally, with variants बहेली *baheli* (Patna and Gaya) and बहली *bahli* (Gaya). The इक्का *ekka* is a two-wheeled light trap, generally drawn by a pony. In Sāran it is also called घोड़ बहल *ghoṛ bahal*. The किराँची *kirānchi* is a covered cart something like an omnibus on two wheels.

149. A cart drawn by a single pair of bullocks is दोबरन्दा *dobarda* or दोकड़ा *dokra*. One drawn by two pairs is चौबरन्दा *chaubarda* (but this hardly ever occurs). In a team of three bullocks the wheelers are called धूरी *dhūri* or धुरिया *dhuriya* to the west and जोड़ी *jori* to the east, and the leader बींड़ *bīnr* or बिंड़िया *binriya* to the west and झिट्टी *jhitti* (also in Sāran) or नाटा *nāta* to the east.

CHAPTER II.—THE LARGE COMPLETE COUNTRY CART.

150. This is छकड़ा *chhakra*, गाड़ा *gāra*, or चघूस गाड़ी *chaghūs gāri* (see Chapter I). Its parts are as follows:—

151. *The wheel.*—This is everywhere पहिया *pahiya*. To the west, and also in Gaya and South-East Tirhut, it is also called चक्का *chakka*.

152. The *felloe* is called मङ्गर *mangar*, except in Gaya, where it is जमोट *jamot*. It is made of six segments of *sisu* wood, called each पुट्ठी *putthi*.

153. The *nave* is called नाह *nāh*. In Gaya it is also नह *nah*, and in Sāran नाहा *nāha*. Through this the spokes run completely through and through, each spoke terminating at each end in the felloe, each thus forming in reality two spokes. There are six of these double spokes altogether, making three pairs of two parallel spokes each (see illustration). These three pairs are of varying thickness. The first pair driven in is thicker and stronger than the second pair,

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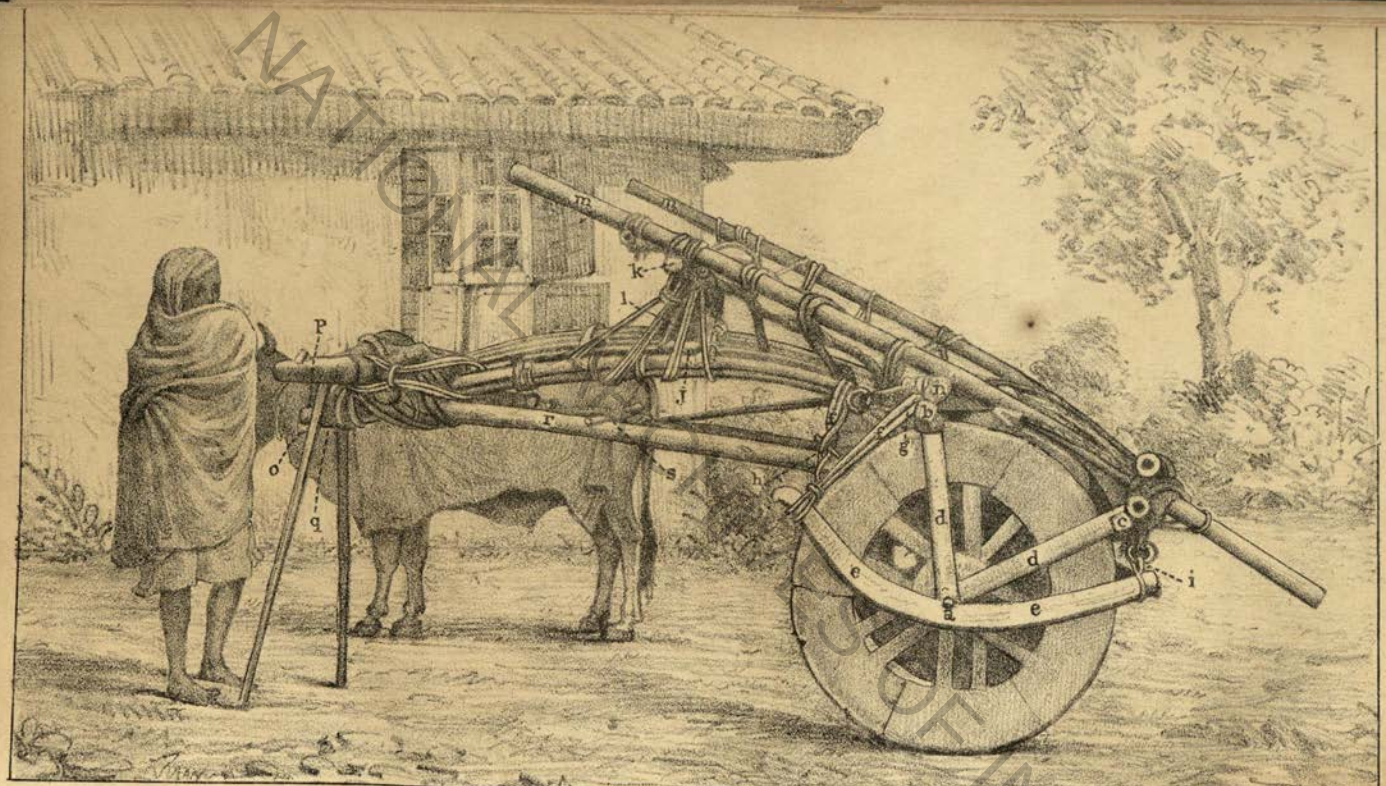

a = projecting end of the axle.
b = end of tekāni.
c = end of āk.
d = the tulāwas

e = the painjani.
f = the jants
g = the karis
h = the amerhi.

i = the kulangra.
j = the pirhiya.
k = the ttj.
l = the khuntri.

m = the balla.
n = the bilaiya.
o = the sagūn.
p = the munhthopra.

q = the utra.
r = the lappa.
s = the jhatka

Lith: by Bepin Behary Das, Student Govt. School of Art Calcutta.

A full-sized Bullock-cart (Chhakra), side view

Cornwallis Press Calcutta.

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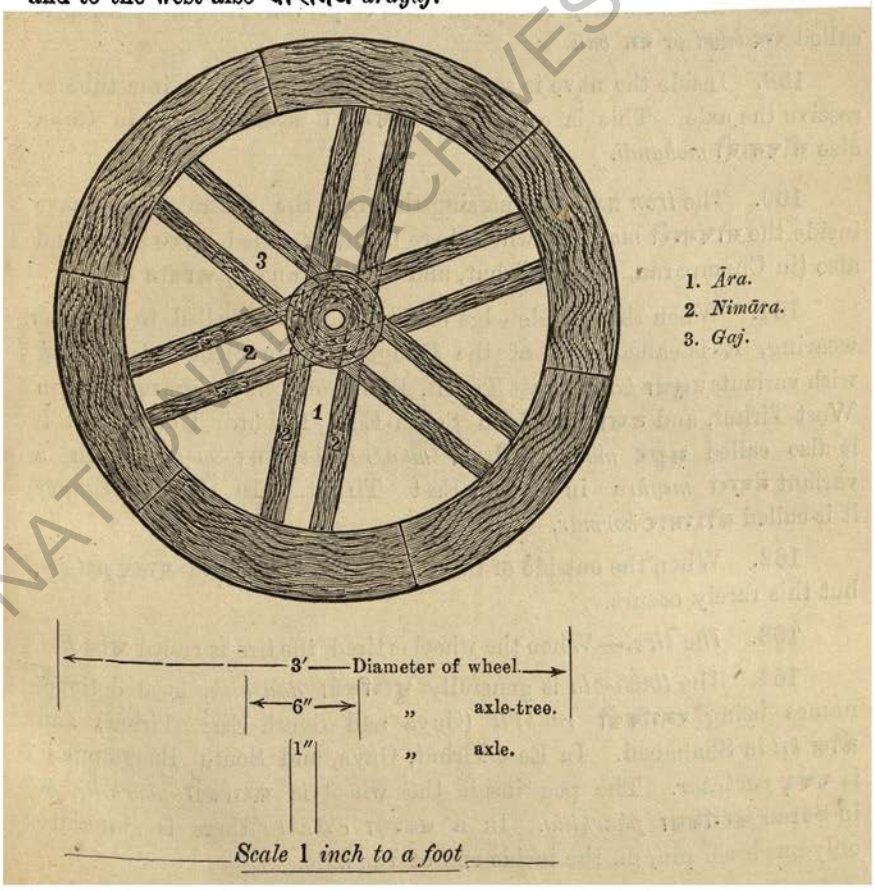
and the second pair than the third pair. In crossing each other in the nave, the second pair runs through the first pair, and the third pair through the second and first. These pairs have names, viz.—

154. *The spokes.*—1.—The first pair is called आरा *āra*. This is the thickest and strongest pair of spokes in the wheel.

2.—The second thickest and second strongest pair of spokes is called निमारा *nimāra*, other names being बेलि or बेली *beli* (Tirhut and South Bhagalpur), नीम धूरी *nīm dhūri* or नेबारा *nebāra* (South-East Tirhut), and लेवारा *lewāra* (Shahabad).

3.—The weakest and thinnest pair of spokes in a wheel is called गज *gaj*.

To the west and in Gaya, both the second and third pairs are called गज *yaj*. The spokes are collectively called डँड़िया *danriya*, and to the west also आरागज *ārāgaj*.



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155. The six segments of the felloe are fastened together by a wedge of wood called चूर *chūr* or, in Gaya, चूल *chūl*, fitting tightly into two mortices, one in each of the two contiguous ends of the segment. This wedge is also called चोन्ही *chonhi* generally, also जोन्ही *jonhi* or जोन्हिया *jonhiya* to the west of the North Gangetic tract and गरब खिल्ला *garab khilla* in Shahabad, Gaya, and South-East Tirhut. In Shahabad it is also called चोंटी *chonti* or चेंघी *chenghi*, and in Patna चूल *chūl*.

156. The mortice in the end of each segment of the felloe is called छेद *chhed* or भूर *bhūr*, or in Sāran खोल *khol*. The end of the wedge is called डाकन्नी *dākni*.

157. A wedge driven through the segment of the felloe from outside to tighten the spokes in their places is called पच्चर or पच्चड़ *pachchar*, or in Sāran पच्ची *pachchi*.

158. The *iron hoop* round the nave to prevent it from splitting is called बन्द *band* or बन *ban*.

159. Inside the nave is sometimes tightly fastened an iron tube to receive the axle. This is called the मोहनरी *mohanri*, and in Gaya also मोहनन्दी *mohandi*.

160. The *iron axle-box* passing through the centre of the nave inside the मोहनरी *mohanri*, when there is one, is called आवन *āwan*, and also (in Champāran, North Tirhut, and South Munger) आओन *āon*.

161. When the outside edge of the felloe is bevelled to prevent wearing, it is called north of the Ganges and in Shahabad टाल *tāl*, with variants टलुआ *talua* (East Tirhut, Patna, and Gaya), टलन्हा *talha* in West Tirhut, and टलाह *talāh* in South-East Tirhut. To the east it is also called मङ्गर *mangar*, मँगरा *mangra*, or मैगर *maigar*, with a variant मेघरा *meghra* in North-East Tirhut. In South Munger it is called कोरमार *kormār*.

162. When the outside of the felloe is flat it is called पाथर *pāthar*, but this rarely occurs.

163. *The tire.*—When the wheel is tired, the tire is called हाल *hāl*.

164. The *linch-pin* is generally धुरकिल्ली *dhurkilli*, local optional names being रनकिल्ली *rankilli* (Gaya and South-East Tirhut) and कील *kīl* in Shahabad. In East Tirhut, Gaya, and South Bhagalpur it is पचड़ *pachchar*. The peg inside the wheel is फरकिल्ली *pharkilli*, or in Sāran फरकिल्ला *pharkilla*. In a छकड़ा *chhakra* there is generally only one linch-pin, on the inside end of the axle.

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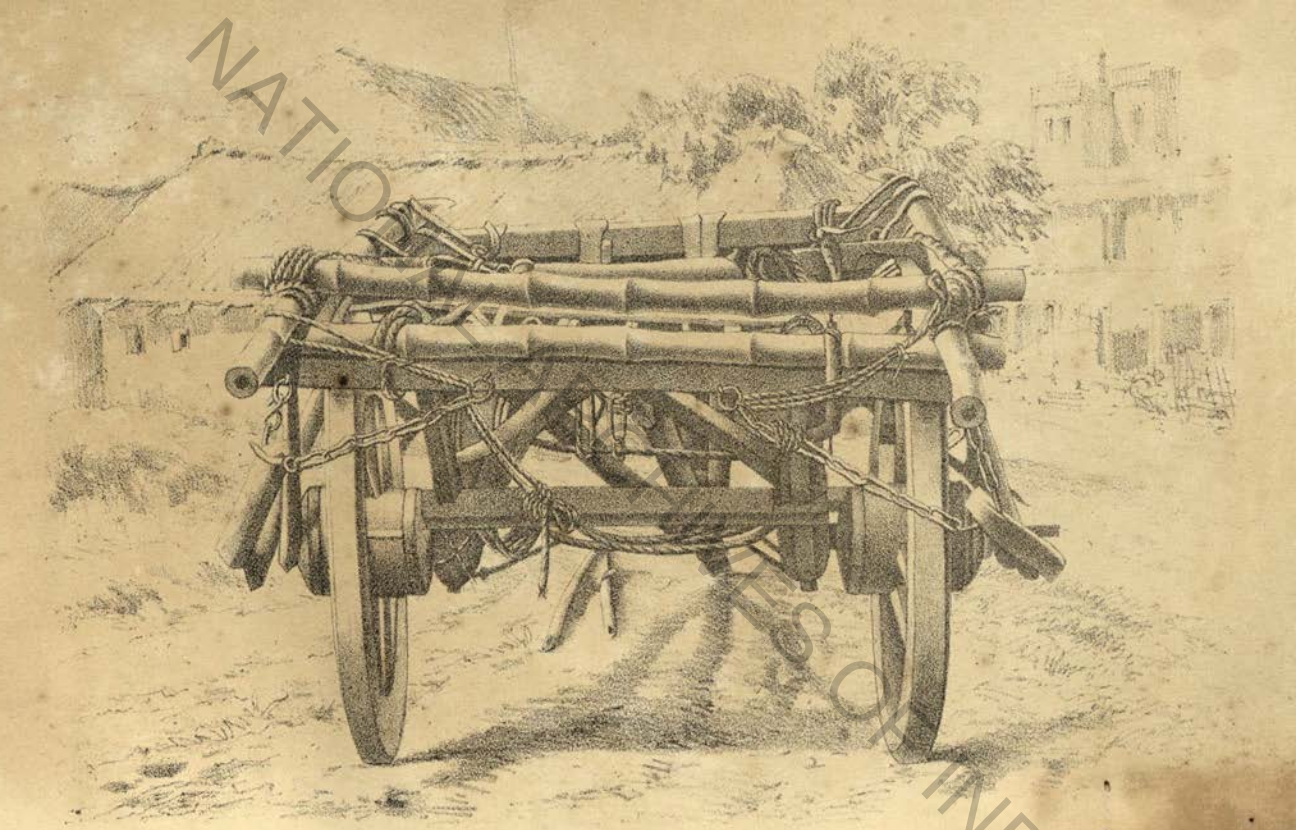

FULL SIZED BULLOOK CART (CHHAKRA)—BACK VIEW.

Lithd. by Hem Chunder Ghosal, Student, Govt. School of Art, Calcutta.

W. Newman & Co., Printers, Calcutta. Imp.

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165. The outside washer of hemp (सन *san*) is चेनी *cheni*, चेंदी *chendi*, or (in Sāran) चेन्ही *chenhi*. That inside the wheel is खानन *khānan*, with variants खनन *khanan* (Sāran), खनन्हन *khanhan* (South-East Tirhut), खाँगन *khāngan* (South-West Shahabad), and खाँदन *khāndan* (South Munger, Patna, and Gaya).

166. *The axle.*—Each wheel has an axle of its own, each supported entirely by struts descending on each side of the wheel from the side of the cart to which the wheel belongs. The axle is धूरा *dhūra* or धूरी *dhūri*. Sometimes a distinction is made, धूरा *dhūra* being used when the axle is of wood and धूरी *dhūri* when it is of iron; but this is by no means universal.

167. *The outside supports of the axle.*—The supports outside the wheel are two pieces of wood meeting outside the wheel in front of the nave, where, at the point of crossing, they receive the axle. The upper end of one fits into one end of the front crossbar of the frame of the body of the cart (टेकानी *tekāni*, *&c.*), and that of the other into one end of the rear crossbar of the frame of the body of the cart (आक *āk*, &c.) (see illustration). These supports are called तुलावा *tulāwa*. They are fastened to the body of the cart by chains or ropes, called बान *bān* or बन्द *band*.

168. The *curved branch* of *sisu* wood which passes under the point of the axle, where it projects from the तुलावा *tulāwa*, and thus further supports the axle, is called पैंजनी *painjani*, wtih variants पँजनी *panjani* (Shahabad optionally) and पेंगन्नी *pengni* (North-East Tirhut). In Gaya it is called दाब *dāb*. It is pulled tightly up against the axle by three ties, two in front and one behind.

169. The front ties fastened to the fore end of the पैंजनी *painjani* are called जन्त *jant*. The other end of each of these ropes is fastened to a hook, called कड़ी *kari*. One of these hooks is fastened to the टेकानी *tekani*, and the other to the bottom of the cart, farther on in front, to one of the कड़ःखड़ी *karhari* (*vide post*). The जन्त *jant* are tightened by a stick called अमेढ़ी *amerhi*, or in Sāran सलैया *salaiya*, which passes between them and twists them together to the requisite degree of tightness.

170. The rear tie of the पैंजनी *painjani* is called कुलँगड़ा *kulangra*, or in Sāran तुलँगड़ा *tulangra*. It generally consists of one iron chain. Two rings (खड़ःखड़िया *kharkhariya*) hang in two staples (कोंढ़ा *konrha*) to the underside (पड़ाक *parāk*) of the rear bar (आक *āk*) of the cart. One of these rings hangs near the centre of the आक *āk*, and the other

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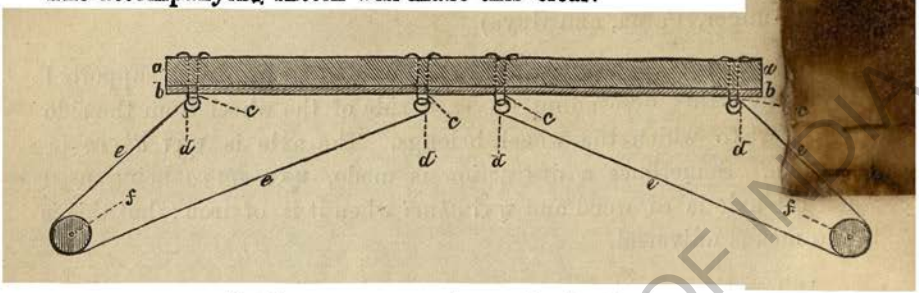
at the end near the wheel. The chain is fastened to one, then passes round the end of the पैंजनी *painjani*, and the other end is fastened to the other ring. In this way the पैंजनी *painjani* is held in its place. The accompanying sketch will make this clear.



a—a = the *āk*.
b—b = the *parāk*.
c = the *konrha*.
d = the *kharkhariya*.
e = the *kulangra*.
f = the rear end of the *painjani*.

171. The *body of the cart* may roughly be described as a long triangle strongly built, lying on one surface, and arched so that its convex side is uppermost. Viewed from the side it resembles a shallow arch, and from above a triangle. Across the back a strong square or oblong frame is laid. This serves as the foundation for the carrying portion of the cart. The annexed illustration is a plan of a cart taken from above.

172. The आक *āk* or आग *āg* is the *main beam in the rear* of the cart. It is made of *sisu* In Shahabad this is called आँख *ānkh*. Another and lighter piece of wood going underneath the आक *āk* to strengthen it, and also made of *sisu*, is called पड़ाक *parāk* A slip of bamboo tied on behind the आक *āk* and forming the tail of the cart is known as पछल्लकन्ड़ा *pachhlakra*, with local variants, viz. पँचल्लकन्ड़ा *panchlakra* in West Tirhut, पिछल्लकड़ा *pichhalkara* in Patna and Gaya, and पिछल्लकड़ा *pichhlakra* or कड़ा *kara* in Shahabad. In South Bhagalpur it is अँकोरा *ankora* or पछेड़ना *pachherna*.

173. The *front bar* of the square portion of the cart is known as टेकानी *tekāni*. In South Munger it is तेकानी *tekāni* with a dental *t*.

174. The *sides* of the square part of the body, going over the wheels and joined at one end to the आक *āk* and at the other end fitting on to the top of the टेकानी *tekāni*, are called धुरौटी *dhurauti*.

175. The piece of wood fitting over the end of each of the धुरौटी *dhurauti*, where it joins the टेकानी *tekāni*, and holding the former in its place, is called बिलैया *bilaiya*.

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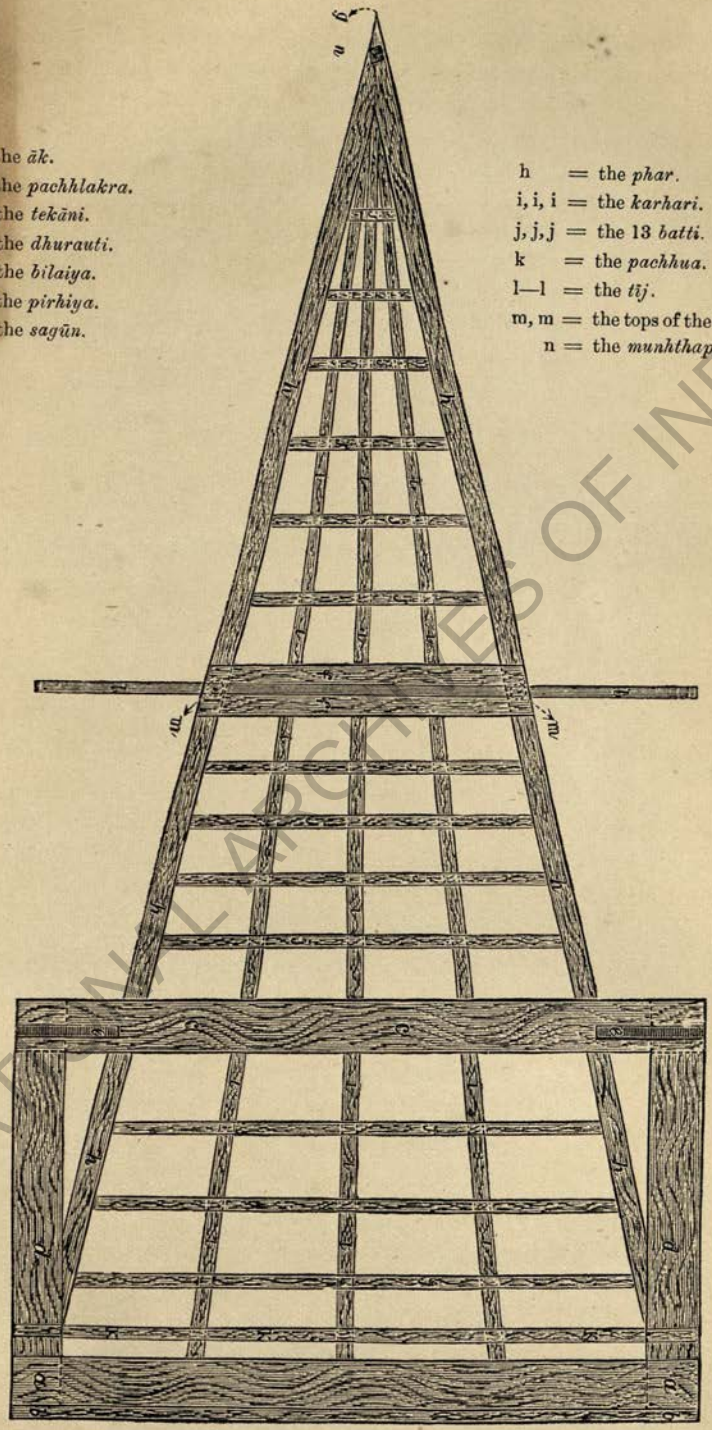
a—a = the *āk*.
b—b = the *pachhlakra*.
c = the *tekāni*.
d, d = the *dhurauti*.
e, e = the *bilaiya*.
f = the *pirhiya*.
g, g = the *sagūn*.

h = the *phar*.
i, i, i = the *karhari*.
j, j, j = the 13 *batti*.
k = the *pachhua*.
l—l = the *tīj*.
m, m = the tops of the two *khuntri*.
n = the *munhthapra*.



Plan of a Cart (chhakra) from above.

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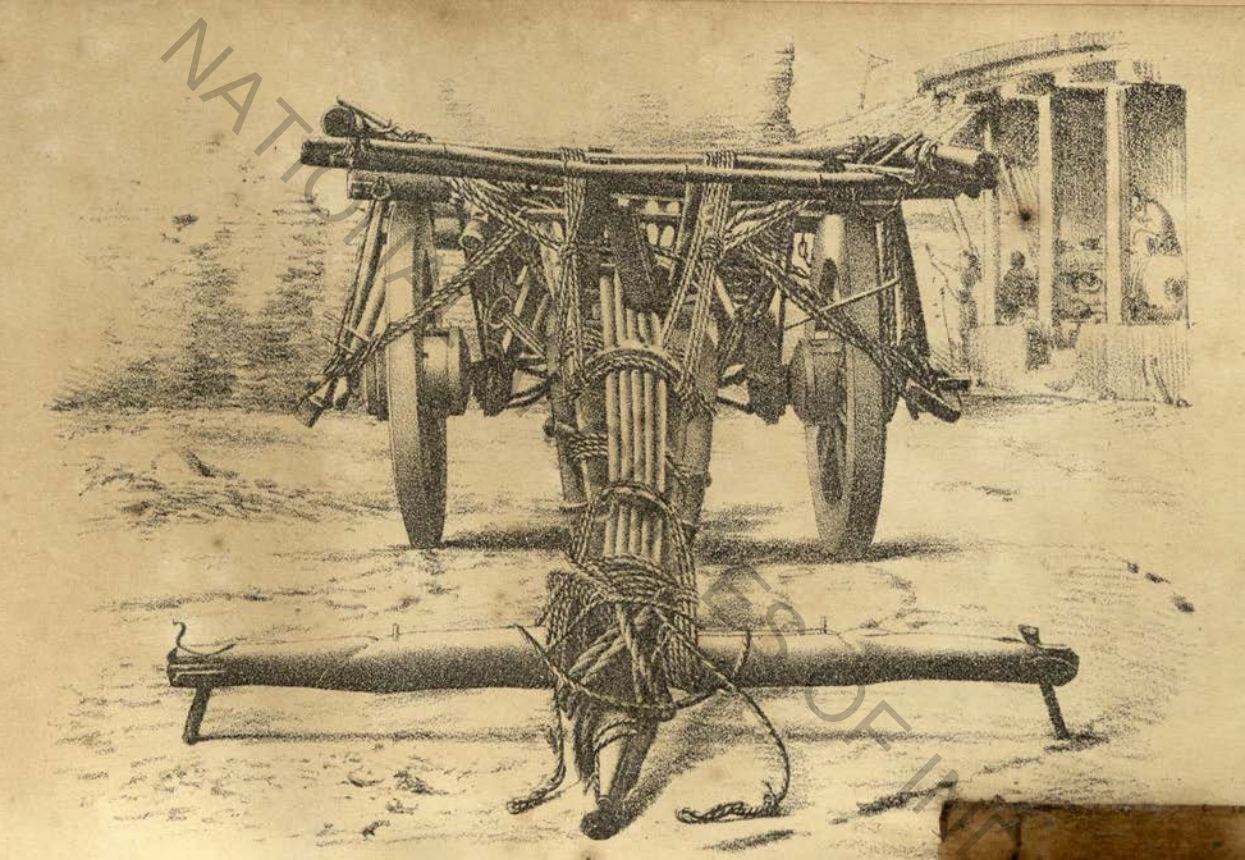

FULL SIZED BULLOCK CART (CHHAKRA)—FRONT VIEW

Lithd. by Hem Chunder Ghosal, Student, Govt. School of Art, Calcutta.

W. Newman

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176. The short stout *cross-bar* of *sisu* wood crossing the triangular body of the cart between the टेकानी *tekāni* and the apex of the triangle, in front of the driver's seat, is called पिढ़िया *pirhiya*.

177. The *point* which is the front of the cart, and which forms the apex of the triangle, is called सगून *sagūn*, or in Patna and Gaya सगुनी *saguni*. The lower portion of this is called in Sāran थोप *thop*.

178. The two long *sides* of the cart, forming the sides of the triangle, starting one from each end of the आक *āk* and meeting in the सगून *sagūn*, are known as फर or फड़ *phar*, a local variant being फैड़ *phair* (North-East Tirhut). They are also called ताँगा *tānga* south of the Ganges and हरसा *harsa* in Sāran and Champaran. They are sometimes strengthened with a band of iron, called पत्तर *pattar*, बन *ban*, or बन्द *band*.

179. The whole *bottom* of the cart is called छज्जा *chhajja*. It is composed of the फर *phar*, the आक *āk*, the टेकानी *tekāni*, and the पिढ़िया *pirhiya*, and has in addition three long strips running the length of the cart, called कड़न्हड़ी *karhari*, and thirteen cross-pieces called बत्ती *batti*, or in Sāran बत्ता *batta*, and in Gaya also चाली *chāli*. The कड़न्हड़ी *karhari* are also called फरी *phari* in Patna and the south-west and चपोट *chapot* in Shahabad. North of the Ganges they are also called मञ्झा *manjha*, माँझा *mānjha*, or भरानी *bharāni*. They are fastened in their places by pegs, called फरकिल्ला *pharkilla*, कठकिल्ली *kathkilli*, or किल्ली *killi*, पच्चर *pachchar* (&c.), or काँटी *kānti*. Of the thirteen बत्ती *batti* or cross-pieces, there are three between the आक *āk* and the टेकानी *tekāni*, four between the टेकानी *tekāni* and the पिढ़िया *pirhiya*, and six between the पिढ़िया *pirhiya* and the सगून *sagūn*.

180. This completes the description of the main frame of the cart.

We now come to the various contrivances for retaining goods in the cart. These are the following, but they are not all used in one cart:—

181. At the rear of the cart, just in front of the आक *āk*, is tied a thick bough of wood. This is called the पछुआ *pachhua*. It prevents goods falling out behind.

182. Over the पिढ़िया *pirhiya*, and of equal length to the टेकानी *tekāni*, runs a bamboo called the तीज *tīj*, supported by two stout pillars about a foot high, each standing on one end of the पिढ़िया *pirhiya*. These pillars are called the खुँटनरी *khuntri* or खुँटनरा *khuntra*, local variant

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being खुँटहन्री *khuntahri* (Sāran and South Tirhut) and खुँटेहन्री *khuntehri* or खूँटिहन्री *khuntihri* in Shahabad. In Gaya similar posts are called माँची *mānchi*.

183. Two very long bamboos now form *sides*, each resting on one end of the आक *āk*, on a बिलैया *bilaiya*, and on one end of the तीज *tij*. Each projects behind the आक *āk* and a long way in front of the तीज *tij*, and is called बल्ला *balla*. Other names are बाँस *bāns*, बँसबल्ली *bansballi*, बँसौरा *bansaura* (Shahabad), or चँदवा *chandwa* (Patna).

184. Sometimes bamboos run from end to end. These are called चीप *chīp* when they commence at the टेकानी *tekāni* and run close under and fastened to the फर *phar*, up to the सगून *sagūn*. They serve to strengthen the फर *phar*. When they run the whole length of the cart, from the आक *āk* to the सगून *sagūn*, and form as it were the string of the bow formed by the body of the cart, running close to and parallel with the झटका *jhatka* (*vide post*), they are called लप्पा *lappa* or (in Tirhut) लप्पू *lappu*. They are fastened to the body of the cart by ties, known as दाँगली *dāngli* in Sāran, दौंगड़ी *daungri* in East Tirhut, बाधी *bādhi* in Shahabad, जौंड़ा *jaunrha* in Gaya, and सौंठ *sonth* in South Bhagalpur. Elsewhere they are simply रस्सा *rassa*, &c.

185. Sometimes the बल्ला *ballā* is raised behind by a pillar (खुँटन्री *khuntri*) at each end of the आक *āk*, and the space between it and the body of the cart filled up with a *rope siding*. This rope siding is then called हँथवासा *hanthwāsa*, or in Patna फड़न्का *pharka*, and in Sāran एड़ा *era*.

186. The flat board forming the *driver's seat* is called मोहन्रा *mohra*, or in South Bhagalpur मोड़ा *morha* and in Shahabad मुँहन्ड़ा *munhra*.

187. *The parts underneath the cart supporting the inner end of the axle-tree.*—There are two supports inside each wheel, like the तुलावा *tulāwā* outside. They cross each other opposite the inner end of the axle which passes through the intersection. As each wheel has a separate short axle, there are therefore two independent pairs of these, one inside each wheel.

188. The rear one of each of these pairs is called गुड़िया *guriya* or गोड़िया *goriya*, or (in Patna) खजाना *khajāna*. Like the rear तुलावा *tulāwa*, its upper end is fastened into the आक *āk*. It is strengthened in its place in the आक *āk* by a strut, called मेहराब *mehrāb*, and the two गुड़िया *guriya* are further strengthened by a cross-piece called डँड़री

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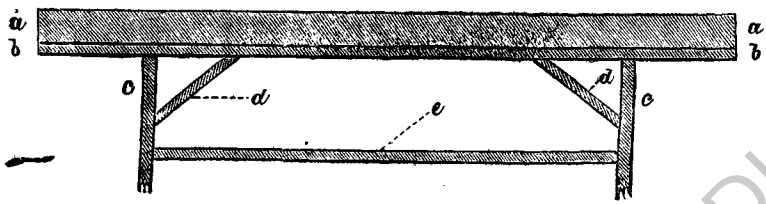
danrheri, joining the two, which thus prevents them approaching each other. The annexed illustration will make this clear.

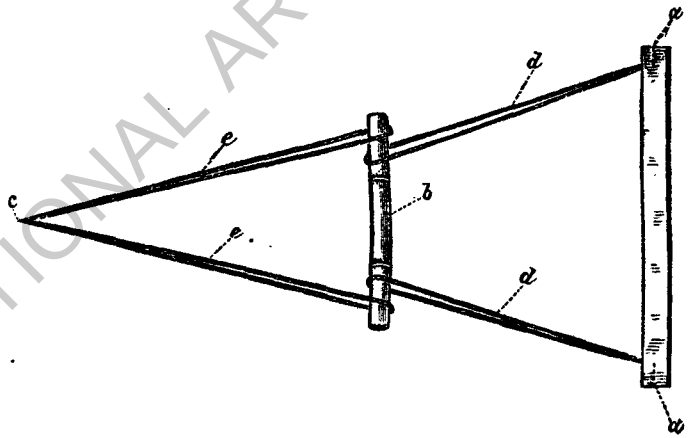


a—a = the *āk*.
b—b = the *parāk*.
c, c = the two *goriya*.
d, d = the two *mehrāb*.
e = the *danrheri*.

189. The front supports of these pairs are each called थोभ *thobh* or थोप *thop*. The upper ends of these are fixed in the टेकानी *tekāni*.

190. *The apparatus for keeping the body of the cart curved.*— This consists of a set of strings called झटक्का *jhatka*, which passes right under the cart from end to end, one end being fastened to the आक *āk* and the other to the सगून *sagūn*. This is kept tight, so that it keeps the whole cart bent exactly like a bow.

The following illustration shows the arrangement :—



a—a = the *āk*.
b = the *danta*.
c = the *sagūn*.
d = strings fastened to the *āk*, passing round the *danta* and back to the *āk*.
e = strings fastened to the *sagūn*, passing round the *danta* and back to the *sagūn*.

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191. The दण्डा *danta*, or in south Bhagulpur अमेड़ी *ameri*, in the above figure is a stout piece of bamboo. It will be evident from the figure that it affords increased leverage, and offers a ready means for tightening the झटन्का *jhatka* when necessary. Sometimes bamboos run parallel to the झटन्का *jhatka* from the सगून *sagūn* to each end of the आङ *āk* as further strengtheners. These are called लप्पा *lappa* or (in Tirhut) लप्पू *lappu*.

192. The छतिया *chhatiya* is a slip of wood fastened across and under the body of the cart from थोभ *thobh* to थोभ *thobh*, which serves to hang baskets, &c., from.

193. The point which is the front of the cart, and which forms the apex of the triangle, is, as already stated, the सगून *sagūn* or सगुनी *sagun*. It is here that the yoke is fastened. Underneath it, to prevent the point resting on the ground, is fixed a stout peg, called उटरा *utra*. On the top of the सगून *sagūn*, to afford a boss for fastening the yoke to, is fixed the मुँहथोपड़ा *munhthopra*, मुँहथपड़ा *munhthapra*, or (south of the Ganges) मोथापड़ा *mothāpra*. In Champāran it is called मोहड़ा *mohra*.

194. The *yoke* is जूआ *jūa*, and also in Shahabad जूआड़ *jūar*, as distinct from पालो *pālo* or जुआठ *juāth*, a plough yoke (see § 14). The pegs passing through the ends of the yoke, outside the bullocks' necks, to prevent them shirking their work, are made either of wood or iron. The name समैल *samail* is generally applied to them when of wood, and सेमल *semal*, सम्मल *sammal*, or सिम्मल *simmal* when of iron; but this distinction is not always observed. To the east they are called कनैल *kanail*. The inner pegs towards the middle of the yoke, on the inside of each bullock's neck, are called (in East Tirhut) चिरैया *chiraiya*. They may be of either iron or wood.

195. *Props.*—When the bullocks are unyoked, the front of the cart is supported at the सगून *sagūn*, to prevent it falling forward, by the सिपावा *sipāwa* or (in North-East Tirhut) सिरपाया *sirpāya* and (in Sāran) सिपन्वा *sipwa*. The top of this is called in Gaya मँझा *mānjha*. The prop to prevent the cart falling back is एड़ा *era*, उलरुआ *ularua*, सिधन्वाइ *sidhwāï*, or (in Patna) लरुआ *larua*.

196. The *ropes* which go round the bullocks' necks are जोता *jota*, जोती *joti*, or गलजोती *galjoti*. When three bullocks are yoked, the rope which goes over the leader's neck is to the west बिँड़िया *binriya* or बिरिया *biriya*, and in Sāran and the east झिट्टी *jhitti*. The rope (रस्सी *rassi*, &c.) by which the yoke is kept in its place is called बिछुआ *bichhua*, or in North-East Tirhut झोँक *jhonk*.

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197. The *mat* put in the bottom of the cart to prevent grain from falling out is चटाइ *chatāi* generally, but it is हरियार *hariyār* in Patna and भँडारी *bhandāri* in South Bhagalpur. The last is also used optionally in Gaya and East Tirhut. In Sāran a canvas mat used in the same way is called ढाला *dhāla*.

198. The *iron chain* for tying up the bullocks at night is generally सीकर *sīkar* or जनजीर *janjīr*. Local names are पाही *pāhi* or डाँनर *dānrar* in Champāran and Tirhut, बेल *bel* in Gaya, and पैकल *paikal*, (also in Gaya) पैकर *paikar*, or पैंकड़ *painkar* in Shahabad. The portion round the bullock's neck is called गरन्दनी *gardani*.

199. The above is the description, except where otherwise stated, of a very complete छकन्ड़ा *chhakra*, which is itself the most complete kind of cart. Few carts are as complete as this; but they differ merely in being less complete, and in no other way.

200. As regards size, the cart of which the above is a description had the following measurements, a cubit being taken as equivalent to 1½ feet:—

		Cubits.
Length from आक *āk* to टेकानी *tekāni*	...	1½
„ टेकानी *tekāni* to पिढ़िया *pirhiya*	...	1½
„ पिढ़िया *pirhiya* to सगून *sagūn*	...	3
Total length	...	6 cubits, = 9 feet.

The आक *āk*, टेकानी *tekāni*, and तीज *tij*, were each three cubits long.

The बल्ला *ballā* were each six cubits long, and the खुँटनरी *khuntri* one foot. The wheel was two cubits across.

The greatest height of the arch was at the पिढ़िया *pirhiya*, where it was one cubit.

The height of the सगून *sagūn* from the ground when supported by the सिपावा *sipāwa* was 2½ cubits, and that of the आक *āk*, at the same time, 1½ cubits.

CHAPTER III.—THE LIGHT COUNTRY CART.

201. This is सग्गड़ *saggar*, सागड़ *sāgar*, or लड़न्दिया *larhiya* (see § 147). In Sāran it is called गाड़ा *gāra*.

This cart is rougher, lighter, and cheaper than the छकन्ड़ा *chhakra*.

202. The *wheel* is the same as in the छकन्ड़ा *chhakra*.

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203. *The axle.*—There is only one axle (धूरा *dhūra*), which goes right across under the cart, and on which both wheels run. It runs through a block of wood which runs across from wheel to wheel, and out of each end of which the ends of the axle project. This block is called मँद्रा *mandra*. The projecting ends of the axle receive the wheels, which are held in their places by outside *linch-pins* (धुरकिल्ली *dhurkilli*, &c. (see § 164). Sometimes the wheels of the सग्गड़ *saggar* are protected by a board outside, one end being fastened to the आक *āk* and the other to the टेकानी *tekāni* (see §§ 172, 173). Through this the end of the axle projects, and is made secure by the linch-pin. This board is called पैंजनी *painjani*, पँजनी *panjani* (Shahabad optionally), or (North-East Tirhut) पेंगन्नी *pengni*, and must be distinguished from the different wheel support bearing the same name in the छकन्ड़ा *chhakra*.

204. The body of the सग्गड़ *saggar* is not arched, as in the छकन्ड़ा *chhakra*. It is simply a flat triangle of wood, principally bamboo. The two long sides of the body, commencing at each end of the आक *āk* and ending together at the सगून *sagūn*, are called, as in the छकन्ड़ा *chhakra*, फड़ *phar*, &c. As the सग्गड़ *saggar* has no तुलावा *tulāwa*, थोभ *thobh*, or गुड़िया *guriya*, the body rests directly on the axle, being supported by two blocks of wood, called तेतल्ला *tetla*, तेतलिया *tetaliya*, or in Sāran तेंतुला *tentula*, each of which rests on one end of the मँद्रा *mandra*, and on which, on the other hand, the corresponding फर *phar* rests. Along the फर *phar*, and underneath it, is tied a bamboo to strengthen it. This is called बाँगर *bāngar*.

205. In other respects a सग्गड़ *saggar* differs little from a छकन्ड़ा *chhakra*, except that it is built lighter and almost entirely of bamboo. As the body is not arched, the former has of course no झाटन्का *jhatka*, &c.

CHAPTER IV.—THE BULLOCK CARRIAGE.

206. When it has four wheels, it is called रथ *rath* or रन्थ *ranth*. This is rare in Bihār.

207. When it has two wheels, it is called बहल *bahal*, with variants बहेली *baheli* (Patna) and बहन्ली *bahli* (Shahabad and Gaya).

208. This cart is almost exactly the same in principle as the छकन्ड़ा *chhakra*, except that it is generally built lighter. On the square portion at the back is reared a kind of canopied seat, called साँवन्गी *sāmwgi* or सौंगी *saungi*; hence the cart is also called a साँवन्गी गाड़ी *sāmwgi gāri*.

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The light Country Cart (Saggar)

Lith. by Sutto Prosunno Mukerjee Student Govt. School of Art. Calcutta.

Printed by Abdool Rohim Govt. School of Art Calcutta.

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THE BULLOCK CARRIAGE (SAUNGI GĀRI)

Lith. by Hem Chunder Dutt, Student, Govt. School of Art Calcutta.

Printed by Abdeol Rohim, Govt. School of Art Calcutta.

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209. Its parts are as follows:—

The wheel.—As in a cart (see § 151 and ff.).

The leather washer is called चकन्नी or चकन्टी *chakti*, गद्दा *gadda*, or बिठई *bithai*.

210. *The axle.*—As in a cart (see § 166).

211. *The supports of the wheels and axles.*—These are the same as in a छकन्ड़ा *chhakra* (see § 167 and ff., § 187 and ff.).

212. *The body of the vehicle.*—The lower part is like a छकन्ड़ा *chhakra*. Over it is placed the following, the whole of which is called साँवन्गी *sāmwgi* or सौंगी *sāungi*.

213. The frame of the seat is पट्टी *patti*, local variants being पट्टा *patta* (East Tirhut and Patna), पटिया *patiya* (East Tirhut and the west), and बौडण्डी *baudandi* (Gaya). Its supports are खूँटा *khūnta* or खुण्टा *khunta*. On these are ornamental brass knobs, called फुलिया *phuliya*. The posts supporting the awning are डण्डा *danda* or डण्टा *danta* (East Tirhut and the west). The top of the awning is छतरी *chhatri* or (in Shahabad and Gaya) छटरी *thatri*, and the stuffed cover to keep off the sun is गद्दा *gadda* or गद्देला *gadela*. In South Munger it is गद्दी *gaddi*. The net forming the bottom of the seat is साँवन्गी *sāmwgi* or सौंगी *saungi*, and the leather guard of the body inside the wheels is धमाका *dhamāka*.

214. The two long sides are called फड़ *phar*, &c., or ताँगा *tānga*, as in the छकन्ड़ा *chhakra*. Between them are placed narrow planks, called माँझा *mānjha*.

215. The supports of the body behind are धरुआ *dharua* or धँनरुआ *dhanrua*, and similar smaller ones inside are बावन्ली *bāwli*.

216. The दँतुआ *dantua*, or in Sāran दाला *dhāla*, is the back seat for carrying luggage, and it is also called अड़ानी *arāni* in South-East Tirhut and Champāran. डोरी *dori* are the strings forming the side of the awning, and परन्दा *parda* is the side awning, which may be raised or let down as required. In Sāran it is also called ओहार *ohār*.

217. The rails on each side of the driver's seat are बल्ली *balli*.

218. In other respects the bullock carriage is the same as the छकन्ड़ा *chhakra* (see Chapter II).

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CHAPTER V.—THE PONY CARRIAGE.

219. This is nearly the same as the bullock cart, on a smaller scale, except in the following particulars :—

220. The *wheel* is the same as in the bullock carriage (see § 151 and ff.).

221. The *axle* is धूरा *dhūra* or धूरी *dhūri*, which is strengthened inside by a short metal tube, सँमा *sāmma*, सामा *sāma*, or सामी *sāmi*. In North-East Tirhut the latter is also called साम *sām*. There is one of these inside each wheel, and they act as a kind of washer. There is only one axle (धूरी *dhūri*), on which both wheels run. Outside each wheel are a pair of तुलावा *tulāwa*, but inside there are no थोभ *thobh* or गुड़िया *guriya*, as in the bullock cart (see § 187 and ff.). Round the ends of the टेकानी *tekāni*, the आक *āk*, and the axle, forming a triangle outside the wheel, is tightly tied a rope called the जन्त *jant*, and just above the lowest angle of this triangle (*i.e.*, just above the point of axle), is tied to it a short stick serving as a footstep, called सलाइ *salāi* or सलैया *salaiya*.

222. The तुलावा *tulāwa* are fastened to the आक *āk* and the टेकानी *tekāni* (see §§ 167, 172, and 173) by iron hooks, called अँकुरी *ankuri* or (Champāran, South Tirhut, and South Munger) अँकुरा *ankura*. South of the Ganges they are also called in Shahabad and South Bhagalpur तुलाइ *tulāi*. हाल *hāl* is the tire of the wheel. The leather splashboard over the wheel is तख्ता *takhta* or तख्ती *takhti*. In South-West Shahabad it is called पटरा *patra*.

223. The props of the *body* are डण्डा *danda* (west), डण्टा *danta* (east and Champāran), or खूँटा *khūnta*. The top of the awning is छतरी *chhatri*, and the roof of it is छत *chhat* or (in Gaya) तड़क *tarak*; गदेला *gadela* or (in South-East Tirhut and South Munger) गद्दी *gaddi* is a cushion at the top to keep off the sun. The awning at the sides is परन्दा *parda*, or in Sāran घटा टोप *ghata top*, which is fastened by iron rings, कड़ी *kari* or (in Gaya) खोली *kholi*. The ropes which support the awning poles are हथवाँसा *hathwānsa*, and the rope trellis between the two rear awning poles चौक *chauk*. This last serves as a back to lean against.

224. The खूँटा *khūnta* or खुँटरा *khuntra* are posts which support the body in front on the axle. धरुआ *dharua*, धारुआ *dhārua*, or (in South Bhagalpur) धालुआँ *dhāluān*, are the posts which support the body on the axle behind the खूँटा *khūnta*. बावली *bāwli* or बौली

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PONY CARRIAGE (*EKKA*), WITHOUT CANOPY.

Lith: by Hem Chunder Dutt, Student, Govt. School of Art, Calcutta.

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AN EKKA WITH CANOPY.

Lith: by Nirtya Kali Mookerjee Student Govt. School of Art Calcutta.

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bauli are similar posts behind the खूँटा *khūnta*, but in front of the धरुआ *dharua*. They are quite inside the body of the cart. To the west of the North Gangetic tract they are also called गञ्ज *ganj*. The पोंछिया *ponchhiya* or (to the west) पिछुआ *pichhua* are the pointed ends of the lower shafts behind. In South Bhagalpur they are called दगल्ली *dagli*. तान *tān* are the four iron bars which support the body on the axle. Two of them are called खुँटातान *khuntātān* or (in South-West Shahabad) गजबाग *gajbāg*. माँझा *mānjha* are similar wooden supports. The सौंवग्गी *sāmvgi* or सौंगी *saungi* is the twine net under the seat, and the straps which keep it up are the सौंगी के नारी *saungi ke nāri*. The गोड़िया *goriya* are side ropes which fasten the splash-board to the axle, and the धमाका *dhamāka* is the leather siding inside the wheels. The four curved bamboo shafts are ताँगा *tānga* or (in Patna) टाँगा *tānga*. The छाती के नारी *chhāti ke nāri* is a strap inside, fastening the body to the axle in front of the सौंगी के नारी *saungi ke nāri*. The लदाव *ladāw* are cross-pieces of bamboo from shaft to shaft, forming the body of the cart. In North-East Tirhut they are called फठी *phathi*, and in South Bhagalpur बत्ता *battā*. The net at the bottom is जाला *jāla*, and the झटका *jhatka* is a strong rope behind and below, fastening the cross-pieces of the body.

225. The *driver's seat* is करन्तली *kartali*. The pieces of bamboo which run underneath from shaft to shaft, on which the driver rests his feet, are लतखोरा *latkhora* generally north of the Ganges, or डरेंड़ी *darenri* in Sāran and डँड़ेड़ा *danrera* in South-East Tirhut. In Shahabad they are लतेड़ा *latera*, in Patna and Gaya डंड़िया *danriya*, and तरेरा *tarera* in South Bhagalpur. The गोड़िया *goriya* or (in South-East Tirhut) घोड़िया *ghoriya* are pieces of wood which join the upper and lower shafts. पङ्खी *pankhi* are pieces of leather joining the upper and lower shafts near the yoke. These shafts are also fastened by a leather rope called, north of the Ganges, मुठरा *muthra*, and to the south of it मोठड़ा के नाड़ी *mothra ke nāri*, or in Shahabad मुँहड़ा के नारी *munhra ke nāri*. In Patna and Gaya it is called छड़ा *chhara*. The मोथपड़ा *mothapra* is a brass cap fitting on to the ends of the two shafts.

226. *Harness.*—The pointed part of the saddle is खोगीर *khogīr*, or in Shahabad and East Bhagalpur खगूर *khagūr*. The pad is गद्दी *gadi* or गद्दी *gaddi*. The wooden block is कठरा *kathra* or (in South-West Shahabad) कठल्ला *kathla*. The rings through which the reins pass are कड़ा *kara* or रास कड़ी *rās kari*. The leather surcingle going over the saddle, round the horse's shoulders and across his chest, is पुश्तङ्ग *pushtang* or पुश्तङ्ग

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pustang. Another name is जोत *jot*. The leather belly-band is तङ्ग *tang*. रास *rās* means the reins; तावा *tāwa* or (in South Bhagalpur) तवक *tawak*, the leather cover of the saddle; नागल्ला *nāgla*, नगल्ला *nagla*, or तसमा *tasma*, the straps which fasten the shafts to the saddle; and कैंची *kainchi*, the wooden side supports of the saddle. Other names for this last are कैंचिया *kainchiya* (Champāran and Tirhut), गोड़िया *goriya* (South Tirhut, Patna, and Gaya), टिकठी के लकड़ी *tikthi ke lakri* in South-West Shahabad, and टेटखी *tetkhi* in South Bhagalpur. दुमची *dumchi* or दुमकजा *dumkaja** is the crupper. The bridle is पूँजीपट्टा *pūnji patta*, and the iron bit लगाम *lagām*. The martingale is जेरबन्द *jerband*, the cloth over the eyes which serves as blinkers अँधारी *andhāri*, the neck-ornament कण्ठा *kantha*, and the brass moon on the horse's forehead चाँद *chānd*.

227. गँजिया *ganjiga* or तोबड़ा *tobra* is the bag hung on either side for holding the passenger's shoes, &c.

228. The above is a description of an इक्का *ekka* when the canopy is attached. When this is taken down, a back railing is added, कटहरा *katahra*, instead of the rear posts, and instead of the two front posts two shorter ones are set up, one on each side of the driver's seat, called निमण्डण्डा *nimdanda*.

CHAPTER VI.—THE COUNTRY BOAT.

229. Boats are of various kinds. The following may be noted:—

The general term for a boat is नाव *nāw*, and to the west also नैया *naiya*.

230. The larger *kinds* of boats are उलाँक *ulānk* (which has a long narrow bow overhanging the water in front), मेल्हनी *melhni* (which has a broad bluff bow), पटेली *pateli* or पटैली *pataili*, also called in Sāran कतरा *katra* (on which the boards forming the sides overlap and are not joined edge to edge), कच्चा *kachchha* (which is shaped like a square shallow box, without proper bow or stern, and is steered with two rudders. It takes great burdens, and will go in very shallow water), and the सरङ्गा *saranga*, or in Shahabad सलौना *salina*, and in Tirhut सरिन्ना *sarinna* (which has a round bottom for shallow water).

231. Smaller varieties are डोहट *dohat* or in Shahabad डोएट *doët* (which has a flattish bottom for shallow water, and has its bow and

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* The fate of the *ekka* pony is well shown in the proverb दाना न घास दुनु साँझ दुमकजा *dāna na ghās, dunu sānjh dumkaja*,—no grain or grass, and the crupper on night and morning.

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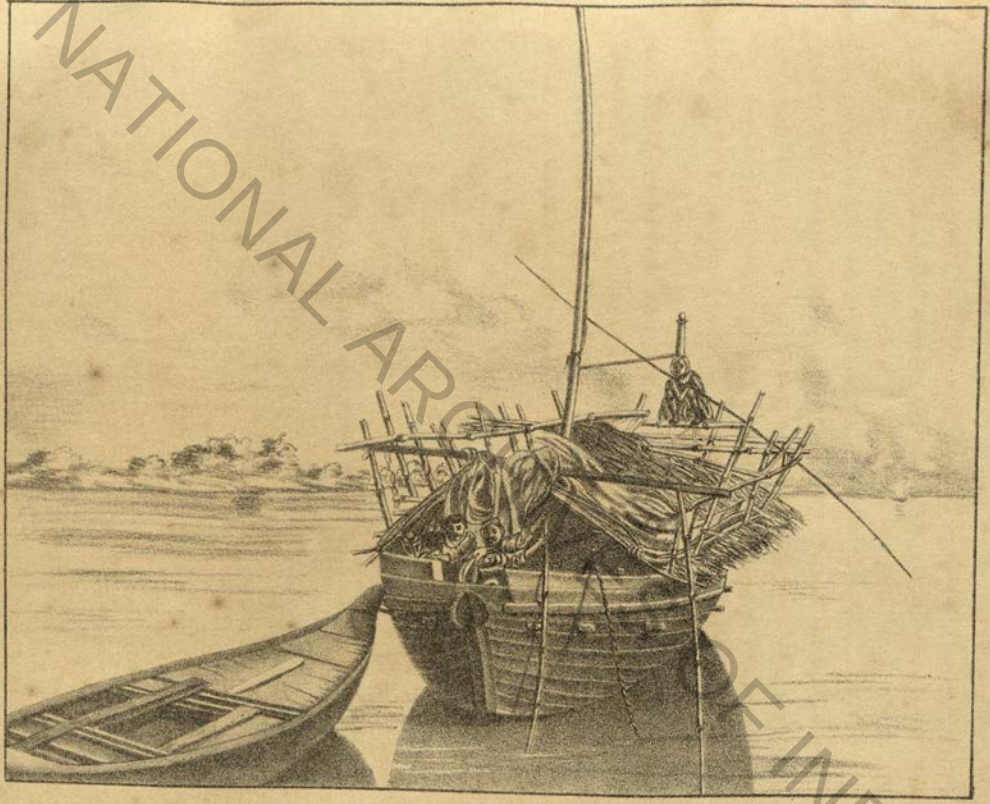

PALWĀR.

SARANGA.

Lith: by H. C. Ghosal Student Govt. School of Art Calcutta.

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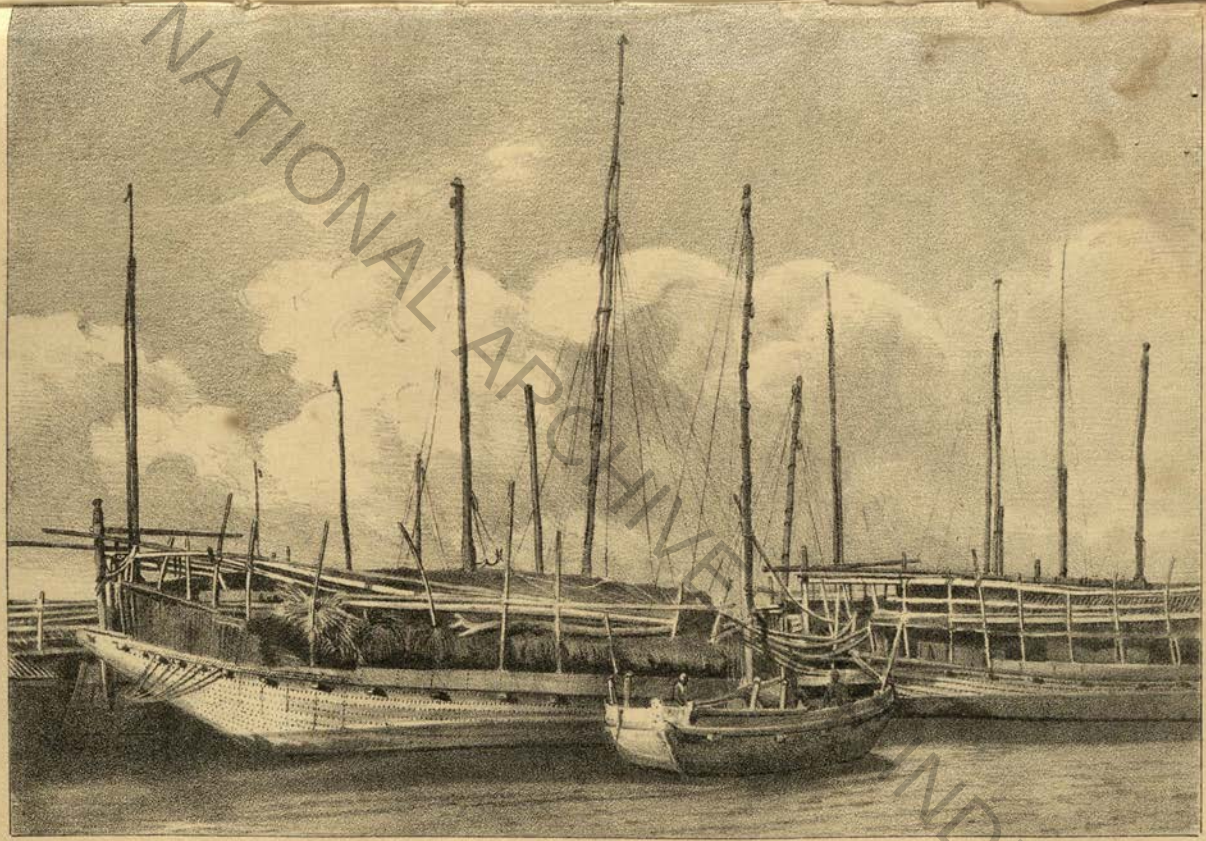

A GROUP OF MELHNIS.

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Stern of a Melhni. Dohat. Pansùhi. Bow of a Dengi Machhua.

BOATS USED IN BIHAR.

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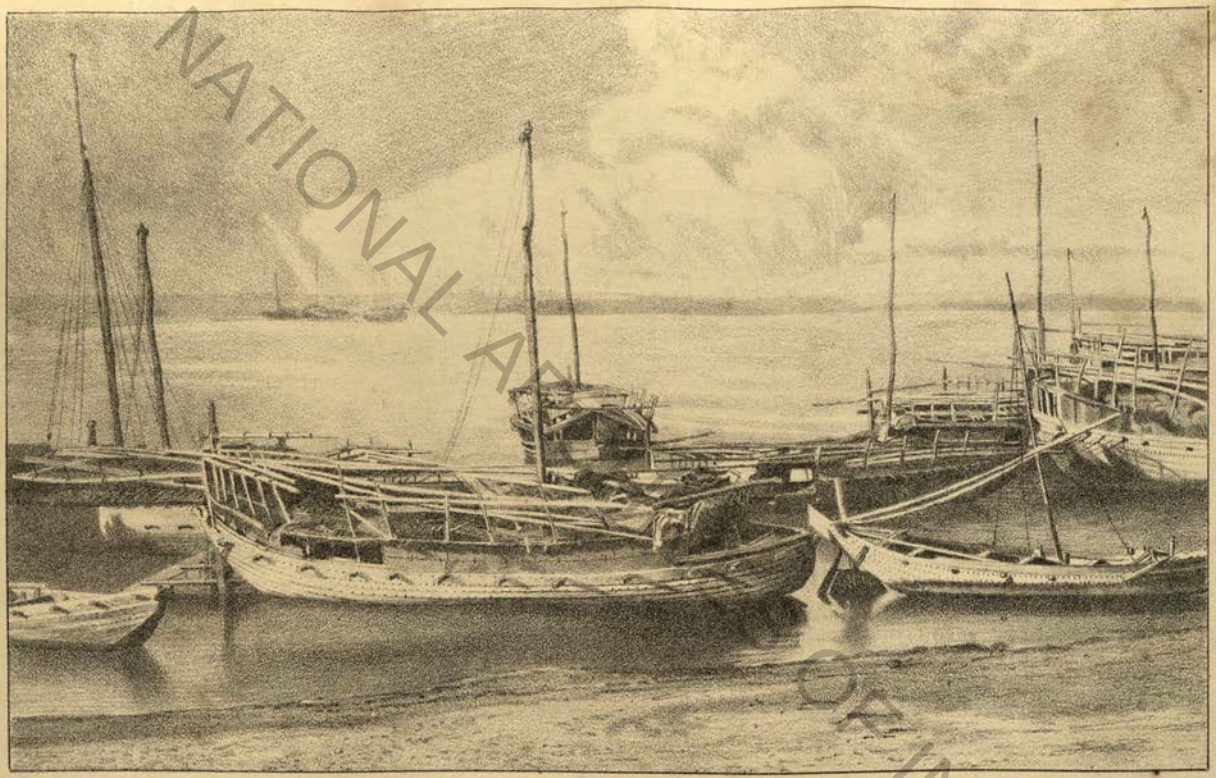

SARINGA.

PATAILI.

PATAILIS

ULANK.

J. Schaumburg, Lith.d

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stern portions cut out of solid wood), and पनसूही *pansūhi* (which has a round bottom, but goes in shallow water).

232. The smallest kinds are पलवार *palwār* or skiff and एकठा *ektha* or dug-out. The latter is also called बँगड़ा *bangra*. Also the खोलनैया *kholnaiya*, with both ends rising like a gondola well out of the water, and which cannot sink. Another similar boat is called the डेंगी मछुआ *dengi machhua*, or dingy. घरनई *gharnai* (South Bihār) is a temporary raft made of water-jars (घड़ा *ghara*) and bamboos tied together.

233. The *parts of a boat* are as follows:—The thwarts are गूदा *gūrha* and the ribs बाता *bāta* or (in Champāran) ठड़बाता *tharbāta*, ठढ़िया *tharhiya* (in Champāran and North-West Tirhut), गोछा *gochha* (in Sāran and South-West Tirhut), गुछा *guchchha* (in North-East Tirhut), and काछ *kāchh* (in South-East Tirhut). Smaller transverse ribs are बाँक *bānk*. The outer planking is हार *hār* or (in South Munger) बाकल *bākal*, (in Champāran and West Tirhut) बगल *bagal*, and (in North-East Tirhut) काछक पाटी *kāchhak pāti*. In Gaya it is जलमन्हार *jalamhār*. In Shahabad the planks which run from end to end in the length of the boat are अहार *ahār*, and देवाल *dewal* is also used to mean the "wall" or side planks. The flooring inside the boat is पाटन *pātan* or पटनवटन *patwatan*, or in Sāran पटौरी *patauri*. A long plank running over this is in Shahabad अपन्ती *apti*. The grating above the bottom of the boat is चाली *chāli* or (in South-West Tirhut) उढ़रहा *urhrha*, and (in North-East Tirhut) पटाइ *patāi*. In a पटैली *pataili* the planks at the bottom which run from end to end are लेवा *lewa*, and in other kinds of boats मरिया *mariya* or (in North-East Tirhut) मरेया *mareya*, and in Sāran मोरिया *moriya*. The platform on which the rower sits is पटौरी *patauri* or बिटन *bitan*. When on the roof of a large boat, it is बीट *bit* or पटाइ *patāi*, or in Shahabad हलमचानी *halmachāni* or मचान *machān*. The deck planks in the middle are पाटन्ना *pātna*. चचार *chachār* is brushwood put in the bottom to stand on. कड़वा *karwa* or कँड़वा *kanrwa* are the posts which support the thwarts. जोँका *jonka* are iron rings to which the roof of the boat is fastened by ropes. In North-East Tirhut and South Munger they are called कड़ी *kari*.

234. When a boat is calked with the bark of the परास *parās* tree (*butea frondosa*) the calking is called रसवत *raswat*, and when with hemp it is गहनी *gahni*. अटार *atār* (in Champāran and North-West Tirhut) is string used for calking.

235. The keel, which is the first plank laid in making a boat, is सिक्का *sikka*. In Champāran it is सहन *sahan*, and पतैन *patain* or डण्डा *danda* in South-East Tirhut. It runs the whole length of the boat, and hence

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सिक्का *sikka* is also used to mean the two ends of the boat. The length of the boat is दवर *dawar*, and the stern post गलही *galhi*. The prow is मलङ्ग *malang*, माँगि *māngi*,* or माँग *māng*.

236. The rudder is पतवार *patwār* or (in North Tirhut) पतियार *patiyār*. In Gaya it is पटवार *patwār*. This is properly the lower piece. The rudder post is गोल *gol*, (in Shahabad, North-East Tirhut and, optionally, South Munger) खम्हा *khamha*, or in Gaya गौला *gaula*, and it is fastened to the thwart by a rope called नथिया *nathiya*. The tiller is सैला *saila* or (in South Munger and North-East Tirhut) दण्डा *danta*, and the socket in which it works बनरा *banra* or (in North-West Tirhut) ठेल *thel*, and (in North-East Tirhut) ठेहरी *thehri*. One rope, by which the rudder is fastened to the boat, is गँड़नकस्सा *ganrkassa*, and another, by which it is held up, is अँकवरिया *ankwariya*. The steersman is माँझी *mānjhi*.

237. सेवन्ता *sewta* or (in South-East Tirhut) सोता *sota* is the wooden vessel used for baling out water. An oar is डाँड़ *dānr*, a paddle करुवार *karuār*, केरुवार *keruār*, or in Sāran करुवारी *karuāri*, and the blade of it पाता *pāta*. A punting pole is लग्गी *laggi* or लग्गा *lagga*.

238. The mast is गुरखा *gurkha* or मस्तूल *mastūl*, or in Shahabad गुनरखा *gunarkha*, and the yard is मोरनी *morni*. The mast is raised on a post to which it is spliced. This is दरसूधा *darsūdha* or जसोधा *jasodha* in South Munger and Tirhut, जरसुधा *jarsudha* in Champāran, and जवसधा *jawsadha* there and in North-West Tirhut. The socket in the bottom, in which the post is stepped, is दरसूधा के मलिया *darsūdha ke maliya* or मलवा *malwa*. The सतवनियाँ *satwaniyān* is the thwart to which the post is tied. It is called in South-East Tirhut सूत *sūt*. The pulleys are घिरनी *ghirni*, and the sail is पाल *pāl*, and in Shahabad सूते *sūrt* or सुतवनियाँ *surtwaniyān*.

239. The tow-rope is गून *gūn* or (in Gaya and the south-west) गोन *gon*, which is tied to pieces of bamboo called बेरुवा *berua* or खूँटा *khūnta*, or in Shahabad बरुवा *barua*, which the boatmen press against their shoulders when hauling a boat up stream. The man who tows is गुनवाह *gunwāh*. लहासी *lahāsi* is a cable, and लङ्गर *langar* or गिरावी *girābi* the anchor. A large iron anchor is लोहनलङ्गर *lohlangar* or गिरामी *girāmi*.

240. To draw water (of a boat) is पानि तोड़ब *pāni torab* to the east and पानि तूरल *pāni tūral* to the west, *e.g.* ई कच्छा बड़त कम पानि तूरत

* The most comfortable seat is in the bow. Hence the proverb जनिका खेवा नहिं से अगिला माँगि सवार *janikā khewa nahin, se agila māngi sawār*,—the fellow who hasn't money to pay his fare takes the bow seat.

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THE ORDINARY COUNTRY LITTER (DOLI).

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का *i kachchha bahut kam pāni tūrat bā*,—this *kachchha* draws very little water. To be aground is टीकब *tīkab*.

CHAPTER VII.—THE LITTER.

241. The litter is खटोली *khatoli*, डोली *doli*, or (in North-East Tirhut) खोटली *khotli*. डोली *doli* is also used for the ornamented litter used at marriages, which is also called in South Bhagalpur चनडोल *chandol* or तड़न्तड़वाँ *tartarwān*. The last word is said by natives to be a corruption of the Persian تخت رواں *takht rawān*, or moving throne. In the west it is also called नालकी *nālki* or बियहुती पालकी *biyahuti pālki*.

242. The bamboo pole is बाँस *bāns*, and from it the litter is suspended.

243. The litter itself is खटोली *khatoli*, and is a kind of small bed (चरपाय *charpāy*) with a bottom made of rough twine (सुतरी *sutri*). The sides and ends of the bed are पाटी *pāti*. In South Bhagalpur the sides are called पट्टी *patti* and the ends सिरवा *sirwa*. At each end two pieces of split bamboo run up from each corner, meeting about 3 feet above the bed, and thus forming a triangle. These bamboos are called सिपावा *sipāwa*, or in South Munger सिपाहा *sipāha*, and in Sāran सिपन्वा *sipwa*, and they are fastened to the corners of the bed, and, at the apex of the triangle, to the pole by a string called बरकस *barkas*. This string is also twisted round the सिपावा *sipāwa* to strengthen them. A bamboo stick passes through the pole just behind the rear सिपावा *sipāwa*, and, descending perpendicularly, is braced to them by strings. This is called टेंड़वा *tenrua* or टेरवा *terua*. It prevents the pole slipping round. The illustration shows a litter as carried by four persons, but this kind is more usually borne by two.

244. The feet of the bed are called पौवा *paua*, and the strings for tightening the bottom of the bed are ओरन्चन *orchan*, and also in Shahabad ओरन्दावन *ordāwan*.

245. Fastened to the pole over the bed, and in a plane parallel to it, is an oblong framework of bamboo slips for supporting the canopy. This is called थटरी *thatri*, and in South Bhagalpur also छतन्नी *chhatni* or छतरी *chhatri*; and the string braces descending from its four corners to the four corners of the bed, to keep this awning steady, are called तान *tān*.

246. The illustration shows a litter without the curtains. When a woman travels in it, the whole is enclosed in a set of curtains like a bell-mouthed bag, called ओहार *ohār* or परन्दा *pardā*.

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247. A superior kind of litter, used by richer women, is मेआना *meāna*, मँचाना *meñāna*, महप्पा *mahappha*, डाँड़ी *dāṇri*, or डँड़िया *daṇriya*. It has a domed roof, called ठटरी *thatri*, supported on eight pillars (four at each side), called डण्डा *danta*. The side-boards of the body are called दीवाल *diwāl*, or in Shahabad दिलहा *dilhā*, and the doorway दुआरी *duhāri*, or in South Munger दुआरी *duāri*. The rest is like the डोली *dōli*.

248. The बरदरी *bardari*, or in Shahabad बरहदरी *barahdari*, [illegible] called in Sāran खरखरिया *kharkhariya*, is the corresponding litter used by wealthy men. It is the native form of the Europeanized palankeen. In this the side-pieces at the bottom are called पाटी *pāti* or पटिया *patiya*, the net bottom बिनावट *bināwat*, the legs पौआ *paua*, the side-boards पटरी *patri*, the four pillars at each side सिपौआ *sipaua*, the doorway दुआरी *duhāri*, and the roof छत *chhat*. The shelf inside at the feet end of the litter is दराज *darāj*.

249. The poles are called बाँस *bāns*, and the curved end of the front pole थोप *thop*. The four iron struts at each end are called तान *tān*, and they meet in a ring (चुकिया *chukiya* or in South Bhagalpur सामी *sami*), which goes round the pole. The inner end of the pole rests in a socket in the end of the litter, which is also called चुकिया *chukiya*, and also in South Munger सामी *sāmi* or खुबिया *khubiya*. The rope network filling up the space between the two lower struts at each end is called कसावट *kasāwat*, or in South Bhagalpur कसन *kasan*.

SUBDIVISION VII.

APPLIANCES USED IN RURAL MANUFACTURE.

CHAPTER I.—APPLIANCES USED IN THE MANUFACTURE OF OIL.

250. The oil-mill is known as कोल्ह *kolh* or कोल्हू *kolhu* throughout the province. In Gaya it is also केल्हू *kelhu*. It closely resembles the sugar-mill, as described in the next section, and a detailed description is not necessary. Nevertheless, owing to the circumstances stated therein, it has been found inconvenient to give an illustration of a sugar-mill, and accordingly the following description of a Patna oil-mill is here given in order to explain the accompanying sketches. To these reference can be made in reading the section on the sugar-mill, in which the few points of difference are noted. A well-known proverb

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THE LITTER USED BY RICH WOMEN (MEYĀNA).

Lith: by Nirtya Kali Mookerjee Student Govt. School of Art Calcutta.

Printed by Abdool Rohim Govt. School of Art Calcutta.

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BARDARI (COUNTRY PALANKEEN).

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An oil-mill, showing the manner of yoking and blind-folding the bullock.

An oil-mill (kolhu)

Lith: by Hem Chunder Ghosal, Student Govt School of Art Calcutta.

Cornwallis Press Calcutta.

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about the oil-mill is देल खरी खाय नहिँ, कोल्ह चाटे जाय *del khari khāy nahiñ, kolh chātai jāy*,—(the bullock) won't eat oil-cake when it is given to him, and yet it goes to lick the oil-press; *i.e.*, stolen goods are sweet.

251. *The hollow wooden block forming the bed of the mill.*—This is कोल्ह *kolh* or कोल्हू *kolhu*, and in Gaya also केल्हू *kelhu*. In this the cavity in which the oil-seeds to be crushed are placed is known as पेट *pet* or हण्डा *handa*, or in North-East Tirhut कूँड़ *kūnrh* and in Shahabad खान *khān*. In the oil-mill this cavity is shaped like an inverted cone, the apex reaching to about midway down the block. There it is about two inches wide, and thence it widens again like an hour-glass till it leads into the back of the top of the निरोह *niroh*. The lower half of this hour-glass cavity is known as अथरी *athrī*. The lower end (मूँड़ी *mūnri*) of the pestle (महन *mahan*) is just wide enough to fit tightly into the narrow part of the cavity at the waist. The upper half of the cavity is that in which the oil-seeds are placed. It has a lining of a series of longitudinal pieces of hard wood, wider at the top and tapering to the bottom, which are very tightly wedged together. These are called पाचर *pāchar*. Sometimes, when these get worn away by the constant working of the pestle, a fresh lining is put inside them. In this case the old lining is called तरपचरा *tharpachra*, or in North-East Tirhut तरपचरा *tarpachra*, and the new inner lining पेटपचरा *petpachra*.

252. The block is buried very deeply in the ground to steady it. The part below ground is called जङ्घा *jangha*. Round the base a circular mound of earth is fitted, called भौंना *bhaunta*, or in South Bhagalpur भौंठो *bhauntho*, in North-East Tirhut भत्ता *bhatta*, and in Sāran मँझौटा *manjhauta*; and in this, below the exit for oil, a space is dug out for the vessel (छन्ना *chhanna*) receiving the oil.

253. The exit for oil is the triangular hole at the bottom of the block over the above-mentioned cavity. It communicates at its upper end with the अथरी *athri*. This oil exit, together with the cavity for holding the vessel, are together called निरोह *niroh*, and in Sāran and Tirhut also नरोह *naroh*.

254. The flat top of the block is called पारा *pāra*.

255. *The horizontal board to which the bullocks are attached.*—This is called कतरी *katri*. On it the oilman (तेली *teli*) sits, and while he drives the bullocks he at the same time keeps pressing down the seeds into the cavity with his left hand.

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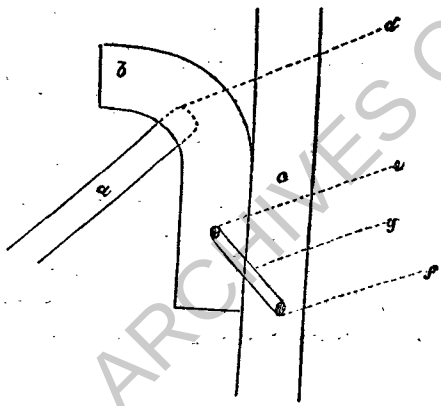
256. *The upright beam, or pestle, which moves in the hollow of the mill and crushes the seeds.*—This is मोहन *mohan* or महन *mahan*. To the west it is also called जाठ *jāth*, or in Shahabad मोँहन *monhan*, and in North-East Tirhut मोहैन *mohain*. The ball at the end of this beam, which fits into the narrowest part of the hollow of the block, is मूँड़ी *mūnri*. The ferrule round this is मुड़्वारी *murwāri*. The notch above this is कान्ह *kānh* or कन्धा *kandha*. The upper end of the pestle rounded off is चूर *chūr* or पूँछी *pūnchhi*, and the curved piece of wood joined to this is ढेँका *dhenka*, or in North-East Tirhut ढेँकुआ *dhenkua*. This curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-beam: thus—



257. In the above sketch *b* is the ढेँका *dhenka*, *a* is the top of the मोहन *mohan* fitting into it up to the point marked *d*. The upright post is *c*, which is fastened to *b* by a string *g* passing round the two pegs *e* and *f*.

258. The upright post is called मरठम्ह *marthamh*, or in Sāran मलिक थम *malik tham*, the pegs *e* and *f* खूँटी *khūnti*, and the string *g* नाधन *nādhan*, or in East Tirhut लाध *lādh* and South Bhagalpur लेध *ledha*. The string is generally made of straw. The upright post is fastened to the horizontal board, कतरी *katri*, by a wedge, गड़्किली *garkilli*, which goes through the former and under the latter.

259. The horizontal board revolves round the main block of the machine; at the end of the board nearest the block is fastened a thick lump of wood called फेँटा *phenta*, or in Sāran फेटा *pheta*, which acts as a kind of washer between the end of the board and the block, and which also rests against the latter, revolving in a horizontal groove (called माँद्र *māndar*) cut in the latter's exterior surface. A bamboo strut

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runs up from the inner portion of the horizontal board to meet the upright post, so as to strengthen the joint. It is called खरचाली *kharchāli*, or in North-East Tirhut खँड़नचारी *khanrchāri*, and in Gaya and Shahabad खँड़नचर *khanrchar*.

260. *The arrangement for stirring up the oil-seeds.*—This is called रेवती *rewti*, or in South Bhagalpur भरनाठी *bharnāthi* or उटनकनी *utkani*, and does not exist in the sugar-mill. It consists of a peg, खूँटी *khūnti*, standing up in the cavity amidst the oil-seeds, alongside the peste; to its top is fixed a horizontal pole or handle, the other end of which is fastened to the upright post, मरठम्ह *marthamh*, by another peg, खूँटी *khūnti*. The whole therefore revolves with the pestle, the first peg moving amongst the seeds concentrically with it and stirring them up. At the same time the stirring is rendered more effective by the peg being perpendicular and the pestle on a slant.

261. *The yoking apparatus.*—The rope which is fastend to a peg in the end of the horizontal beam, passed round the hump of the bullock and back again to the beam, where it is tied into a hole, is called काड़ा *kārha*, and the rope passing under the bullock's chest, joining the two traces thus made, is पेटी *peti*. The canvas pad on the bullock's hump is काँधी *kāndhi*, and the cloth or wicker basket by which he is blindfolded is टोकनी *tokni* or खोला *khola*, or to the east खोलसा *kholsa*. The rope from the bullock's neck up to the curved block or ढेंका *dhenka* is पगहा *pagha*, and the iron link fastened to this close to the bullock's neck is भौंर कली *bhaunr kali*. The rope round his neck, connected to the पगहा *pagha* by this link, is गरदवानी *gardawāni*, or in North-East Tirhut गरदामी *gardāmi* and in Champāran गरदानी *gardāni*, and that going through the bullock's nose is नाथ *nath*. A bullock employed in an oil or sugar-cane press is called a नाटा बैल *nāta bail*.

262. *Miscellaneous.*—The circle in which the bullocks move is called पौर *paur* or पौरी *pauri*, and in South Bhagalpur also भर *bhar*.

263. The pot into which the oil drops is called छन्ना *chhanna*. As much oil-seed as can go into the press at one time is called घानी *ghāni*. The oil-cake which remains after the oil has been expressed is called खल्ली *khalli*, or in Sāran खरी *kharri*, except the oil-cake of poppy seeds (पोस्ता *posta*), which is called पीना खल्ली *pīna khalli*, or simply पीना *pīna*.

264. To work the mill is पेरब or पेड़ब *perab*.

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CHAPTER II.—APPLIANCES USED IN THE MANUFACTURE OF SUGAR.

A.—THE CANE-MILL.

265. The cane-mill is known as कोल्ह *kolh* or कोल्हू *kolhu* throughout the province. Patent mills introduced by European firms are known as कल *kal*.

266. It is apprehended that the following description of a country sugar-mill will be of little else than antiquarian interest, for such mills are fast disappearing from Bihār, being superseded by the English-made iron crushing-mill made at Bihia. To such an extent has the use of country mills died out, that the writer found it impossible to find a single one in the sadr subdivision of the Patna district which was in a fit state for a photograph to be taken of it. They had all been broken up for firewood, only a few dismantled ones being available. For a general idea as to its appearance, the reader is referred to the illustrations of an oil-mill in the last chapter.

267. The following are the principal points of difference:—

(1) The hollow in the block has perpendicular and not sloping sides, and it is hence cylindrical, and not conical, in shape.
(2) The sugar-mill has no रेवन्टी *rewti*.
(3) In a sugar-mill the pestle and its appurtenances are on a much larger scale. The मोहन *mohan* is six or seven cubits long, while in an oil-mill it is seldom more than three and a half cubits, the rest in both cases being in proportion.
(4) The names of the parts differ.

268. *The hollowed wooden block forming the bed of the mill.*—This is generally known as कोल्ह *kolh* or कोल्हू *kolhu*. The cavity in this, in which the pieces of cane to be crushed are placed, is known north of the Ganges, to the west, as खान *khān*, or in Champāran घर *ghar*; and to the east, कुण्ड *kund* or कूँड़ *kūnr*. In Shahabad it is known as हण्डा *handa* or हँड़ोलवा *hanrolwa*. In South Munger it is हाँड़ा *hānra*, and elsewhere south of the Ganges हण्ढा *handha* or हण्डा *handa*. Round the edge, at the top of this, a rim of mud is sometimes placed to prevent the pieces of cane falling off. This is called पींड़ *pīnr*. An iron ring fastened round the block to strengthen it and prevent it from splitting is बन *ban*, and in Tirhut also पत्तर *pattar*, and in South Bhagalpur मड़न्रो *marro*.

269. An iron ring is sometimes fixed under the block to prevent it being worn away by the crushing-pestle. This is generally मोरवार

morwār, with variants मोरवाह *morwāh* (North-East Tirhut), मुड़वार *murwār* (Shahabad and Patna), मूड़ *mur* (Gaya), मुरेरा *murera* or मुड़वारी *murwāri* in South Munger, and चनवा *chanwa* in Sāran. The पाचड़ or पाचर *pāchar* is a round piece of wood placed in the bottom of the cavity, and on which the crushing-pestle moves. रोड़ा or रोरा *rora* is used for the smaller wedges of wood placed in the cavity above this to help in crushing the juice. These are also called चँदिया *chandiya* in Champāran and North-East Tirhut, and खोंच *khonch* to the east. In Sāran and Champāran रौन *raun* is a canal cut on the surface of the block through which any juice thrown up may flow back into the cavity. In North-West Tirhut this is called रैन *rain*, in North-East Tirhut रसपैन *raspain*, and in South-East Tirhut खाता *khāta*.

270. The drain for the juice cut in the bottom of the block is to the north नरदोह *nardoh*; also in Tirhut नरोह *naroh*, in North-East Tirhut नरोही *narohi*, and in South-East Tirhut रसेड़ *raser*; in South-West Shahabad it is गुजरुआ *gujurua*, and in the rest of the district जोहा *joha* or रसहा *rasha*; in Patna it is रसघारा *rasghāra* or निरोह *niroh*; in Gaya it is छोनी *chhoni*; in South Munger, चोना *chona*; and in South Bhagalpur, लरलो *larlo*.

271. The wooden spout through which the juice drops is पतनारी *patnāri*. In the body of the block a channel is cut in which the block, फेंटा *phenta*, of the driving gear works. This is called घरन्ना *gharra* in Shahabad and माँदर *māndar* in Patna.

272. *The horizontal board to which the bullocks are attached.*—This is कतरी *katri*, with a variant, कातरि *kātari* or कातर *kātar*, in Shahabad, South-East Tirhut, and South Bhagalpur.

273. *The upright beam or pestle which moves in the hollow of the mill and crushes the cane.*—For this three names are current, viz. मोहन *mohan* (Tirhut, except the north-west, Champāran, Patna, and South Munger), with variants, महन *mahan*, in Gaya and North-West Tirhut, and मोंहन *monhan* in Shahabad, लाठ *lāth* (Tirhut and Champāran), and जाठ *jāth* (Tirhut and Shahabad). The last word is used in Sāran only in reference to the oil-mill, and not to the cane-mill.

274. The ball at the end of this beam, which fits with the hollow of the block, is मूँड़ *mūnr*, मूँड़ा *mūnra*, मूँड़ी *mūnri*. The notch above this is north of the Ganges and in Patna कान्ह *kānh* or कन्धा *kandha*. In North-West Tirhut it is कन्हिया *kanhiya*, and in South-East Tirhut पञ्जा *panja*. In Shahabad it is कान *kān* or खँगरा *langra*. In Gaya it is

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मोहनन्थभा *mohanthambha*, and in South Munger ढेँका *dhenka*. The upper end rounded off is चूर *chūr* or चुरिया *churiya*, or (in North-East Tirhut) मूँड़ *mūnr*; and the curved block of wood joined to this is ढेँका *dhenka* or (in North Tirhut, Shahabad, and South Bhagalpur) ढेँकुआ *dhenkua*, and in Sāran ढेँकुहा *dhenkuha*. This curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-board.

275. This upright post is north of the Ganges, to the west, हरन्सा *harsa* or हरिसा *harisa*, and to the east (and in South Bhagalpur) मनिकथम *maniktham* or मानिक थम *mānik tham*. In Shahabad it is मनन्खम *mankham*, in Patna and Gaya खूँटा *khūnta* or मरन्थम्ह *marthamh*, and मानिखम *mānikham* in South Munger. The pieces of wood which keep the beam of the driving gear in the channel at the base of the block are जीभा *jībha* or जिभिया *jibhiya*, or in Sāran the front one is called फटा *phenta*, and the back one कनैल *kanail* or (south of the Ganges) कन्हेली *kanheli*, and in Sāran कनैली *kanaili*. In North-East Tirhut they are called जिबिया *jibiya*.

276. A rope of straw supporting the pestle by fastening it to the upright beam is north of the Ganges, to the west, नाधन *nādhan*, in Champāran नधन्ना *nadhna*, in Tirhut नधान *nadhān*, but in East Tirhut लाध *lādh*. In Shahabad it is टँड़न्ना *tanrna*, in Gaya नाध बरन्ता *nādh barta*, in Patna नाधन *nādhan*, in South Munger नाध *nādh* or बरह *barah*, and in South Bhagalpur सारँगी *sārangi* or लेधऽ *ledha*.

277. The bamboo strut attached to the horizontal driving-board, and running up obliquely to meet the upright post, is called north of the Ganges खरन्चाँड़ी *kharchānri*, or south of it कमोरा *kamora* (Shahabad), खँड़न्चर *khanrchar* (also in Shahabad), खड़न्चर *kharchar* or खरन्चाली *kharchāli* (Patna and Gaya), कुडँड़िया *kudanriya* in South Munger, and खँरन्चारो *khanrchāro* in South Bhagalpur. This is fastened to the driving-beam by a rope, called नारन *nāran* or नाधा *nādha*, or in East Tirhut लारन *lāran*.

278. The part of the horizontal beam on which the driver sits is कातरि *kātari*, कातर *kātar*, or कतन्री *katri* as above.

279. The leather thong by which this horizontal beam is connected with the yoke is नाधा *nādha* or (in Sāran) कन्हेली *kanheli*, (in Gaya) नाधा बरन्ना *nādha barta*, and in Patna माँझा *mānjha*. काढ़ *kārh* or (in North-East Tirhut and Shahabad) काढ़ा *kārha* is a rope which is tied to a peg in the end of the horizontal board, passed round the hump of the bullock and back again to the board, where it is tied into a hole;

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and the rope passing under the bullock's chest, joining the two traces thus made, is पेटी *peti*.

280. *Miscellaneous.*—The circle in which the bullocks move has various names, viz. गोरन्पौर *gorpaur* (Sāran), पौदर *paudar* (Champāran and Shahabad), पौर *paur* or पौरी *pauri* elsewhere north of the Ganges, in Patna, Gaya, and South Bhagalpur, बही *bahi* also in Patna, and बड़न्हरा *barhara* in South Munger.

281. The receptacle for the cane before it is cut (generally a hole in the ground) is गँड़ियारी *genriyāri* generally, and गेड़ियार *geriyār* to the west. The receptacle for cane ready cut is टोनियारी *toniyāri*, with variants टोनियाठी *toniyāthi* (Sāran, Champāran, and South-West Tirhut), टोनियासी *toniyāsi* (North-West Tirhut), and टोनन्खाद् *tonkhād* (South Bhagalpur). In Shahabad it is called अँगरन्वार *angarwār*.

282. A wooden mallet is used for pressing the cane under the crusher. This is थापी *thāpi*; also in North-East Tirhut मिलिट *milit*.

283. The cane as it is crushed is stirred up by hand, and the man who does this is called मोरन्वाह *morwāh* or मोँरन्वाह *monrwāh*, or in South Bhagalpur घनन्वाहा *ghanwāha*. This man sometimes drives the bullocks also, and when he does so he is still called by this name.

284. The pot into which the juice drops is called generally खोरा *khora* or (in South-East Tirhut) खोर *khor*, other local names being नाद् *nād* (Shahabad) and कुण्डा *kunda* (Shahabad, West Tirhut, and Patna), or (generally) छन्ना *chhanna*. Over this is often placed a basket or earthen pot with the bottom pierced like a sieve. This is called generally छन्ना *chhanna*, रसन्छन्ना *raschhanna*, or छेनी *chheni*. Local names for this are तरौड़ी *tarauri* (Sāran and Champāran), छिट्टा *chhitta* (also in East Tirhut), or छिरन्हिरा *chhirhira* (Shahabad), and डलिया *daliya* (South Munger). An earthen vessel for holding the juice is in Gaya हथैला *hathaila*.

285. From these vessels the juice is removed to the boiler in a pot called कराह or कड़ाह *karāh*, or sometimes कराहा *karāhā*.

286. The blocks on which the cane is cut are north of the Ganges and in Shahabad निसुहा *nisuha*, a variant being निसुआ *nisua* in South Bhagalpur. Other names are ठेहा *theha* (North-West Tirhut), परियेठा *pariyetha* (Gaya), कुकाठ *kukāth* (Patna), परन्कट *parkath* (South Bhagalpur), and टोनन्कट्टा *tonkatta* or टोनन्कट *tonkat* in South-East Tirhut and Munger.

287. The hollow in the mill is in Bihār cleaned by hand while the crusher is turning: hence there is no apparatus in existence for raising the latter, as there is in Gorakhpur and Āzamgarh.

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288. The basket from which the mill is fed is छैंटी *chainti* north of the Ganges, with a variant, छीटी *chhīti*, in North-East Tirhut. In Shahabad it is ओड़ी *ori* (also in East Tirhut) or खैंची *khainchi*, and in South Bhagalpur ओड़िया *oriya*. In Patna it is बट्टा *batta*, and in Gaya पथिया *pathiya*. The pieces of cane cut up ready for the mill are गँड़ी *genri* to the west and optionally in East Tirhut, and टोनी *toni* in Patna, Gaya, and to the east. In South-West Shahabad they are अँगारी *angāri*.

289. As much chopped cane as can go into the press at one time is घानी *ghāni*, and as much juice as can be boiled at one time ताव *tāw*. The latter is also खेपान *khepān* in South-East Tirhut, पाक *pāk* in Patna, and रान *rān* or रान्ह *rānh* in South Munger and South Bhagalpur.

290. The cane after the juice is expressed is called खोइया *khoïya*, with local variants खोहिया *khohiya* (Patna, Gaya, and the east) and खोइहा *khoïha* in South Bhagalpur. In Shahabad it is also चेफुआ *chephua*.

291. To work the mill is पेरब or पेड़ब *perab*, and when several cultivators take it in turns, each turn is called भाँज *bhānj*, पारी *pāri*, or (Gaya) पल्टी *palti*. When men work it turn by turn they are said to do it भाँजा सिरे *bhānja sire* north of the Ganges, फेरा फारी *phera phāri* in Tirhut, and elsewhere पारा पारी *pāra pāri*. Sometimes a mill is owned by co-sharers, and then their taking it in turns is भँजन्हरिया *bhanjhariya*, सझियैती *sajhiyaiti*, or (Tirhut) सबठैती *sabthaiti*, and also in North-East Tirhut सझिया *sajhiya*. In South Munger ढेंक *dhenk* is the working of a mill by cultivators for a week in turn, one after the other, till the turn of the first comes again.

292. *The men engaged on the mill* are as follows:—

(1) *The man who cuts the standing cane.*—This man is अँगेड़ीहा *angerīha* to the west generally, गँड़न्वहिया *genrwahiya* in the north-west, पजन्वाहा *pajwāha* and पगरन्वाह *pagarwāh* or पँगरन्वाह *pangarwāh* in Tirhut. In Shahabad he is also गँड़न्छीला *genrchhīla*, or in the south-west of the district छोलन्वा *chholwa*; in Patna and Gaya he is केतरन्पारा *ketarpāra* (from केतारी *ketāri*, sugar-cane), परन्ताहर *partāhar*, or परन्निहार *parnihār*, and in South Munger कतरन्पारा *katarpāra* or पतरन्पारा *patarpāra*. In South Bhagalpur he is घुरन्कट्टा *ghurkatta* or कटनिया *kataniya*.

In Sāran and Champāran these men do their work without wages in money, their pay being the leaves of the cane which they cut, which they take home and use for cattle fodder.

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293. (2) *The man who cuts the cane into lengths for the mill* is कानू *kānu* in South Tirhut and Sāran. In Champāran he is पकन्वाह *pakwāh*, and to the west he is गँड़िकाटा *genrikāta* or अँगरन्वाह *angarwāh*. Elsewhere he is टोनकट्टा *tonkatta*, with a variant, टोनिकट्टा *tonikatta*, in South-East Tirhut. In North-West Tirhut he is simply called मजूरा *majūra*, and in North-East Tirhut sometimes जन *jān*. In Sāran and Champāran the same person cuts the cane and boils the juice, hence his name.

294. (3) *The driver of the mill* is कतरन्वाह *katarwāh*, with variants कतरिवाह *katariwāh* or कतरन्वाहा *katarwāha*, and in South Bhagalpur कतरन्बहा *katarbaha*. In South-West Shahabad and in Tirhut he is called हँकन्वा *hankwa*.

295. (4) *The man who feeds the mill.*—He is मोंरन्वाह *monrwāh* or मोरन्वाह *morwāh* generally. In Patna and Gaya he is घनन्वाहा *ghanwāha* or (in South Bhagalpur and South Munger) घनन्बहा *ghanbaha*.

296. (5) *The man who removes the crushed cane.*—He is हलुआइ *haluāï* in North Tirhut; elsewhere this is done by the man who feeds.

297. *The buildings.*—The whole manufactory, including both cane-mill and boiling-house, is called कोल्हुआर *kolhuār*, or in South-West Shahabad गोलौर *golaur*. In Patna, Gaya, and the east it is called कोलसार *kolsār*.

298. The house in which the cane is cut into slips for the mill is called गँड़ियार *genriyār*, or गँड़ियारी *genriyāri* to the west and टोनियारी *toniyari* to the east. Local varieties of this last are टोनियासी *toniyāsi* in North-West Tirhut and टोनखाद *tonkhād* in South Bhagalpur.

299. *Folklore on the subject.*—Near the place where the cane is cut into slips the men make a round idol of a deity called मकार बीर *makār bīr*, or in Shahabad महकार बीर *mahkār bīr*, and in North-East Tirhut महकार *mahkār*. He is said to have been originally a Dom, who once came to a sugar manufactory in the olden time and asked for juice, which the people refused to give to him. Thereupon he jumped into the boiler and was boiled to death. His spirit became deified, and is now worshipped by the workmen. The worship consists in pouring a little water on the

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image when the cane is brought into the manufactory from the field, so that he may wash himself. Then five canes are put before him. They are then cut up and put first into the mill. The first juice that comes out is also poured over him, and then the rest may go into the boiler. In South Bhagalpur the deity worshipped is बिसकर्मा *biswakarma*.

B.—THE BOILING-HOUSE.

300. This is in Sāran गुड़ौर *guraur*, and in Shahabad गोखौर *golaur*; elsewhere it is simply कोल्हुआर *kolhuār* or कोलसार *kolsār* as above.

301. The fireplace is चूल्हा *chūlha*, or in South Munger गमहेर *gamher*. The hole through which the fire is fed with fuel is generally मुह *muh* or मुँह *munh*, but in Patna and Gaya it is मोहनखा *mohkha*. The hole through which the fire is raked is साँसी *sānsi* generally north of the Ganges, नँगड़ा *nangra* in North-East Tirhut, लँगड़ा *langra* in Shahabad, and उधान *udhān* in South-East Tirhut. Elsewhere it has no special name. In Sāran लँगड़ा *langra* is a receptacle for the juice when removed from the boiling-pan.

302. The outlet for smoke is धुआँकस *dhuānkas* north of the Ganges and in Shahabad. In South-West Shahabad it is धुँधुका *dhundhuka*, in Gaya it is हिक्का *hikka*, in Patna हींक *hink*, and नँगड़ा *nengra* in South Bhagalpur and South Munger.

303. The stick used as a poker is खोरनी *khorni*, or in Patna खोरना *khorna*. Local names are खोदौना *khodauna* (South-West Shahabad), लहवाइ *lahwāi* (Shahabad), and अँचना *anchna* (to the east). In Shahabad फरुही *pharuhi*, or in the west generally फहुरी *phahuri*, is a piece of wood used for raking out ashes. The man who stokes the fire is called कानू *kānu* north of the Ganges and in South Bhagalpur and Shahabad. Local names are धुरकमिया *dhurkamiya* (South-East Tirhut), चुलझोंका *chuljhonka* (East Tirhut and Shahabad), चुल्हचा *chulhancha* (East Tirhut and Gaya), अँचवाहा *anchwāha* (Patna), and अँचनाहर *anchtāhar* (South Munger).

304. The vessel in which the juice is collected before boiling is नाद *nād* or नादी *nādi*, or (in Gaya) चट्टी *chatti*, (North-East Tirhut) गगरी *gagri* or घैला *ghaila*. Generally, however, it is kept in the छन्ना *chhanna* (see above), of which there may be several in use at one time.

305. The spoon for taking the juice out of the boiler is north of the Ganges, to the west, कठही *kathahi* or कठखुरपी *kathkhurpi*, and to the east (also in Shahabad) सैक *saik* or सैका *saika*. Elsewhere south

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of the Ganges it is सफई *saphaī* or सफैया *saphaiya*. In South-West Shahabad it is, however, डोहन्रा *dohra*, and in South Bhagalpur it is डपन्टी *dapti* or डब्बू *dabbu*.

306. The scraper to prevent the sugar resting on the bottom of the boiler is खुरन्पी *khurpi* generally. In Sāran and Champāran it is खुरन्पा *khurpa*, and in North-East Tirhut कठन्खुरन्पी *kathkhurpi*, the meaning of which here is different from that in Sāran, Champāran, and West Tirhut. In Patna it is पेड़न्नी *perni*, and डपन्टन *daptan* in South Bhagalpur.

307. The iron ladle used as a skimmer पौना is *pauna*, or (North Tirhut) मैलछन्ना *mailchhanna*, (South-West Shahabad and South Bhagalpur) थापी *thāpi* (also made of wood), and झँझन्रा *jhanjhra* in Patna, Gaya, and South Munger. Sometimes it is not necessarily of iron, and then it is खुरन्पा *khurpa* in South-West Shahabad, हथा *hatha* or हत्था *hattha* (of earthenware) in Patna, Gaya, and South Munger, and छनौटा *chhanauta* in Sāran and South Bhagalpur.

308. The boiling-pan is called कराह, कड़ाह *karāh* or कराही *karāhi*. The earthen vessel used for removing the cooked juice from the boiler is north of the Ganges सैक *saik* or सका *saika*, and in Shahabad it is पँगौरा *pangaura;* in Sāran it is पौँड़ा *paunra*. The pot in which the boiled syrup is placed is called मटकी *matuki* south of the Ganges, also (South-West Shahabad) ओड़ी *ori*, (Gaya) नदन्वा *nadwa*, खोरा *khora* in the South-East, and कूँड़ी *kūnri* in South Bhagalpur.

309. नाद *nād* is a hole in the ground dug for receiving the coarse sugar. North of the Ganges it is also पौँड़ा *paunrha* or पौँड़ी *paunrhi*. The sugar is collected and thrown into this with a bamboo fitted at one end with a roller, which is called गुरन्दम *gurdam* or (in South-West Shahabad) गुरन्दन *gurdan*. In Tirhut it is also called दबन्कन *dabkan*, and in South-East Tirhut सपई *sapaī*.

310. In North-East Tirhut माट *māt* or कोठी *kothi* is the large vessel in which the juice is finally coagulated. These are in Tirhut गुरन्पौर *gurpaur*, and in Champāran (made of sun-baked earth) डेहन्री *dehri*.

311. राब *rāb* is undrained raw sugar, and गूर *gūr* is *rāb* boiled down for a longer time. Further particulars concerning these and the other products will be found in the chapter relating to sugar-cane (§§ 1014, 1015).

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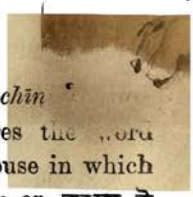
C.—THE SUGAR REFINERY.



312. A sugar refinery is known as चीनी के करखाना *chīni ke khāna* or चीनी के गोदाम *chīni ke godām*. South of the Ganges the word खँड़सार *khanrsār* or खँड़सारी *khanrsāri* is also used. The house in which the sugar is refined is called चूल्हा के घर *chūlha ke ghar* or कराह के घर *karāh ke ghar*. In South Bhagalpur it is भट्ठा *bhattha*.

313. In making coarse sugar (काँची चीनी *kānchi chīni*), a vat, a drain, a reservoir, and a treading-floor are used.

314. The *vat* is in Shahabad हौद *haud* or हौदी *haudi*, in Gaya चहबचा *chahbacheha*, in Patna खँड़गरना *khanrgarna*, and in South Bhagalpur गुरहण्डी *gurhandi*. North of the Ganges and in Gaya it is नाद *nād* or नाँद *nānd*.

315. The *drain* is नाली *nāli* or नारी *nāri*, or in South Bhagalpur करहा *karha*. In Sāran it is also called खाता *khāta*.

316. The *reservoir* is north of the Ganges, and optionally in Shahabad, नाद *nād* or नाँद *nānd*. In Shahabad it is डोभा *dobha*, in Patna हौद *haud* or चरुआ *charua*, and elsewhere south of the Ganges चहबचा *chahbachcha*.

317. The *treading-floor* is पट्टा *patta* north of the Ganges. South of it, it is in Shahabad पाटा *pāta*, in Patna and Gaya चबुतरा *chabutra*, and to the east चट्टी *chaṭṭi*.

318. In making regular sugar or शक्कर *sakkar*, the drain and the reservoir are used as before. The bundles (मोटरी *motri*, or in Patna नारंगी *nārgi*, in Gaya थैया *thaiya*, and in South Bhagalpur गाजा *gāja*) of sugar are tied up in cloths [लोथा *lotha* or (in Patna and Gaya) छलना *chhalna*], placed on a bamboo framework and pressed with weights of stone or sun-dried clay. The framework is called north of the Ganges खाँच *khānch* or खाँचा *khāncha*, or (in Champāran and East Tirhut) छैंटा *chhainta*. In Shahabad it is ठटरी *thatri* or टिकठी *tikthi*, in Patna and Gaya टेकठी *tekthi*, and in South Bhagalpur चाँचरी *chānchri*. The weights are चाँपा *chāmpa*, or, when made of stone, पथल *pathal*, or in Sāran थापी *thāpi*.

319. The following *utensils* are used in the boiling-house :—

(*a*) An iron boiler, कराह *karāh*, कराहा *karāha*, or कराही *karāhi*. When an earthen boiler is used, it is called खपड़ा *khapra* or खपड़ी *khapri*, or in South-West Shahabad and East Tirhut अथरी *athri*.

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(*b*) An iron ladle for removing the scum. This is छनौटा *chhanauta* or पौना *pauna*, also in Patna and Gaya झँझरा *jhanjhra*.

(*c*) An earthen pot with holes in it, used as a filter, नाद *nād* or नाँद *nānd*. In South-West Shahabad it is ठेंठियाल नाद *thenthiwāl nād*.

(*d*) A filter of river grass, known as सेंवार *semwār* or सेवार *sewār*, or in North-East Tirhut सेमार *semār*.

(*e*) A scraper for removing the layer of clean sugar. When made of shell it is called सितुआ *situa*, or in South-West Shahabad सितुहा *situha* or सुतुहा *sutuha*. A curved knife used for the same purpose is सिहोरन्नी *sihorni* in Sāran and Champāran, सेहोरन्ना *sehorna* in Shahabad, and सोहरन्ना *soharna* in North-East Tirhut.

(*f*) The filtering-basket for cleaning the same is खाँचा *khāncha* or खाँची *khānchi*. In Gaya it is डलवा *dalwa*, and in the east also डेली *deli*.

(*g*) The wooden or iron ladle for cooling the boiling syrup is north of the Ganges तामिया *tāmiya* or (in Sārān and North-East Tirhut) तमिया *tamiya*. South of the Ganges it is डब्बू *dabbu*, (in Shahabad) गुरन्दन *gurdan*, or in South Bhagalpur झँझरा *jhanjhra*.

(*h*) The iron stirring ladle used for taking syrup from the boiler and larger than the last is तामा *tāma* north of the Ganges; in Shahabad it is खुरचनी *khurchani* or डोहरा *dohra*; in Patna and Gaya it is छोलनी *chholni*; and in South Bhagalpur डोहला *dohla*.

(*i*) The earthenware jug for pouring the syrup into the boiler is सैका *saika*, also हत्था *hattha* in Patna and Gaya, and पँचनी *panchni* in South Bhagalpur. A larger jug of the same kind is निमड़ा *nimra* north of the Ganges, and निबड़ा *nibra* or परछा *parchha* south of it; also तौला *taula* in the east.

(*j*) The wooden supports of the filter are north of the Ganges खाता *khāta*, or खूँटा बल्ला *khūnta balla* south of the Ganges. They are in Shahabad सिढ़ी *sirhi* (also in South Munger) or तिरपाइ *tirpāi*, and टेपाइ *tepāi* in South Bhagalpur. In Patna and Gaya they are made of earth or brick, and are called गोड़ी *gori*.

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(*k*) The shovel for stoking the fire is फरुही *pharuhi* or फड़रा *phahura* in Sāran and Champāran, and फरुहा *pharuha* or कोदारी *kodāri* in East Tirhut. In Shahabad it is खड़्मा *khorma*, or in the south-west of the district फरसा *pharsa*. In Gaya it is कड़्नी *karhni*, in Patna अगःकड़्ना *agkarhna*, and in the east करछुल *karchhul*.

(*l*) The ladle for stirring the hot syrup in the cooling pan is तमियाँ *tamiyān* north of the Ganges and तँबिया *tambiya* in Shahabad. In South-West Shahabad it is डब्बू *dabbu*, in Patna and Gaya घटःना *ghatna*, and in the east also दाबा *dāba*.

(*m*) The piece of matting or cloth in which the sugar is dried in the sun is पाल *pāl*, also in South-West Shahabad पाटा *pāta*, in Gaya टप्पर *tappar*, in Patna टाट *tāt*, and in South Bhagalpur चट्टी *chatti*.

(*n*) The flat wooden pans for cooling the syrup are कठौता *kathauta* or कठौती *kathauti*, also in the east कठौत *kathaut*, and in Sāran कठवत *kathwat*. In Sāran and Champāran they are नाद *nād* or ओसौनी *osauni*.

(*o*) The vessel into which the juice drops as it is filtered is परछा *parchha* or (North-East Tirhut and Shahabad) तौला *taula*.

CHAPTER III.—APPLIANCES USED IN THE MANUFACTURE OF INDIGO.

320. Indigo manufacture is confined almost entirely to North-Gangetic Bihār.*

321. The indigo beating-vat is महाइ के हौज (or चौद) *mahāi ke hauj* (or *haud*), and also in North-East Tirhut महनिया चौद *mahaniya haud*. The water reservoir is खजाना *khajāna*. The upper or steeping-vat is बोझाइ के चौद *bojhāi ke haud*, or in East Tirhut बोझनिया चौद *bojhaniya haud*. The rake for agitating the fermented liquor is फहुरी *phahuri* in Sāran and फरुहा *pharuha* elsewhere. In North-East Tirhut it is also फरन्मा *pharma*.

* The author is indebted to W. B. Hudson, Esq., for much of the information contained in this chapter. The system of manufacture described is the old style, now only used by natives. In European factories the use of steam power has made considerable changes.

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322. The beams of wood for pressing the plant are दबौटा *dabauta* in Sāran and Champāran, सहन्तीर *sahtir* in Tirhut and Sāran, दाब *dāb* or धरन *dharan* in North-East Tirhut, and बीम *bīm* in South-East Tirhut. These are supported on projections in the walls of the vat, called मजुसी *majusi*, or in Champāran तान *tān*. In East Tirhut they are called सिरन्पाहा *sirpāha*. Under these pressing-beams are placed, बल्ला *ballal*, or in Sāran कैंच *kainch*, which are bamboos laid immediately on the top of the plant.

323. The हौद्नरी *haudri* (Sāran and South Tirhut) or माल झड़ी *māl jhari* (Champāran and North Tirhut) is the small reservoir where the indigo juice collects to be taken to the boiler. The drain is नाली *nāli* or नारी *nāri*, or in Sāran मोरी *mori*, and the छेकन *chhekan* is the door by which it is closed. The strainer is छन्ना *chhanna*, or in South-West Tirhut चद्दर *chaddar*.

324. The boiling-room is कराह घर *karāh ghar*. The मेज *mej* is the wooden or masonry straining table in which the indigo is put after being boiled. This is the name in Sāran, Champāran, and West Tirhut; to the east it is बालू मेज *bālu mej* or (in South-East Tirhut) माल मेज *māl mej*.

325. The पीरिच *pīrich* or पीरिस *pīris* is a corruption of the English word "press," in which the boiled liquor is placed in a cloth and the water pressed out. In Sāran डाला *dāla*, and elsewhere चलना *chalna*, are the perforated boards placed above and below the indigo in the press. The screw of the press is पेंच *pench*. The square boss or nut on it is ढिबरी *dhibri*. The मोरनी *morni* is the spanner or apparatus for turning the screw. In South-East Tirhut it is also ममोरनी *mamorni* or पेचकस *pechkas*. The large wooden beam through which the screw passes is ठेहा *theha* in Sāran, and elsewhere दबौटा *dabauta* or दाब *dāb*; when it is made of iron it is called in South Tirhut बाँक *bānk*. The कुटनका *kutka* are small pieces of wood placed below and above the डाला *dāla* or चलना *chalna*.

326. The machine for cutting cakes is फरमा *pharma*, and the wires with which they are cut तार *tār*.

327. The cakes of indigo are गोटी *goti*, and they are dried in a drying-house, गोटी घर *goti ghar*, on shelves, called in East Tirhut मचान *machān*, and elsewhere चाली *chāli*.

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328. The following are among the implements used in indigo agriculture:—

(1) The धरम लग्गी *dharm laggi*, a wheel for measuring land, each revolution of which covers one लग्गी *laggi*.

(2) The कुदार *kudār* or कुदारि *kudāri*, a mattock for digging.

(3) The हर *har* or plough, which is of two kinds—

(*a*) बिलाएती *bilāëti*, or English plough.

(*b*) देसी *desi* or कठौर *kathaur*, the country plough.

(4) टाँड़ी *tānri*, the drill plough.

(5) कण्टा *kanta* or खखोरन्नी *khakhorni*, the rake or harrow.

(6) खुरप्पी *khurpi*, the spud for weeding.

(7) हाँसु *hānsu* or हँसुआ *hansua*, the sickle for cutting the plant.

CHAPTER IV.—THE SPINNING-WHEEL.

329. The following diary shows the process of spinning thread and making cloth in the subdivision of Madhubani, in North-East Tirhut, in the year 1879:—

On the 20th September the writer bought 24 *sers* of cotton, being a day's plucking on a sunny day from about a bigha and a half of cotton field. The cotton बाँगा *bānga* (see § 1016 for the various names and varieties) was of the kind called कोकन्टी *kokti*, which ripens in the month of *Bhādon* (August-September). It was pulled out of the husks from the tree.

20th—26th September.—During this time the cotton has been drying in the sun, and now (26th) two old women are employed to clean it, picking out the dirty and immature cotton, called करकुट *karkut*. This is principally composed of seeds which have come to nothing and been worm-eaten. This cleaning is done by hand. It lasted to the 30th September.

1st October.—Commenced to separate the seeds, बँगौर *bangaur*, from the बाँगा *bānga*. This is done by a machine called चरखी *charkhi*, which consists of two rollers, about an inch thick, of hard wood tightly wedged one above the

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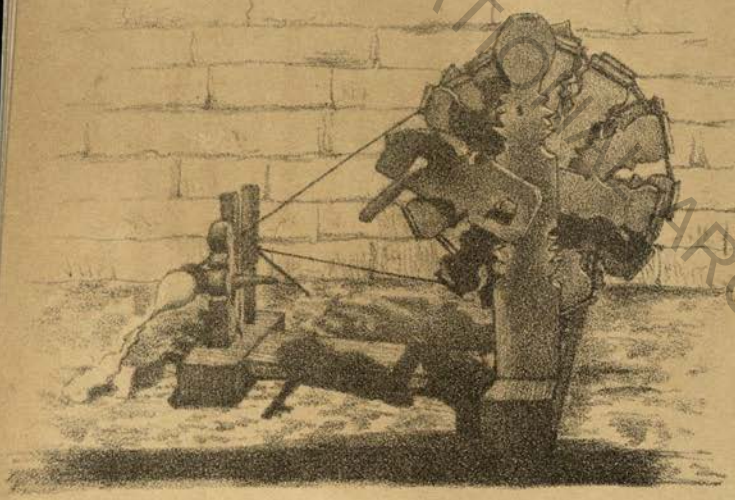
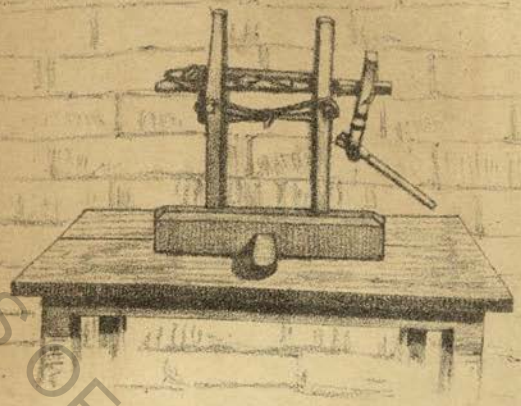


THE SPINNING-WHEEL (CHARKHA).

Lith: by Bepin Behary Dass Student Govt. School of Art Calcutta.



MACHINE FOR CLEANING RAW COTTON (CHARKI).

Printed by Abdool Rohim Govt. School of Art Calcutta

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other; both rollers are supported in uprights, the ends passing through. At one end the lower roller is turned by a handle, and has at the other end, where it projects from the upright, a screw cut in it. The same end of the upper screw has a reversed screw cut in it, and these two screws fitting into each other act like cog-wheels; but when the lower roller is turned, the upper roller turns in the direction reverse to that of the lower one, so that they act as a pair of feeders tightly wedged together. The बाँगा *bānga* or uncleaned cotton is then applied to the feeding side of the two rollers, and on the handle being turned the cotton is pulled forcibly through by their revolution, while the seeds remain behind and fall down to the ground.

330. The two upright standards are called खूँटा *khūnta*, and each of the rollers जाठि *jāthi*, or in Sāran सँड़ारी *sanrāri*. Underneath the rollers is a cross-bar, called कल *kal*, joining the two uprights and holding the machine together. The खूँटी *khūnti* is a wedge going through each upright from front to back, under the cross-bar and holding it and the roller in their places.

331. The पचन्री *pachri* are the wedges running sideways through each upright and tightening the two rollers together. The crank which turns the lower roller is called मकन्री *makri*, and it is held to it by the किली *killi* or linch-pin. The handle at the other end of the crank, which is held in the hand, and by which the machine is turned, is called लागनि *lāgani*, or in Sāran चलौनी *chalauni* and in Gaya हथौरी *hathauri*.

332. The base of the machine in which the uprights rest si called पीढ़ा *pīrha*, or to the west पिढ़िया *pirhiya*, and out of this projects behind, along the ground, the मझवा *majhwa*, on which the foot of the operator is placed to keep the machine steady.

333. The cotton, when cleaned from the seeds by this machine, is called रू *rū*, रूई *rūi*, or तूर *tūr*,—the last by women of the upper Hindu castes, and the two first by Musalmāns and low-caste Hindus. रूआ *rūa* is used in Shahabad.

334. The above lasted three days. It was then again cleaned (तूनब *tūnab*, तूँनब *tūnnab*, or (in Shahabad) तूमब *tūmab*, to clean), the few remaining pieces of husk, &c., being picked out by hand.

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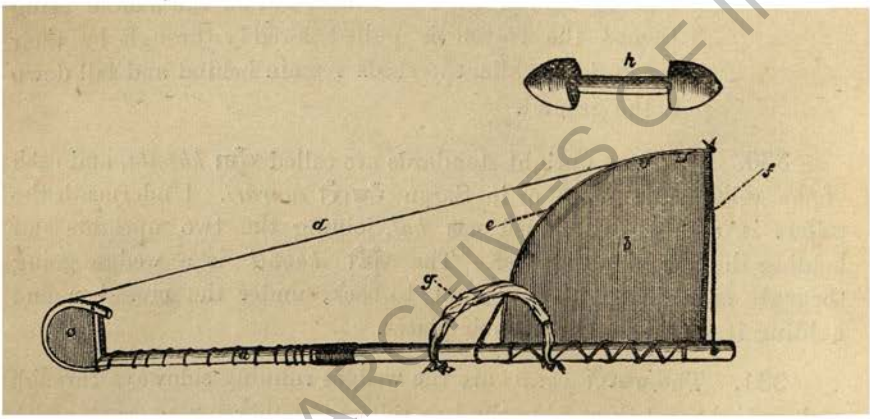
21*st October*.—The cotton was to-day put out in the sun preparatory to being carded (धूनब *dhūnab*, to card).

22*nd October*.—To-day two cotton-carders (धुनिया *dhuniya*) came to card the cotton. Each brought with him a machine, called a धुनकी *dhunki*, or to the west धनुही *dhanuhi*. In Gaya it is धुनेठी *dhunéthi*, in South Munger and South-East Tirhut धुनैठ *dhunaith*, and in South Bhagalpur धुनन्हठ *dhunhath*.

335. It is composed of the following parts :—



(*a*) The flexible piece of wood acting as a bow, called डण्टी *danti* or डण्डा *danta* to the east and डाँड़ी *dānri* to the west.

(*b*) A broad wooden board, called फरेहा *phareha* in North-East Tirhut. In South-West Tirhut it is फरौटा *pharauta*, in South Bhagalpur फरहा *pharuha*, and elsewhere as फरन्हा *pharha*.

(*c*) The bridge over which the string is passed, माँगी *māngi*. In Shāhabad and also optionally in East Tirhut it is माथा *mātha*, in South Bhagalpur मथन्वा *mathwa*, and in South Munger मगन्वासी *magwāsi*.

(*d*) A leather string, called ताँत *tānt*. In Patna and Gaya it is also called रोदा *roda*.

(*e*) A leather strip acting as a sounding board, lying along the round edge of the फरेहा *phareha*, on which the string rebounds, called पुछेट *puchhet* or पुछेटा *puchheta* generally,

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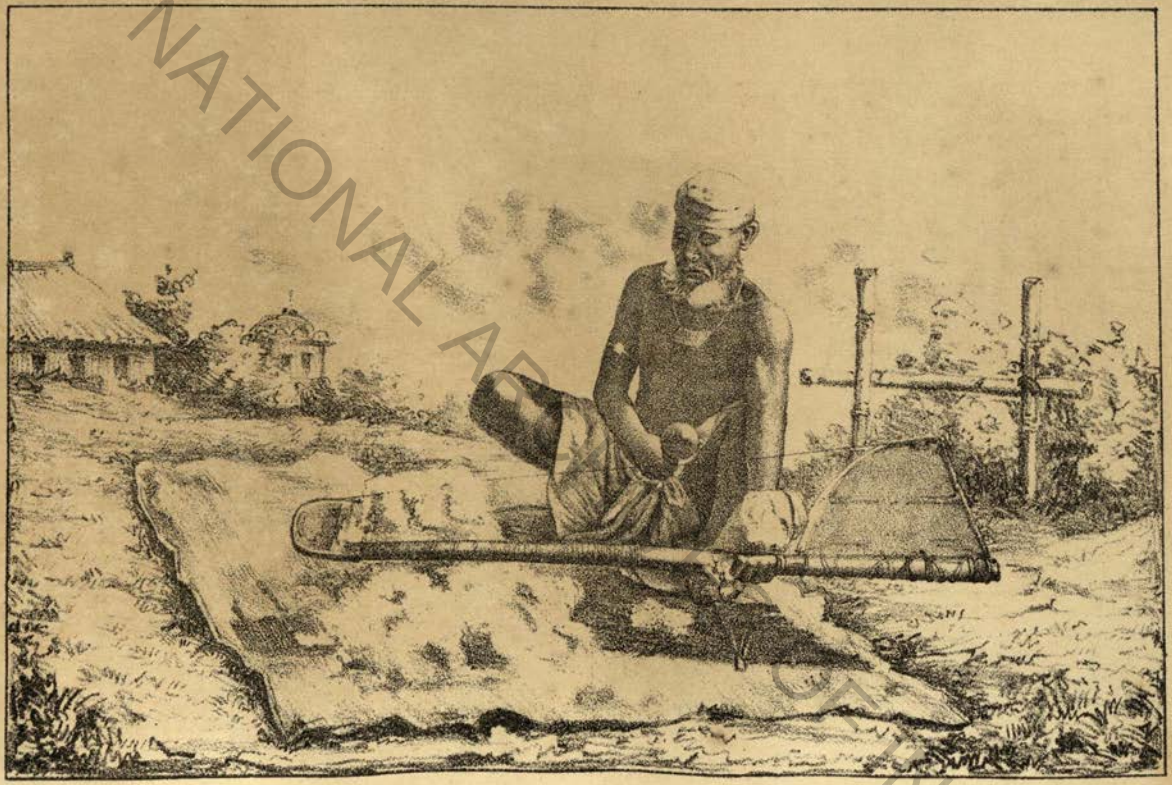

A Cotton-carder (Dhuniya) at Work.

Lith: by Hem Chunder Ghosal, Student Govt. School of Art Calcutta.

Cornwallis Press Calcutta.

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पछौटा *pachhauta* in Tirhut, and काँकर *kānkar* in Sāran and Champāran. In North-East Tirhut it is पुश्तैल *pushtail*, and an optional name in Shahabad is पुछौटा *puchhauta*.

(*f*) A stout leather string along the outer side of the फरेहा *phareha*, to one end of which the ताँत *tānt* is attached, while the other end is fastened to the डण्डी *danti*. It is used to tighten the ताँत *tānt*, and is called घिरन्ची *ghirchi* or घुरन्ची *ghurchi*. When pegs are used for tightening this, they are called बीरी *bīri* or बिरिया *biriya*.

(*g*) The हथन्हर *hathhar*, हथग्गर *hathgar*, or हथक्कर *hathkar*, is a loop of string under which the left hand is passed to hold the machine steady. The above is the name current in North-East Tirhut. South of the Ganges it is also called हथक्कर *hathkar*, with variants हथक्कड़ *hathkar* or हथक्कड़ा *hathkara* in Shahabad. In North-West Tirhut it is हथरा *hathra*, in South-West Tirhut and Sāran हथा *hathā*, and in Sāran and Champāran मुठवारा *muthwāra*.

(*h*) The mallet for twanging the bow, of wood, shaped like a dumb-bell. It is held in the right hand, and the ताँत *tānt* is struck and twanged with it. It is called जिस्ता *jista*, and also (in Tirhut and South Bhagalpur) दिस्ता *dista*. In Patna it is called दस्ता *dasta*, and in South Munger दिस्था *distha*.

336. In using this instrument it is held by the left hand under the हथक्कर *hathkar*, which passes over the wrist, and the ताँत *tānt* twanged in the midst of the cotton by the जिस्ता *jista*, which is held in the right hand. This process loosens the texture of the cotton, and causes all the dust and dirt to fly out of it. The धुनकी *dhunki* is not allowed to rest on the ground, but is supported in the air by the हथक्कर *hathkar* passing over the wrist, and it springs up and down as the ताँत *tānt* is twanged.

337. The whole pile of cleaned cotton was called गोठी *gothi*. While this was going on, two old women were called in to make little hollow rolls of cotton to be made into thread. They are called to the east पीनी *pīni*, and to the west पिउनी *piuni* or पेवनी *pewni*. A local name in East Tirhut is पौर *pīr*. These are about four inches long and a quarter of an inch thick. A lump of clean cotton, the size of a walnut, is put round a thin skewer, called पिंड़न्सरि *pinrhsari*, and is then rolled on a board, called पिढ़िया *pirhiya*, with the palm of the hand. These are then tied up in bundles of about ten each, called मुट्ठी *mutthi*.

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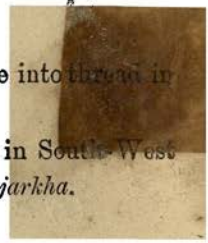
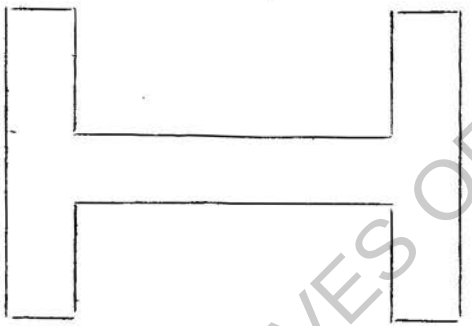


338. These पौनी *pīni* are now ready for being made into thread in the spinning-wheel.

339. The spinning-wheel is चरखा *charkha*, but in South-West Shahabad it is रहन्टा *rahta*, and in the south-east जरखा *jarkha*.

340. Its parts are as follows :—

The foundation.—This is in the shape of a double letter T : thus—



341. On one of the cross-pieces the driving-wheel stands, and on the other the spinning apparatus. This foundation is called पीढ़ा *pīrha* or पिढ़िया *pirhiya* to the east, and पिढ़ई *pirhaī* to the west. The connecting bar between the two cross-pieces is मँझन्वा *manjhwa* or माँझा *mānjha*, in Patna and Gaya it is खतखोरा *latkhora*, and in South Bhagalpur मनझाइ *manjhāi*.

342. *The driving-wheel.*—The supports of the driving-wheel are called खूँटा *khūnta*. The wheel itself is composed of two parts,—

(*a*) The central boss or nave, and

(*b*) The four spokes on each side of the nave.

343. The nave is called मूँड़ी *mūnri* or मूड़ी *mūri* south of the Ganges, and मूँरी *mūnri* or मुँरिया *munriya* north of it; in East Tirhut it is also नामा *tāma*, and in South Bhagalpur and South Munger पैला *paila*. It is about 5 inches long and 4 inches thick.

344. There are four spokes lying across each end of the nave from one circumference to the other; there are therefore eight radii on each side, and they are so arranged that the radii on each side are not opposite each other, but alternate. Each of these cross spokes is called पुत्ती *putti* or पूती *pūti*, or in South-West Shahabad कमरी *kamri*; sometimes they are also called खूँटा *khūnta* or खूँटी *khūnti*.

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345. These spokes are held in their places by a string, called अवाल [illegible] to the west, अँवाल *amwāl* in Patna and Gaya, and अमाल *amāl* or अमाल्ह *amālh* to the east. In South Munger it is अम्हाल *amhāl*. This string goes round the extremities of each radius of each side alternately: thus—

It forms therefore a kind of edge or rim of a broad wheel, something like a paddle-wheel, and over it passes the driving-band which turns the spinning apparatus. This paddle-wheel is about a foot in diameter and five inches thick.

346. The central axle of the driving-wheel is called लाठ *lāth* generally north of the Ganges and in South Bhagalpur. In Tirhut it is called जाठ *jāth*, and in North-East Tirhut also लाइठ *lāith* or जाइठ *jāith*. South of the Ganges it is generally बेलन्ना *belna*. It is caused to revolve by a crank end called मकन्री *makri*, or in Shahabad and West Tirhut नाक *nāk*. It is दाढ़ी *dārhi* or दढ़िया *darhiya* elsewhere south of the Ganges, except South Bhagalpur, where it is again मकन्री *makri*. To this is attached a handle, called to the west and in Gaya चलौना *chalauna*, and to the east लरन्ना *larna* or लारनि *lārani* In South-West Shahabad it is called भौंनी *bhaunti* or भाँवत *bhāmwat*, and in Sāran optionally चलौनी *chalauni*.

347. *The driving-band* is called माल *māl* or माल्ह *mālh*. It is rubbed with rosin (धूमन *dhūman*) and oil (तेल *tel*), and is then blackened with charcoal (कोएला *koela*). The driving-band goes twice round the driving-wheel and the spinning-axle, once passing through the मलन्काठी *malkāthi* (*vide post*), and once not.

348. *The spinning apparatus.*—We now come to the spinning apparatus. There are three perpendicular uprights. The two outside ones are called खूँटी *khūnti*, and the middle one is called मलन्काठी *malkāthi*. In Patna these three uprights are called together पचन्कठिया *pachkathiya*, and in South-West Shahabad खुंटिपुत्ती *khuntiputti*. The two outside ones support the bearings of the spinning-axle, and the

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centre one has in its length, facing the driving-wheel and going right through its thickness, a long slot cut. One of the strings of the driving-band passes through this slot, and the other passes outside it, so that the double turn round the spinning-axle can never get jammed up together, and so entangled.

349. On the two outside uprights, on the side furthest from the driving-wheel, project two stiff pieces of leather, called चमरख *chamrakh*. These form the bearings of the spinning-axle, which passes through them.

350. *The spinning-axle.*—This is called टकुचा *takua*, and also to the west टेकुचा *tekua*. It is an iron skewer about 8 inches long and an eighth of an inch thick at the thickest part. It projects a distance of three inches beyond its bearing on the same side as the handle of the driving-wheel. This bearing has on each side two little pieces of wood fitting on to the spinning-axle, which act as washers, and are called छुच्ची *chhuchchhi*. Outside the outer washer on the spinning-axle is a flat disc called फिरकी *phirki*, and two and a half inches of the axle project beyond it.

351. The driving-band, after passing twice round the driving-wheel, passes through the मलकाठी *malkāthi*, then twice round the spinning-axle, and then back to the driving-wheel outside the मलकाठी *malkāthi*; and it is evident that even the slow turning of the driving-wheel will make the spinning-axle revolve at a very high speed indeed.

352. In spinning, the projecting point of the spinning-axle has a short length of thread attached to it, and then, while the handle of the driving-wheel is turned with the right hand, a roll of cotton (पौनी *pīnī*) is held in the left hand between the finger and thumb, and the cotton, being quickly caught up by the length of thread, is drawn off in the shape of thread on to the quickly revolving spinning-axle.

353. When the projecting point of the spinning-axle is filled with thread, the whole is called a कुकरी *kukri*, or in Sāran कुकुड़ी *kukurhi*, and is wound off on a winder, called परता *parta* or परेता *pareta*. It is also called in South-West Tirhut नटवा *natwa*, and in East Tirhut लटवा *latwa* or नटवा *natwa*. In South Bhagalpur it is called नटई *natai*. This is like an ordinary silk-winder. The handle (चलौना *chalauna*) of the driving-wheel is taken out of its socket in the crank (मकरी *makri*), and in its place is placed one end of the axle of the winder. The other end is held in the right hand, and is revolved between the finger and thumb. The winder

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conical in shape, and does not need further description. It will hold half a quarter of a *ser* of thread at a time. When it is filled, the thread is taken off and tied in hanks. These are generally पोला *pola*, पोली *poli*, or पोलिया *poliya*. Local names are नत्ती *natti* (North-East Tirhut), लत्ती *latti* (Patna and Gaya), and करन्ची *karchī* in South-West Shahabad.

354. The diary breaks off here temporarily, as the spinning of this particular cotton was not done in the writer's presence. He wished the thread to be spun as fine as possible, and as this could only be done by Brāhmani women, who would not come to a strange house, this part of the work was done by them at home.

CHAPTER V.—THE WEAVER'S LOOM.

355. The following is a continuation of the same diary.

18*th January* 1880.—The skeins of fine thread were brought to me to-day, and were put in water to soak for eight days. This strengthens it.

27*th January*.—After they had soaked this period I sent for a weaver. A Muhammadan weaver is जोलन्हा *jolha* or मोमिन *momin*, and a Hindu weaver is तँतन्वा *tantwa* or ताँती *tānti*, or, in Shahabad ताँतो *tānto*. Sometimes the Hindi word जोलाहा *jolāha* is used instead of जोलन्हा *jolha*.

356. The Musalmān weaver or जोलन्हा *jolha* is the proverbial fool of Hindu stories and proverbs. He swims in the moonlight across fields of flowering linseed, thinking the blue colour to be caused by water. He hears his family priest reading the *Qurān*, and bursts into tears to the gratification of the reader. When pressed to tell what part affected him most, he says it was not that, but the wagging beard of the old gentleman so much reminded him of a pet goat which had died. When forming one of a company of twelve he tries to count them, and finding himself missing wants to perform his own funeral obsequies. He finds the rear peg of a plough, and wants to set up farming on the strength of it. He gets into a boat at night, and forgets to pull up the anchor. After rowing till dawn he finds himself where he started, and concludes that the only explanation is

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that his native village could not bear to lose him, and had followed him. If there are eight weavers and nine *hukkas*, they fight for the odd one. Once on a time a crow carried off to the roof of the house some bread which a weaver had given his child. Before giving the child any more he took the precaution of removing the ladder. Like the English fool, he always gets unmerited blows. For instance, he once went to see a ram fight and got butted himself, as the saying runs:—

करिगह छार तमासा जाय
नाहक चोट जोलाहा खाय.

Karigah chhār tamāsa jāy,
Nāhak chot jolāha khāy.

—'He left his loom to see the fun, and for no reason got a bruising.' Another story (told by Fallon) is, that being told by a soothsayer that it was written in his fate that his nose would be cut off with an axe, the weaver was incredulous, and taking up an axe kept flourishing it, saying यौं करन्बा तऽ गोड़ काटन्बौं, यौं करन्बा तऽ हाथ काटन्बौं, और यौं करन्बा तब ना-, *yon karba ta gor kātbon, yon karba ta hāth kātbon, aur yon karba tah nā-*, —if I do *so* I cut my leg, and if I do *so* I cut my hand; but unless I do *so* my no—, and his nose *was* off. A proverb जोलन्हा जानथि जौ काटै *jolha jānathi jau kātai*,—does a weaver know how to cut barley,—refers to a story (in Fallon) that a weaver, unable to pay his debt, was set to cut barley by his creditor, who thought to repay himself in this way. But instead of reaping, the stupid fellow kept trying to untwist the tangled barley stems. Other proverbs at his expense are कौआ चलल बास कें, जोलन्हा चलल घास कें *kaua chalal bās ken, jolha chalal ghās ken*,—the weaver went out to cut grass (at sunset), when even the crows were going home; जोलन्हा भुतिऐलाह तीसी खेत *jolha bhutiailāh tīsi khet*,—the weaver lost his way in the linseed-field, an allusion to the swimming exploit already recorded. His wife bears an equally bad character, as in the proverb बहन्सलि जोलन्हिनि बापक दाँढ़ी नोचे *bahsali jolhini bāpak dānrhi noche*,—a wilful weaver's wife will pull her own father's beard.

357. The weaver proceeded to set up in the ground seventeen pairs of sticks in two lines, at a distance between each pair of about one and a quarter cubits, and between the lines of about two cubits. At each end of each line a stout bamboo post is fixed, and close to each of

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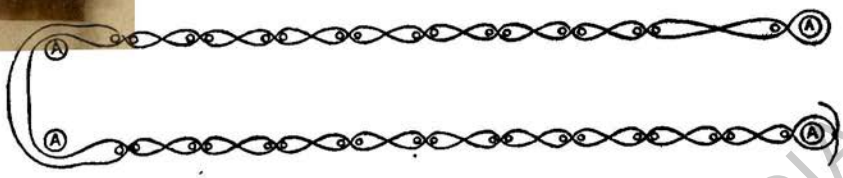
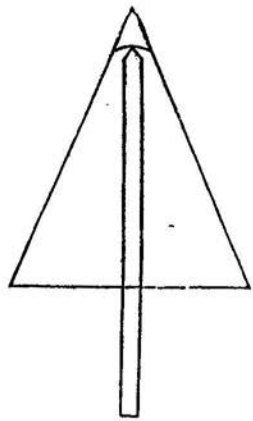
Those at one end another smaller staff. Round these sticks the thread is twisted as follows:—



A, A, A, A, are the tops of the bamboo posts, and the dots are the tops of the smaller sticks.

358. This operation of setting the warp is called तानी करब *tāni-karab*, or in Shahabad ताना करब *tāna karab*. The bamboo posts are called खूँटी *khūnti*, and each stick, सर *sar*. These last are called in Sāran, Champāran, and North-West Tirhut सरका *sarka*.

359. The sticks immediately in front of the bamboo posts are called to the west छितुआ *chhitua*, in Shahabad छिपकी *chhipki*, and to the east छिटकी *chhitki*, also in North-East Tirhut डोरीक सर *dorīk sar*. The whole apparatus is called तानी *tāni*, or in Shahabad ताना *tāna*, and the thread to be stretched is put on a kind of pyramidal reel called चरखी *charkhi*. It spins on a spindle, called दगन्नी *dagni*, or in Shahabad दाँगी *dāngi*, and in the inside of the apex of the cone is a cup called थोड़ी *thori*, or in Shahabad थोलरी *tholri*, in South Munger थोड़ली *thorli*, and in South Bhagalpur टोई *toï*, which rests on, and revolves on the point of, the spindle: thus—



360. The spool is composed of 14 slips of bamboo, forming the framework of the cone, fastened at equal distances round the circum-

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ference (चक्कर *chakkar*) of the base of the cone, and converging to a point at the top.

361. The spindle of the spool is held in the left hand, and the weaver walks up and down between the two lines of thread, directing the thread by a hook called खूँड़ी *khūnri* or खोंड़ी *khonri*, or in South-West Shahabad खुण्डा *khunda*, in South Munger खुण्डी *khundi*, and in North-East Tirhut and Shahabad खूँड़ा *khūnra*, and shaped as follows :—

The hook at the top is made of iron.

362. *5th February* 1880.—The warp having now been all set upon the sticks (सर *sar*), they were, with the खूँटी *khūnti*, pulled up, rolled up, and put by till to-day. To-day they were unrolled and laid out in a long line on the grass. The खूँटी *khūnti* were then carefully drawn out, and a bamboo staff, called सिरार *sirār* (or सिरारि *sirāri*), put in the place of each. It will be remembered that the सर *sar* were in pairs, and that at each pair the thread crossed thus Another kind of सर *sar* is now taken, made like a long shallow bow, except that the string is made of a thin strip of bamboo. This bow is called सुतरी *sutri*, or in Tirhut बन्हका *banhka*. The arch of the bow is also made of bamboo. The bamboo string is called डोरी *dori*. The arch of the bow is now passed through the threads where one of the old सर *sar* was, and the bamboo string through where the other सर *sar* of the pair was, so that the cross of the threads is still preserved. The bow and string are then fastened to each other at

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each end. The arches of the various bows all face one way. The warp is then laid out on the ground, and the threads neatly spread out upon the bows in parallel lines, to the width of the future piece of cloth.

362A. *9th February.*—The thread thus arranged was rolled up, dipped into, and well wet with cold rice-water (माँड़ *mānr*), to which some मड़ुआ *marua* seeds had been added to stiffen it. It was then unrolled and stretched out horizontally at a height of three feet from the ground and brushed with a large brush, called कूँच *kūnch*, dipped in mustard oil and water, which smooths the threads and takes away any knots or inequalities in the thread. This brush is also called मजन्ना *majna* in West Tirhut, माँजा *mānja* in South Bhagalpur, and माँजन *mānjan* in South-West Shahabad. The cross sticks on which the thread rests are called माँझा *mānjha*, and the cross bamboos at each end are ठेंघनी *thenghni* or लाठी डोर *lāthī dor* to the west, गोड़ा *gora* to the east, खसरैया *khasraiya* in North-West Tirhut, ढड्ढा *dhattha* also in North-East Tirhut, ढाँठा *dhāntha* in South Bhagalpur, and लाठी *lāthi* also in South-East Tirhut. This brushing is hard work, and takes eight men to do it properly. The brushing is along the threads, and not across them. The bristles of the brush are made of खसःखस *khaskhas*, called also in Sāran कतन्रा के जड़ *katra ke jar*, such as is used for tatties, and are about two and a half inches long. The brush itself is about a foot long and two inches wide. The brushing went on for three days, and is called पाइ करब *pāi karab*, and also in East Tirhut तासन करब *tāsan karab*. The phrase आइ पाइ *āi pāi* means the brushing and other preparations, and there is a proverb, जोलन्हा के आइ पाइ, चमन्रा के बिहान *jolha ke āi pāi, chamra ke bihān*,—when a weaver says the cloth will be soon ready, as he is now brushing it, don't believe him; any more than you believe a shoemaker who says 'the boots will be ready to-morrow.'

363. When this was concluded, the threads were put into the loom and woven at the rate of a yard a day. The *loom* is little different

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from that used in England. It is called करिगह *karigah* to the west and करगह *kargah* to the east. It consists of the following parts:—

(1) The *shuttle*.—This is ढरकी *dharki* in Gaya and to the west, and कपरबिन्नी *kaparbinni* or कपरन्नीनी *kaparbinni* to the east. In North-East Tirhut it is also called कपरनी *kaparni*.

(2) The *needle* inside the shuttle, on which the thread is wound, is तिरी *tiri*, and the tube which revolves on this छुच्ची *chhuchchhi*, or in Shahabad छुच्छी *chhunchhi*. When thread is wound on this tube the whole is called नरी *narī*, also in East Tirhut लरी *lari*. This is held in its place in the hollow of the shuttle by a pin made of a feather. This is called पखनरी *pakhnari* to the west and in South-East Tirhut, बीर *bīr* in South Bhagalpur, and पखबीर *pakhbīr* or पखेआरी *pakheāri* to the east. A weaver estimates his work by the number of नरी *nari* which he uses up, as in the proverb in which he is supposed to address a man who has seized him to carry a load, टँगबह तऽ टाँगह, नहिँ तऽ नौ नरीक हरकति होएत *tangbah ta tāngah, nahiñ ta nau narīk harkati hoet*,—if you must load me, load me quickly, otherwise the time of nine shuttles will be wasted.

(3) The *wooden frame* suspended from the roof, which after the shuttle passes is pulled forward by the weaver and drives the thread home. This is हथा *hathā* or हत्था *hattha* in West Shahabad, Patna, and West Tirhut, कमन्हँड़ *kamhanr* in the west generally, कमन्हर *kamhar* in the north-west, and कमन्हण्डा *kamhanda* in Gaya. In North-East Tirhut it is ताना *tāna*, and in South-East Tirhut तानी *tāni* In South Bhagalpur it is तनन्कर *tankar*.

(4) The *comb* of reeds or bamboo in this bar, which keeps the threads of the warp apart, is called राछ *rāchh*.

(5) The *heddles*, which alternately raise or depress the threads of the warp, are बए *bae* or बै *bai*.

(6) The set of three *reeds* which is placed in front of the heddles to keep the two sets of the threads of the warp apart is

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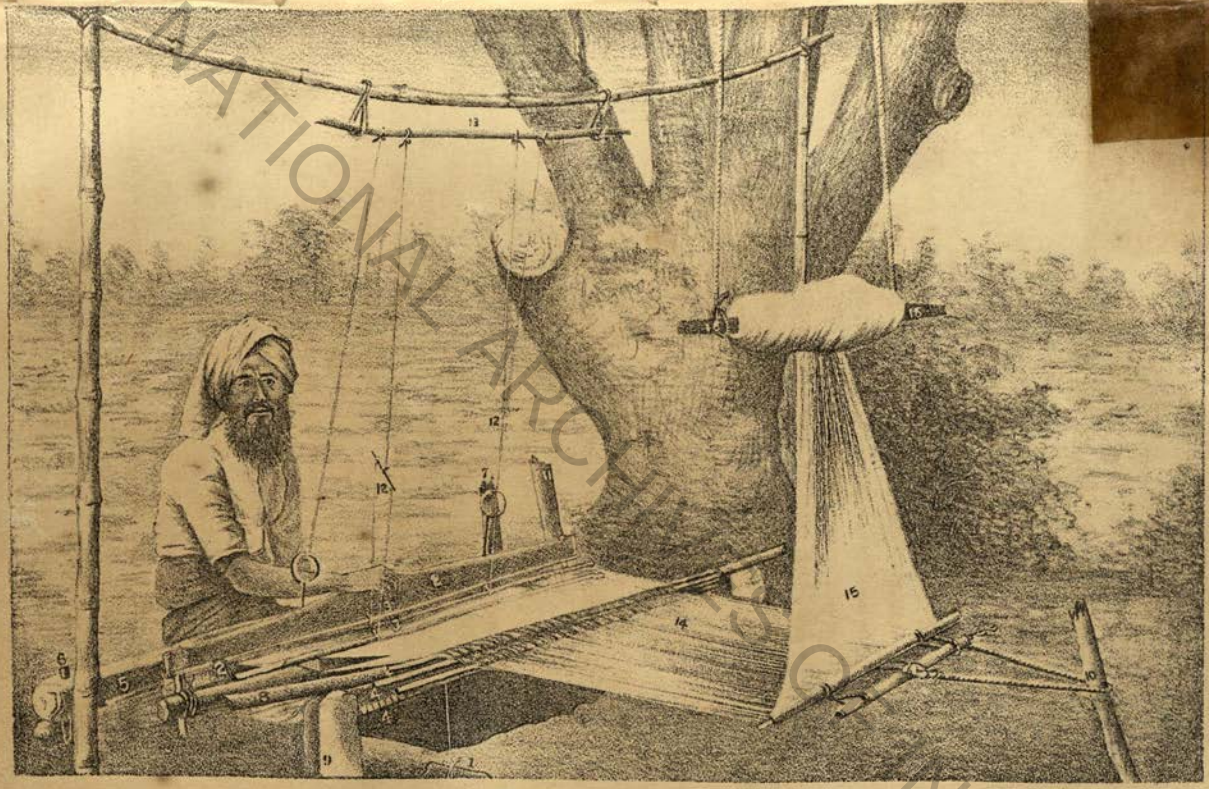

The Country Loom (Kariyah).

1. *Hatha.*
2. *Rāčhh* (*comb*).
3, 3. *Bai* (*heādles*).
4, 4, 4. *Sar.*
5. *Chaupat* (*roller*).
6. *Jibhela.*
7. *Bamwāri.*
8. *Kharkhaut.*
9. *Kanaili.*
10. *Agela.*
11. *Borbandha.*
12, 12. *Nachni* (*heddle-levers*).
13. *Kar* (*upper beam*)
14. *Pāi* (*woof*).
15. *Sirāra.*
16. *Tumani.*

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अतरावन *atrāwan* north of the Ganges generally and in Shahabad; and तरावन *tarāwan* elsewhere south of the Ganges. Another set of three reeds also used is called भँजन्नी *bhanjni* in Champāran, North Tirhut, Gaya, and South Munger, and the two sets together are called in North-East Tirhut अतरावन भाँज *atrāwan bhānj*. In Patna and the south-east the reeds are also called सर *sar*.

(7) The elastic *bow* which keeps the woven cloth stretched in front of the weaver is पन्निक *pannik* south of the Ganges; north of the Ganges it is पन्निख *pannikh*, and also पन्नी *panni* in East Tirhut.

(8) The wooden *roller* behind which the weaver sits, and on which the cloth is wound up as fast as it is made, is in the north-west, in West Shahabad, and in South Munger लपेटन *lapetan*; elsewhere it is चौपत *chaupat*.

(9) This is supported by *posts* called खूँटा *khūnta;* also the right and left ones have different names, viz. the right-hand one, which passes through the roller and prevents it turning round, is जिभेला *jibhela* everywhere, in North-East Tirhut also जिहल्ला *jihla*, and in South-East Tirhut also जिहेला *jihela*. In South Bhagalpur it is गाली खूँटा *gāli khūnta*. The left-hand one, against which the roller rests, is बँघेला *banghela* north of the Ganges everywhere. Also, in East Tirhut, as also to the west and Gaya, it is बँवारी *bamwāri* or बँवरिया *bamwariya*, in Shahabad it is also पछेला *pachhela*, and in South-West Tirhut कँधेला *kandhela*. In South-East Tirhut it is also called बमैला *bamaila*. In South Bhagulpur it is simply खुट्टा *khutta*.

(10) The woof is supported at the end opposite the weaver by a piece of wood called खरकौट *kharkaut* to the west and खरकौटी *kharkauti* to the east or खरकूटी *kharkūti* in South Bhagalpur, which is held up by pillars called कनैली *kanaili* to the north and west, खूँटा *khūnta* in East Tirhut, थूम *thūm* in Patna, थुम्भी *thumbhi* in Gaya, and थुम्भा *thumbha* in the east, and also खरको खूँटा *kharko khūnta* in South Bhagalpur.

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(11) The woof is held tight by a string, which is fastened to its end and passes round a peg at the extreme end of the loom and back again up to the weaver, where it is fastened within his reach to another peg. He is thus able to slacken the woof as necessary. The first peg is called अगेला के खूँटा *agela ke khūnta*, or in Tirhut सरकौनी के खूँटी *sarkauni ke khūnti*; the second peg is called डोरबन्धा के खूँटा *dorbandha ke khūnta*, or in South Bhagalpur कनकिल्ली *kankilli*.

(12) The *treadle*, which the weaver moves with his foot, is पौंसार *paunsār* or पौसार *pausār* generally, and in East Tirhut पसार *pasār*. The knob on this, held between the weaver's toes, is पौतान *pautān*.

(13) The *upper levers*, to which the heddles are attached, are नचनी *nachni* generally. In East Tirhut they are लोचनी *lochni*, and in South Munger लचनी *lachni*.

(14) These levers are fastened to an *upper beam*, which has various names, viz. अभेर *abher* to the west, भितभेरा *bhitbhera* in Sāran and Champāran, धचाना *dhachāna* in South-West Tirhut, धचान *dhachān* or अकासी *akāsi* in North-East Tirhut, उपरकर *uparkar* in South-East Tirhut, करबार *karbār* in Gaya, and कर *kar* in Patna and South Munger.

364. The loose end of the woof (पाइ *pāi*) is called सिरारा *sirāra*, and it is wound up on a डँगनी *tangni*, which is hung up out of the way.

CHAPTER VI.—THE SALTPETRE MANUFACTURER.

365. He is called नोनियाँ *nōniyān*. The round vat in which he dissolves the saltpetre from the saline earth is कोठी *kothi* north of the Ganges, and south of it अहरी *ahri*. The mother liquid thus produced flows out through a drain called पनार *panār* in Tirhut and to the east, and पौनार *paunār* to the west; also in Sāran मोहान *mohān*, and in South-West Shahabad परनौहा *parnauha*. It flows into an earthen vessel fixed in the ground, called नदन्हा *nadha*, नाद *nād*, or नादा *nāda*, also परन्हा *parchha* in Tirhut and towards the west, and गड़नी *garni* in South-East Tirhut.

366. The mother liquid is called रस *ras*, or in South-West Shahabad अगरस *agras*. After the saltpetre has been deposited, the

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refuse liquid from which salt can be educed is called पछाड़ी *pachhāri*, or in South-West Shahabad काही *kāhi*. In Sāran काही *kāhi* means the liquor from which salt is educed, and पछाड़ी *pachhāri* the refuse which is thrown away.

367. Over the round vat are placed bamboo rafters, which are called कोरई *koraī* to the west, कोरो *koro* in North-East Tirhut, and पटन्वटन *patwatan* in South-East Tirhut. These are supported on bricks, ईंटा *īnta*, and over them is spread straw, called छाजा *chhāja*, छिट्टी *chhitti*, or खर *khar*.

368. The mother liquor is boiled in a large iron pan called कराह *karah*, or (to the east) तौला *taula*. When made of earth it is called कुण्डा *kunda*, or in Sāran खोर *khor*. The fireplace is called चूल्हा *chūlha*. The pot for cooling the boiled liquid is हँड़िया *hanriya*, or to the east तौला *taula*.

369. The iron curved spud by which the saline earth is scraped from the ground or wall is खुरपा *khurpa*, and the mattock for digging is फहरा *phahura* to the west, कोदार *kodār* in Tirhut, and कुदारी *kudāri* in Sāran. The basket for carrying the saline earth is टोकरी *tokri*, and that for carrying the saltpetre छैंटी *chhainti*

370. In South-West Shahabad—

(*a*) जरुआ सोरा *jarua sora* is saltpetre prepared by boiling ;

(*b*) आबी सोरा *abi sora* is saltpetre prepared by evaporation by the sun's rays ; and

(*c*) कलमी सोरा *kalmi sora* is refined saltpetre.

CHAPTER VII.—A DISTILLERY OF COUNTRY-LIQUOR.

371. भट्ठीदार *bhatthidār* or आबकार *ābkār* is a distiller. In Sāran he is also called राँकी *rānki*. कलाल *kalāl* is a Muhammadan who sells country-wine ; कलवार *kalwār* is a Hindu who does this. कलाल *kalāl* and राँकी *rānki* are caste names. When a man of another caste sells liquor, either on his own account or as a servant, he is called गद्दीवान *gaddiwān*. भट्ठी *bhatthi* is a distillery. कलाली *kalāli* or गद्दी *gaddi* is a place where country-spirits are sold.

372. The still is called भट्ठी *bhatthi*, and consists of the following parts:—

(1) देग *deg* or डेग *deg*, the boiler.—This has a baked earthen cover called अधकार *adhkār*, or in Sāran अधकर *adhkar*.

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(2) Over this is inverted a wide-mouthed globular copper vessel; this is called तौंमी *tāmmi*, or in Sāran तमिया *tamiya*. It serves as a condensing-vessel. The spirit rises into it, and over its outside surface runs continually a supply of cold water.

(3) The water reservoir is नाद् *nād*. The water flows from this through a pipe called पौनली *paunalli*, or in South Bhagalpur पन्नाली *pannāli*, and in Sāran also धोंगा *dhonga*, on to the top of the condensing-vessel.

(4) The spirit thus condensed flows out through a pipe called मधन्नरी *madhnari*.

(5) The spirit is collected in an earthen jar called टाँक *tānk* or मटका *matuka*, and in this it is carried to the place of sale.

(6) The refuse left in the boiler is रस *ras*; also, in Gaya, बकस: *baksa*, and in South Bhagalpur also गोरा *gora*.

(7) साजन *sājan* or छावन *chhāban* is water used for diluting spirit, so as to increase the quantity for sale.

(8) The liquid for distillation is made as follows. Liquid (रस *ras*) and sweet preparations (मीठा *mītha*) are mixed and buried in the ground. This mixture is called कसौंजी *kasaunji*. When it is ripe मऊआ *mahua* is poured into it. This act of mixing is called भरती *bharti*. When the mixture is sufficiently fermented for distillation it is called बोझाइ *bojhāi*. The constituents of the रस *ras* and of the मीठा *mītha* vary, and are not detailed here.

(9) Earthen cups for drinking country-spirit are चुक्कड़ *chukkar*, गुड़्की *gurki*, or पिटौआ *pitaua*.

(10) Pots for keeping the spirit in the shop are called माट *māt*, कोरेना *korena*, or in Shahabad कौरेना *kaurena* and बइयाम *buiyām*. In Sāran another name is करावा *karāba*.

373. Ordinary weak country-spirit is दोकानी *dokāni*, and also in Sāran खसिया *khasiya*; the next strongest (when made of गूर *gūr* only) is कन्दी *kandi* or (when made of other materials) दोबारा *dobāra*; the next strongest is सौंफी *saumphi*, or in South-East Tirhut सेबारा *sebāra*; and the strongest of all, महरन्दार *mahardār*.

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SUBDIVISION VIII.

APPLIANCES USED BY MISCELLANEOUS VILLAGE TRADERS AND PROFESSIONALS.

CHAPTER I.—THE PALM-JUICE SELLER.

374. The palm-juice seller is पासी *pāsi.*

375. In climbing up the palm-tree he uses a heel-rope, which ties his feet close together. At the same time he has a stout rope passing round the tree and his body. He leans back against this rope, and presses the soles of his feet, thus tied together, against the tree. He then climbs up the tree by a series of hitches or jerks of his back and his feet alternately. The heel-rope is called मकरी *makri*, or to the west पकुसी *pakusi*. In Shahabad it is पक्सी *paksi*, and in Tirhut and Patna फाँदिया *phandiya*. The body-rope is generally डँड़नवाँस *danrwāns*. In the east it is also रस्सा *rassa*, and in South Munger बारन्ता *bārta*.

376. The longish earthen pot in which the juice is collected is called लबन्नी *labni*, or to the east उहड़ *urhṛh*. Round its neck is tied a string, called to the west अरवन *arwan* and to the east फन्नी *phanni* or फनन्की *phanki*, or in South-East Tirhut रौना *rauna*. This string is hooked on to a hook, अँकुरा *ankura*, or in Sāran अँकुड़ा *ankurha*, in Shahabad अँकुसी *ankusi*, and in South Bhagalpur अँकोरा *ankora*, which is tied to the man's waist by a rope, लेवार *lewār*, or in Sāran डँरन्कस *danrkas*, in Champāran डाँड़ा *dānra*, and in South Bhagalpur पेटार *petār*.

377. The sickle used for cutting the palm-tree is हँसुली *hansuli* to the west and हँसुआ *hansua* to the east. It is sharpened on a piece of wood called लौठा *lautha*, and also, to the east सोंठा *sonta*, or बलुअठ *baluath* in South Bhagalpur and बलेठा *baletha* in South Munger.

378. A हथौना *hathauna* or तरन्कट्टी *tarkatti*, or in Sāran लबन्ना *labna*, is a large longish earthen pot for holding toddy (ताड़ी *tāri*). In South Bhagalpur तौला *taula* or कुण्डा *kunda* is an ordinary vessel for holding it. नापा *nāpa*, or in Sāran नपन्नी *naphi*, is a small earthen pot used for measuring it, and जोरन्वा *jorwa*, बरिया *barariya*, and गोलन्वाँ *golwān* are in South Bhagalpur earthen vessels in which toddy is sold.

379. A toddy palm-tree is ताड़ or ताड़ *tār*, and the juice is ताड़ी or ताड़ी *tāri*. There are two kinds of this tree—the female one, which bears fruit and is called फलताड़ *phaltār*, or in South Bhagalpur फल्ला *phalla*, and the male one, which produces hairy flowers and is

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called बलन्तार *baltār* or फुलन्तार *phultār*, or in North-East Tirhut फुलन्दो *phuldo*, and in Sāran बलिहा *baliha*. A खँगरा *khangra*, खगरा *khagra*, or खगन्री *khagri* is a young palm-tree. A कोढ़ी *kodhi* (North-East Tirhut) or a बहिरा *bahira* (South-East Tirhut), बाँझी सिसवा *bānjhi siswa* or अनाथु *anāthu* (South-West Tirhut), is a palm-tree which does not produce juice; a बसन्ती *basanti* is a tree which produces juice in spring, and जेठुआ *jethua*, or in Sāran साल *sāl*, one which does so in summer, while घौद *ghaud* is one which does so all the year round. In the east घौर *ghaur* is a tree which produces juice in the rainy season.

380. To cut a palm-tree for the juice is छेवब *chhewab*.

CHAPTER II.—THE BIRD-CATCHER.

381. The bird-catcher or चिरनसिकार *mirsikār*, or in Shahabad बहेलिया *baheliya*, uses a number of नल *nal* or नर *nar*, which are long shafts of bamboo tied together like a fishing rod, of which the top one is called कम्पा *kampa*, or in South Bhagalpur खोंचा *khoncha*. On this last is applied bird-lime (लासा *lāsa*), and the bird-catcher cautiously approaches the bird, concealing himself behind a टट्टी *tatti* or screen of leaves and branches. When the bird is within distance it is struck with the limed कम्पा *kampa*, and thus caught. The चोंगा *chonga* is the bamboo tube for keeping the bird-lime.

382. The फाँद *phānd* or फाँदा *phānda* and चौगोड़ा *chaugora* are two kinds of nooses. बटियारी *batiyari* is a net used in the day-time, and चातर *chātar*, one used at night for catching birds.

CHAPTER III.—THE BARBER.

383. The barber is हजाम *hajām*, ठाकुर *thākur*, नाइ *nāi*, नाउ *nāu*, or नौआ *naua*. In North East Tirhut he is also नहेरि *naheri*, and in Sāran sometimes ओस्ता *osta*. He has his लोखर *lokhar* or किसन्मत *kismat*, किसन्बत *kisbat*, or किसन्बद *kisbad*, which is his instrument-bag. Also he has a चमौटा *chamauta* or चमौटी *chamauti*, or piece of thick leather used as a strop, a मोचन्ना *mochna* or tweezers, and a छुरा *chhūra* or अस्तूरा *astūra*, or to the east खुर *khūr*, or razor. His nail-parers are नहरन्नी *naharni*, but in Champāran they are नहन्रन *nahran*, and लहरन्नी *laharni* in East

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Tirhut. His whetstone is सिल्ला *silla* or सिल्ली *silli*. कैंची *kainchi* is his scissors, कटोरी *katori* his brass cup for water, दरपन *darpan* his looking-glass, and लुङ्गी *lungi* the cloth which he spreads in front of the person he is shaving, and on which the hairs fall.

CHAPTER IV.—THE COUNTRY SURGEON.

384. The country surgeon is जरराह *jarrāh*, जराह *jarāh*, or हजाम *hajām*.

385. Among his instruments are जमूरा *jamūra*, a tooth-extractor, चोभा *chobha* or नस्तर *nastar*, a lancet for the arm, and ठुनका *thunka*, a lancet for the head.

386. For circumcision (सुन्नत *sunnat* or खतना *khatna*) he has जन्त्री *jantri*, घोड़ी *ghori*, or in South Bhagalpur चुँटा *chunta*, which are nippers of bamboo, and सलाइ *salāi*, which is a bamboo needle for holding up the foreskin.

CHAPTER V.—THE FARRIER.

387. The farrier or नालबन्द *nālband* has the following appliances.

388. A मेखारी *mekhāri* or किसबत *kisbat*, which is the bag in which his tools are carried, a छुरी *chhūri* or curved knife, a सुमन्तराश *sumtarās* or large curved knife, a जम्बूर *jambūr* or pincers, a रेत *ret* or file, a बलखा *balkha* or मारतौल *mārtaul* or small but long hammer, a दोआली *doāli*, or in South Bhagalpur बलखा *balkha*, which is a leather for holding up the horse's hoof, a पुजमाल *pujmāl* or hair string for tying the ear of a refractory horse, a हलखा *halkha* or iron ring, and a सुमकट्टी *sumkatti* or chisel for cutting the horse's hoof.

CHAPTER VI.—THE WASHERMAN.

389. The धोबी *dhobi* or washerman uses a पटखा *patha* or *pāt*, which is the washing-board, of which the support is in Shahabad ठेउखा *thehua* or नेवनठ *newnath*. In South-West Tirhut it is

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called चौकी *chauki*, and, when made of stone, पथल *pathal*. His iron is इसतिरी *istiri* or (in North-East Tirhut) मिसतिरी *mistiri*. His ironing cloth is बेठन *bethan*, and his starch कलप *kalap* or कलफ *kalaph*.

390. When the article to be washed is too heavy for him to lift up and dash upon the washing-board, he beats it with a mallet, called मुँगरा *mungra* or मुँगरी *mungri*, or (in Sāran) डाँसन *dānsan*, (in North-East Tirhut) सोंटा *sonta*, and in South-East Tirhut लाठी *lāthi*. In South-West Shahabad it is called कठका *kathka*, and in South Bhagalpur धोबडाँग *dhobdāng*. The clothes-line or drying-frame is तनाव *tanāw*. His bundle of clothes is बकुचा *bakucha*.

391. The act of beating the clothes is कुन्दी *kundi*, and to beat the clothes is पीटब *pītab*, or धोएल *dhoël* north of the Ganges, बिछरब *bichharab* (in Patna), निछरब *nichharab* (in Gaya), निखारल *nikhāral* (in Shahabad), खींचब *khīnchab* (in South Bhagalpur), and छाँटब *chhāntab* or फींचब *phīnchab* (in South Munger and Shahabad).

392. South of the Ganges clothes which are well washed are निमाड़ *nimār*, or in South Bhagalpur गोबर झार *gobar jhār*. In Champāran they are निखार *nikchār*. The half-washing given to new clothes is खमसो *khamso*, or in South Bhagalpur खामसो *khāmso*. In Gaya the washing of a cloth after it has had patterns printed on it is बिछरनी *bichharni*.

393. The honesty of the washerman and his tenderness for the clothes committed to his care are not considered of much account in Bihār, and there are numerous proverbs coined at his expense, *e.g.* धोबी पर धोबी बसे, तब कपड़ा पर साबुन पड़े *dhobi par dhobi base, tab kapra par sābun pare*, —no soap ever touches clothes unless many washermen live together (when owing to competition they wash well). Again, धोबिक बाप केर किछु नहिँ फाट *dhobik bāp ker kichhu nahiñ phāt*,—nothing belonging to a washerman's father is ever torn by him (*i.e.* those are the only clothes about which he is careful). It is also a wise precaution, which according to Bihār ideas should universally be adopted, to disbelieve a washerman when he says the clothes are 'nearly' ready. A washerman's donkey is a bye-word, as in the proverb गदहा कैं नउ दोसर गोसैंयाँ, धोबिया कैं नउ दोसर परोहन, *gadha ken na dosar gosainyān, dhobiyā kēn na dosar parohan*, —an ass has only one master (a washerman), and the washerman has only one steed (a donkey). Again धोबी नाऊ दरजी, ई तीनू अलगरजी *dhobi, nāü, darji, i tīnu algarji*,—there are three careless people, the washerman, the barber, and the tailor.

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SUBDIVISION IX.

TOOLS AND APPLIANCES USED BY COUNTRY ARTIZANS.

CHAPTER I.—THE CARPENTER AND TURNER.

394. The carpenter is बढ़ई *barhi*, or in East Bihār optionally कमार *kamār*. In South Bhagalpur he is also called मड़ैया *maraiya*. His workshop is कमरसायर *kamarsāyar* or बढ़ई खाना *barhi khāna*. A proverb about him is ई बरिबक गाम कमैताह जनिका रखाब नउ बसुला *i buribak gām kamaitāh, janika rukhān na basula*,—this fool (of a carpenter) would serve the village when he has neither chisel nor adze; said of one who undertakes to do a thing without possessing the means. He uses the following tools:—

395. The *adze*.—बसुला *basūla* or, especially in South and West Bihār and South Bhagalpur, बसुला *basula*. In South Munger it is बसिला *basila*. A similar tool is टङ्गा *tanga*, टाँगा *tānga*, टाँगी *tāngi*, or टँगारी *tangāri*. In North and East Bihār it is also called कुल्हारी *kulhāri*. This is a larger adze, and is used chiefly by sawyers (अरकसिया *arkasiya* or आराकस *ārākas*) in squaring logs, and by carpenters for rough work or for cutting down trees.

396. The large *saw*.—आरा *āra*, and south of the Ganges also अरन्ना *arra*. The small saw.—आरी *āri*.

397. The large *hammer*.—हथौरा *hathaura*, or in South Bhagalpur लिहावर *lihāwar*. The small hammer.—हथौरी *hathauri*, मारन्तौल *mārtaul*, and in West Tirhut and south of the Ganges also घन *ghan*. In South Bhagalpur it is called मरिया *mariya*.

398. The बरन्मा *barma* or बरन्माँ *barmān* is a *revolving awl or drill*, worked with a bow and string, and used as a gimlet or centre-bit. The bow used with it is कमानी *kamāni*, or in South-West Shahabad कमानक *kamānak*. The handle round which the string goes is गुलन्फी *gulphi* or गुल्ली *gulli*. In South and East Tirhut the word is कुलन्फी *kulphi*. In Gaya it is मूठ *mūth*. The cap at the top, on which the palm of the hand rests to press the awl, is टोपी *topi*, पैला *paila*, दबन्नी *dabni*, or दबौटा *dabauta*. The awl itself is बरन्मा *barma* or बरन्माँ *barmān*. The string is north of the Ganges दोआली *doāli*, and south of it डोरी *dori* or जोती *joti*, or in South-West Shahabad जँवर *jemwar*.

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399. The following are various kinds of *chisels*:—

(*a*) The कच्चक *kachchak* north of the Ganges, and the बटारी *batāri* or बटाली *batāli* south of the Ganges, is broad at the base and narrow at the point. In South Bhagalpur it is called कज्जक *kajjak*.

(*b*) The रम्बा *ramba* is a long chisel for making mortice holes.

(*c*) The चौरम्सा *chaursa* is broad and straight; another name in Gaya and Shahabad is बतासी *batāsi*.

(*d*) The रखान *rukhān* or रखानी *rukhāni* is like the *kachchak*, but is larger and thicker, and is used for coarse work. It is also a generic term for all chisels.

(*e*) A small chisel with a rounded edge for making lines on wood is north of the Ganges गोलक बुरज खाब *golak buruj khāb*. South of the Ganges and in Sāran it is गिरन्दा *girda* or गोरन्दार रन्दा *gordār randa*. In South Bhagalpur it is also खोलिया *kholiya*.

400. *Gouges* are गोलक *golak*, गोलख *golakh* (Gaya), गोला रखानी *gola rukhāni*, or गोरन्दार रखानी *gordār rukhāni*; other names are गौच *gauch* (South-West Tirhut) and गिरमिट *girmit* (? gimlet), North-West Tirhut. A large gouge for heavy work, such as hollowing out rice-mortars, is बाँक रखानी *bānk rukhāni*. A square gouge is कच्चक रखानी *kachchak rukhāni*.

401. The common *plane* is रन्दा *randa*, of which the blade is फल्ली *phalli*, or in Shahabad फलन्सा *phalsa*, and the body कुन्दा *kunda*. The wedge for holding the blade has various names, viz. north of the Ganges खूँटी *khānti*, ठेकी *theki*, or चैली *chaili*. South of the Ganges it is in Shahabad खूँटी *khunti* or ठेपी *thepi*, and to the east पच्ची *pachchi*, पचन्ड़ी *pachri*, or पच्चड़ *pachchar*. When the blade has a coarse edge for rough work, it is झरन्सा रन्दा *jharna randa*; also दाँत रन्दा *dānt randa* in South-West Shahabad. A plane with a fine blade is साफी रन्दा *sāphi randa*. The दराज *darāj* is a narrow plane for squaring the edges of boards.

402. *Grooving-planes*.—There are—

(*a*) The plane for cutting square grooves.—बुरज खाब *buruj khāb*, or (South of the Ganges) बुरज (*or* गुरज) खाप *buruj* (or *guruj*) *khāp*.

(*b*) The गलन्ता *galta* is for cutting round grooves. In West Bihār and South Munger it is also called खिरची *khirchi* or खिलन्ती *khilti*.

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TURNER (KHARĀDI) AT WORK.

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(*c*) The झारी के रन्दा *jhāri ke randa* or (north of the Ganges) पलाउँ *palāun* is a plane for making grooves for panelling.

403. The following are *files* :—

(*a*) रेती *reti* is the common file.

(*b*) The file for sharpening saws is generally कतरा *katra*. Local names are कतरि *katari* in North-West Tirhut, कतरोही *katrohi* in East Tirhut, तेफल *tephal* in Gaya and Shahabad, तेफल्ला *tephalla* in Sāran, and कनासी *kanāsi* in West Shahabad.

(*c*) सोहन *sohan*, or in East Tirhut सोहेन *sohen*, is a coarse rasp.

(*d*) The चोरन्सा *chorsa*, or to the west चौरन्सा *chaursa*, is a broad file.

(*e*) The निमग्गीरिद *nimgīrid* is a half-round polishing file. In South Bhagalpur it is मैगिरी *maigiri*.

(*f*) The चौरस रेति *chauras reti*, or in South Bhagalpur चौपहल रेती *chaupahal reti*, is a square file.

404. The *square*, or gnomon, is बटाम *batām*, गुनियाँ *guniyān*, or चलन्ता बटाम *chalta batām*. The *compasses* are परन्काल *parkāl*. A *blunt point* for drawing lines is खतन्कस *khatkas*, or in South Bhagalpur कोरन्सूत *korsūt*. *Sand-paper* is सरेस कग्ग *sares kanna*, सरेस कागज *sares kāgaj*, or सरेस पत्ता *sares pattā*. In South Bhagalpur it is साफी *sāphi*. The *pincers* for drawing nails are जम्हूरा *jamhūra*, जमूरा *jamūra*, or सँड़न्सी *sanrsī*. *Glue* is सरेस *sares*. पत्थल *patthal*, पथल *pathal*, or सिल *sil*, is the *grindstone*. The *block* on which the man works is ठीहा *thīha*, ठेहा *theha*, or in South Bhagalpur ठिया *thiya*, ठिहा *thiha*, or परन्कट्ठो *parkattho*. In Gaya and Champāran it is called परियाठा *pariyātha*.

405. The English *auger* is also used, and is called अवग्गर *awgar*, or in Tirhut गिरग्मिट *girmit* (? = gimlet).

406. A *lathe* is खराद *kharād*, and the man who works it is खरादी *kharādi*, a turner.

CHAPTER II.—THE BLACKSMITH.

407. The blacksmith is लोहार *lohār* generally, and in South-East Tirhut he is also ठाकुर *thākur* or कमार *kamār*. His smithy is कमरन्सायर *kamarsāyar*. In Sāran it is also लोहन्सारी *lohsāri*, and in South Bhagalpur it is कमरन्सारी *kamarsāri* or मड़ई *maraī*.

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408. His *anvil* is निहाइ *nihāi* or नेहाइ *nehāi*; but in South-East Tirhut it is लेहाइ *lehāi*, and in South Bhagalpur लिहाइ *lihāi*. This is fixed in a block called ठेहा *theha* north of the Ganges, ठीहा *thīha* in Shahabad, and in South Bhagalpur ठिया *thiya*, परकठ *parkath*, or गड़ियास *gariyās*. In Patna and South Munger it is परेठा *paretha* or परहट्ठा *parhattha*, and in Gaya परियाठा *pariyātha*. In South-West Shahabad it is आँकुठ *ānkuth*. A well-known proverb about an anvil is सुन्न चोट नेहाइक माँथा *sunn chot nehāik mānthā*,—it the anvil has nothing on it, the blow falls on its head.

409. The घनमुधी *ghanmudhi* is the *swage block* or *perforated anvil* on which iron is placed when being pierced with holes, and बीरी *bīri* or बीर *bīr* (east generally, Patna, and Gaya) or हन्ना *hanna* (South Bhagalpur) is the round block of iron placed on this, also pierced with a hole. This latter is also used for making heads of nails, and another name for it is चपरावन *chaprāwan*, चपरौना *chaprauna*, or चपरौनी *chaprauni*.

410. The large *hammer* for welding is घन *ghan*; smaller than this is the हथौर *hathaur* or हथौरा *hathaura*; and smaller still the हथौरी *hathauri* or मरिया *mariya*.

411. The जमूरा *jamhūra* or जमूरा *jamūra* is a pair of *pincers* or *tongs* round at the tips; other names are गहुआ *gahua* (Champāran, West Tirhut, and Patna), सँड़सी *sanrsi* (Shahabad and South Bhagalpur), and बँगुरी *banguri* (South-West Shahabad). Everywhere सँड़सी *sanrsi* is used for a pincer adapted for taking a hot piece of iron out of the fire, tightening nuts, &c. To the west the सुगही *sugahi* is a pair of horn or wooden pincers.

412. The iron *poker* for stirring the fire is north of the Ganges अँकुड़ा *ankurha*; in Gaya and Shahabad it is अँकुरा *ankura* or अँकुरी *ankuri*; and in South Bhagalpur अँकोरा *ankora* or आँकन्ड़ा *onkra*. North of the Ganges, to the west, it is also कुलन्मारा *kultāra*; while in Patna, Gaya, and South Munger it is कोलन्टारा *koltāra*.

413. The *cold chisel* is छेनी *chheni*, and the chisel for making holes in iron is छोपन *topan*, with a variant छोपना *topna* in Patna and Gaya; another name is सुम्भा *sumbha* south of the Ganges or सुम्मा *summa* or सुम्मी *summi* north of the Ganges.

414. The fixed *bellows* is भाथी *bhāthi*, and also (south of the Ganges) भाँथी *bhānthi*. The hand-bellows is दुहन्थी *duhanthi* when worked with both hands, एकन्हथी *ekhanthi* when worked with one hand, and सुपौचा

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supaun in South-West Shahabad. In the south-east it is also काठ भाँथी *kath-bhānthi*. The end of the bellows pipe which goes into the fire is मूड़ा *mūra*, मूड़ी *mūri*, or मुड़िया *muriya*. In Sāran it is अँकुड़ा *ankurha*; in South Bhagalpur, मूढ़ी *mūrhi* or सालक *sālak*; in Patna, मोखना *mokhna*; and in South Munger, मोखड़ी *mokhri*. The pipe itself is फूँक *phūnk*; also north of the Ganges and to the west छूँछी *chhūnchhi* or छुच्ची *chhuchchhi*; and in Patna, Gaya, Sāran, and East Tirhut चोंगा *chonga*, or in South Tirhut चोंगी *chongi*. The clay pipe over this is आरन *āran* or अरनी *arni*, or in South-East Tirhut आर *ār*. In East Tirhut it is also मटिहम *matiham*, and in South-East Tirhut मेटम *metum*. The wooden sides of the bellows are तख्ता *takhta*; also in Patna, Gaya, and South-West Shahabad पटरा *patra*. The leather sides are चमड़ा *chamra*; also चाम *chām* (optionally south of the Ganges) and खाल *khāl* in Champāran, Patna, and Gaya. The valve is पङ्खा *pankha* or पङ्खी *pankhi*; also (in Patna) पखड़ी *pankhri*. In South-East Tirhut and Champāran it is गद्दी *gaddi*. The pivot on which the pair of bellows works is कोंढ़ा *konrha* north of the Ganges; also in North-West Tirhut सुरसन *sursa*. South of the Ganges, to the west, it is धूरी *dhūri*, and अँकुरा *ankura* to the east and also in Shahabad and Champāran. The pillars which support it are खम्भा *khambha* north of the Ganges and खूँटा *khūnta* south of the Ganges and in South-East Tirhut. The upper iron bar is बड़ेंड़ा *barenra* or बड़ेंड़ी *barenri* north of the Ganges, and बरेठा *baretha* in Patna and Gaya. In Shahabad it is बेंड़िया *benriya*, in South Bhagalpur डण्डा *danda*, and in South-East Tirhut डण्ठा *danta*. The lever which works the bellows is छीप *chhīp* in the North Gangetic tract, and also डण्ठा *danta* in Tirhut; south of the Ganges it is लाठ *lāth* or लाठा *lātha*, and in South-West Shahabad डण्डा *danda*. In South-West Shahabad a small bellows worked by both hands is मेंड़रुआ भाँथी *menrarua bhānthi*. A well-known saying about the bellows is तुलसी आह गरीब के हरि सें सहल न जाय, मुअला चाम का फूँक सें लोह भसम हो जाय *tulasi āh garīb ke hari señ sahal na jāy, muala chām kā phūnk señ loh bhasam ho jāy*,—O Tulsi! God cannot withstand the sigh of a poor man: the blowing of dead leather (in a bellows) reduces iron to ashes.

415. The बरम्मा *barma* is a *revolving awl* or *drill* worked with a bow, कमानी *kamāni*, with a leather string, तसम्मा *tasma*. Sometimes a string is used instead of a bow, and this is called दोआली *doāli* or जोती *joti*, or in South-West Shahabad जँवर *jemwar*. The iron spike of the awl is north of the Ganges डण्डी *dandi* to the west and फल्ली *phalli* to the east. South of the Ganges we have डाँस *dāns* in Shahabad, डण्ठी *danti* in Patna and Gaya, and डण्डी *dandi* again in the south-east.

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416. The fixed *vice* is बाँक *bānk* or (in South Bhagalpur and South Munger) बेस *bais* (?=vice), and the hand-vice is हथकल *hath-kal* or (in Patna and Gaya) हाँथकल *hānthkal*. The two sides of the vice which grasp the iron are पल्ला *palla;* the screw is मुसरा *musra*, or in North-West Tirhut कबला *kabla;* and the socket for the screw to work in is छुछी *chhuchchhi*, except in Shahabad, where it is चोंगिया *chongiya*, and South Bhagalpur and Champāran, where it is चोंगा *chonga*. The handle for turning the screw is north of the Ganges मुसरा *musra* or चलौनी *chalauni*. The latter name is also current in Shahabad, where in the south-west of the district we also have हथकरा *hathkara* or डण्डा *danda*. In South Bhagalpur it is हातुल *hātul* or हत्था *hattha*, and elsewhere it is हथरा *hathra*. The spring is कमानी *kamāni*.

417. The *tap and die* for making screws is north of the Ganges बादिया *bādiya* or बदीया *badīya;* the latter is the usual form in North-East Tirhut. South of the Ganges, in Gaya and Shahabad, it is बदिया *badiya*, and elsewhere बधिया *badhiya*. In South Bhagalpur it is also called डाइ *dāi* (die). Of this the female screw is कुटन्का *kutka*, the tightening screw चुटन्की *chutki*, and the nut-maker पेचकस *pechkas*. ढिबरी *dhibri*, or in Sāran कबला *kabla*, is the nut of a screw.

418. The common *files* are रेती *reti*, and the round files गोलक *golak* or गोलख *golakh*, and in South Bhagalpur गोल रेती *gol reti*. The half-round file is निमगोरिद *nimgīrid*, and the triangular file in Sāran तिनफल्ला *tinphalla*, in Champāran तिरफाल *tirphāl*, in Shahabad तिरपहल *tirpahal*, in Tirhut तेफल *tephal*, in Gaya तेपहल *tepahal*, and elsewhere तिनपहल *tinpahal* or तिरपहल्ला *tirpahla*.

419. The *compasses* are परकाल *parkāl* or कम्पास *kampās*. The *mould* is साँचा *sāncha*, and the vessel for cooling hot iron पनिहारा *panihāra* in Champāran, West Tirhut, and Gaya; पनिहण्डा *panihanda* or पनहण्डा *panhanda* in Shahabad and South-East Tirhut; चाहा *chāha* (also in South Munger), लबेरी *laberi*, लाबर *lābar*, or लबेर *laber* also in South-East Tirhut; नबेर *naber* or नमेर *namer* in North-East Tirhut; and नबेरी *naberi* in Tirhut generally. In South Bhagalpur it is पनचाहा *panchāha*.

CHAPTER III.—THE MASON OR BRICKLAYER.

420. The mason is called राज *rāj*, also राज मिस्तिरी *rāj mistiri* north of the Ganges, and राज मजूर *rāj majūr* in South Bhagalpur and South Munger. In Sāran and Champāran he is also थवई *thawai*.

421. He uses the बसुली *basuli*, which is a pointed *hammer* for cutting bricks. In Shahabad लोढ़ *lorh* is an iron hammer for breaking stones

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422. His *trowels* are (1) करनी *karnī*, the largest, for mixing mortar; (2) मँझोला *manjhola* or (in South-West Shahabad) अधल्ला *adhla*, a smaller one; and नहल्ला *nahla*, or in Tirhut and the west कलम *kalam* or कलनी *kalmi*, the smallest one, for polishing the surface of the mortar.

423. *Mortar* is मसाला *masāla* or (in North-East Tirhut) गच *gach* when made of brickdust and lime; when made of mud it is गिलावा *gilāwa*, also गर्रा *garra* (Patna, Champāran, and North-East Tirhut), गारा *gāra* (Sāran and the east), काद्दो *kādo* (South-West Tirhut), and लेइ *leï* (South-West Shahabad).

424. The wooden *beater* for consolidating and smoothing plaster is मुँगरी *mungri* or थापी *thāpi*. The रोल *rol* or रौल *raul* (South Munger, Patna, Sāran, and Tirhut) is a long stick for smoothing the plaster Other names are पहन्टा *pahta* or पाटा *pāta*, पैटा *paita*, पैहन्टा *paihta* (South Munger), and फरम्मा *pharma* in Gaya. In Shahabad and South Bhagalpur चिरन्ना *chirna* is a slip of wood used for the same purpose. The *scoop* for making moulding is north of the Ganges and to the east generally गोलाकस *golākas*, and also to the east गोला *gola*. Elsewhere south of the Ganges and in Champāran it is खुरचुनी *khurchuni*.

425. The *plumb* is साउल *sāhul*. The string is सूत *sūt*, and in Champāran and South-East Tirhut also डोरी *dori*; and the small pieces of wood fixed on the string are कैंड़ा *kenra* or कैंड़ा *kainra* in Tirhut, Shahabad, Patna, and Gaya, पत्ती *patti* in Sāran and Champāran, फिटकिरी *phitkiri* also in Champāran, East Tirhut, and South Munger, फिरकी *phirki* in South-West Shahabad, and फेटकिना *phetkina* in South Bhagalpur.

426. The *square* is गोनिया *goniya*, गुनिया *guniya*, or गुनियाँ *guniyān* to the west, also साधनी *sādhni* in Patna, Gaya, and north of the Ganges generally, and रब्बिल *rabbil* in South-East Tirhut and North Bhagalpur. To the west and in Gaya it is also बटाम *batām*.

427. The *maul-stick* is मिस्तर *mistar* in Patna, the North-West, and South Tirhut. In Tirhut, Gaya, and the west it is निस्तर *nistar*. In South Bhagalpur it is चीप *chīp*.

428. The whitewashing *brush* is कूँची *kūnchi*; in South Muager it is also झरनी *jharni*.

429. The *ladder* is सीढ़ी *sīrhi*, and the *scaffolding* माँच *mānch* or मचान *machān* to the north of the Ganges. South of the Ganges the latter is पाढ़ *pārh* generally, or पाठ *pāth* in Shahabad. In Champāran, Patna, and Gaya it is also चाली *chāli*.

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430. The तगार or तगाड़ *tagār* (also तगाड़ी *tagāri* in Tirhut) is the pot in which the mortar is mixed. The mortar-pot is नाद *nād* or नाँद *nānd*. The mortar-trough when made of clay is हाँड़ी *hānri*, also कोहा *koha* in East Tirhut, and optionally अथरा *athra* south of the Ganges. In South Bhagalpur it is also कड़ाइ *karhāi*. When made of wood it is कठरा *kathra* or कठौती *kathauti*.

431. The bricks are ground into powder (सुरखी *surkhi*) by a crusher, धेंकी *dhenki*. or (in Champāran) लाठ *lāth*. Of this the pestle is मूसर *mūsar* or मुसरा *musra*, or (in South-East Tirhut) समाठ *samāth*. The piece of wood on which the bricks are sometimes crushed is ओखरी *okhri* north of the Ganges; south of the Ganges it is ओखला *okhla* in Gaya, उखली *ukhli* in South Munger, भुरियाँ *bhuriyān* in Patna, and कँड़िया *kanriya* elsewhere. It is supported by pillars, which are खूँटा *khūnta* or खुट्टा *khutta* in East Tirhut and south of the Ganges. In the latter tract they are also called खम्भा *khambha*. In West Tirhut and Sāran and Champāran they are जङ्घा *jangha* or खामा *khāma*. The axle on which it works is called अखौता *akhauta* in Patna and Sāran, उखौता *ukhauta* in Gaya, and also अखैला *akhaila* in Patna. In Champāran and North-West Tirhut it is माँझा *mānjha*, in South-West Tirhut किल्ला *killa*, and in East Tirhut दन्ता *danta*. Sometimes a hammer is used for breaking the bricks, which is called मुँगरा *mungra* or (in Shahabad) हथकुट्टा *hathkutta*, and in Sāran थापी *thāpi*.

432. The large earthen pot for water is घैला *ghaila*, also ठिलिया *thiliya* in Gaya and गगरी *gagri* north of the Ganges. The smaller pot is हाँड़ी *hānri* or हँड़िया *hanriya*, also कोहा *khoha* in East Tirhut. South of the Ganges the pot with a spout for pouring water on the plaster is बधना *badhna*. In South Tirhut it is बधन *badhan*, and in South Bhagalpur झारी *jhāri*. North of the Ganges generally करुवा *karwa* or कँटिया *kantiya* is used, and in East Tirhut also फुचो *phuchchi*.

CHAPTER IV.—THE GRAIN-PARCHER.

433. The grain-parcher is कानू *kānu* or काँदू *kāndu*, with a variant काँदून *kāndūn* in Champāran, Patna, and Gaya. In Champāran (optionally) and in South-West Shahabad he is called गोंड़ *gonr*, and north of the Ganges and to the south-east he is also known as भड़भूँजा *bharbhūnja*. Parched grain is भूँजा *bhūnja*, or in Shahabad भुँजना *bhunjna*. When it bursts in the parching it is called लावा *lāwa* or फुटहा *phutha*.

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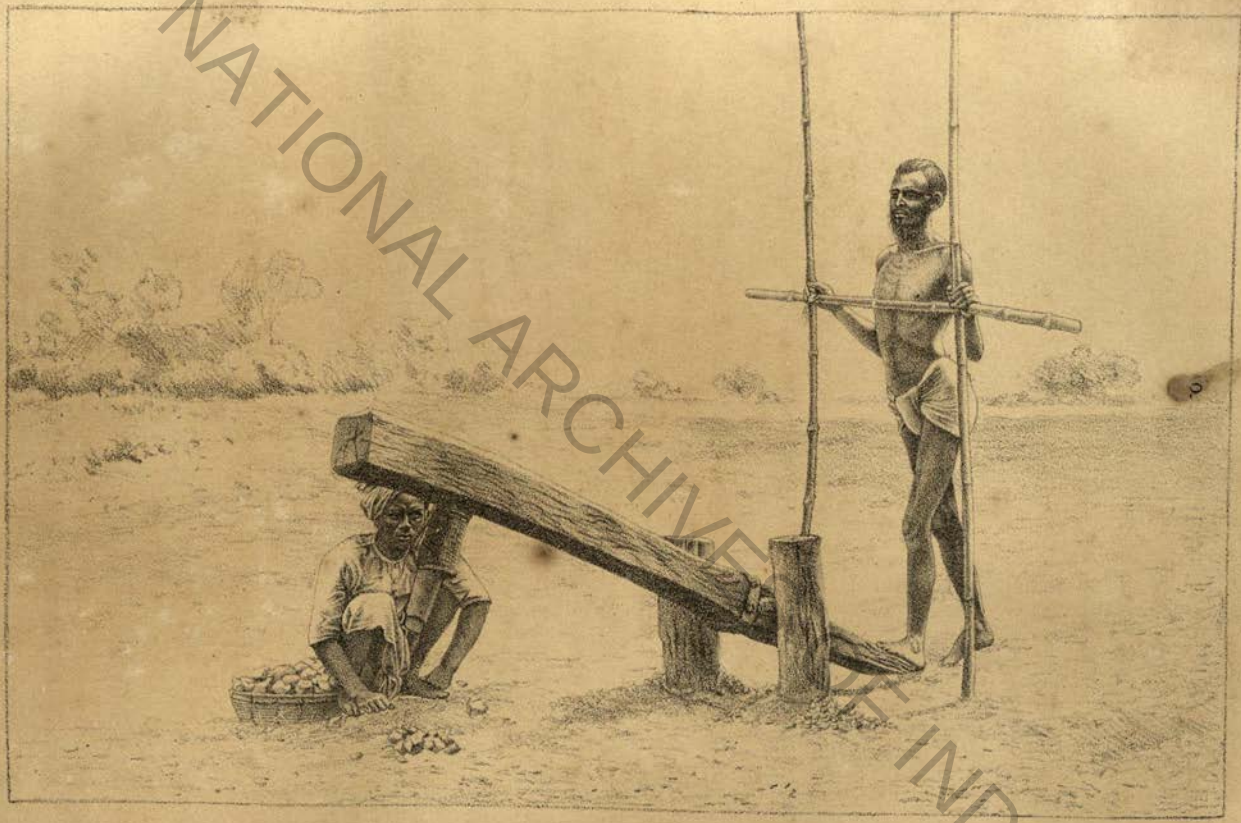

BRICK-CRUSHING MACHINE *(DHENKI)*.

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BRICK-CRUSHING MACHINE *(DHENKI)*.

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GRAIN-PARCHERS (KĀNDU) AT WORK.

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434. His parching-house is घोनसार *ghonsār* or घोनसारी *ghonsāri* to the west, and also to the west of the North Gangetic tract, भनसारी *bhansāri*. In South-West Shahabad it is भरसाँय *bharsāin*. The name कनसार *kansār* or कनिसार *kanisār* is current in East Tirhut and to the east of the South Gangetic tract, including Patna and Gaya. In Tirhut it is also कनसारी *kansāri*.

435. The *fireplace* is चूल्हा *chūlha* in Tirhut and to the east of the South Gangetic tract, including Patna and Gaya; also भार *bhār* generally, and भनसार *bhansār* north of the Ganges and in Gaya, and घोनसार *ghonsār* in Sāran. In South-West Shahabad it is भरसाँय *bharsāin*.

436. The place in front of the stove, on which the grain falls, is परई *paruī* in Shahabad and परुआ *paruā* in South Munger. In Patna and South-East Tirhut it is पौर *paur*; in Gaya, South Bhagalpur, and North-West Tirhut पौरी *paurī*; and in Sāran and Champāran पारी *pāri*. Another name more or less current north of the Ganges is चौनरा *chautra*.

437. The earthen pot in which the grain is parched is खापड़ *khāpar* or खपड़ा *khapra* when it is large with a wide mouth, and खपड़ी *khapri* when it is smaller. The latter is also called north of the Ganges कुण्डा *kunda* or कूँड़ा *kūnra*, to the west, and तौला *taula* to the east.

438. The iron *spoon* for taking out the hot sand is कलछुल *kalchhul* in Sāran and Champāran and South Munger, and कलछुला *kalchhula* in Patna and Gaya. In Shahabad it is कलुछ *kaluchh* or (in the south-west) कलुस *kalus*. In South-East Tirhut it is सरहिया *sarahiya*. In South-East Bihār it is called डब्बू *dabbu*. When made of earth with a bamboo handle it is called ढकनी *dhakni* north of the Ganges and in South Munger, or सरुवा *sarwa* in North-East Tirhut.

439. The flat wood *stirrer* is called दबिला *dabila* to the west. In North Tirhut it is दबिया *dabiya*, and in South-East Tirhut दाब *dāb*, and in Gaya कुरुर *kurūr*. A kind of broom made of four or five reeds tied together is झारू *jhāru* (Patna and Gaya), भुँजनाठी *bhunjnāthi* or बोड़नी *borhni* to the south-east, बड़नी *barhni* to the east generally, लरना *larna* or लाड़नि *lārani* in North-East Tirhut, छिपनी *chhipni* in South-East Tirhut, and चलौनी *chalauni* north of the Ganges.

440. The *sieve* is चलनी *chalni* generally, but चलना *chalna* in South-West Shahabad and चालनि *chālani* in East Tirhut. To the west it is also झरना *jharna*, and also in South-East Tirhut सूप *sūp*.

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441. The *poker* is खोरन्ना *khorna* or खोरन्नी *khorni* north of the Ganges and in South Bhagalpur and South Munger; elsewhere south of the Ganges it is खोड़न्ना *khorna* or खोड़न्नी *khorni*. In South-East Tirhut and Champāran it is खोरन्नाठी *khornāthi*.

442. The *basket* for the grain is north of the Ganges दौरा *daura* or दौरी *dauri*. South of the Ganges we have बटन्नी *batri* in Patna, मौनी *mauni* or मौनिया *mauniya* in Gaya and South Munger, भौंकी *bhaunki* in Shahabad, and डलिया *daliya* in Champāran and South Bhagalpur. In Champāran and Gaya the सतघरन्वा *satgharwa*, and in South Munger the चाँड़ *chānr*, is an earthen vessel with seven or more divisions for various kinds of grain, and in South-East Tirhut a बैठन्की *baithki* is a similar one with four divisions, and छन्ना *chhanna* one with six. कोहा *koha* or कँटिया *kantiya* in North-East and South-West Tirhut, and करन्वा *karwa* in Champāran, are earthen pots for grain, and कठरा *kathra* in Patna and Gaya, or कठौती *kathauti* elsewhere south of the Ganges, is a wooden pan.

443. The *grindstone* is जाँता *jānta* or (in South-West Shahabad) जाँत *jānt*. Its axle is किला *killa* or (in South-East Tirhut) कील *kīl*, and it is made to revolve by a handle, which is हथरा or हथड़ा *hathra* generally, and जूआ *jūa* to the west, also हाथर in South-East Tirhut.

444. The *wages* in grain paid to the grain-parcher is भार *bhār*, or in South Bhagalpur भारो *bhāro*, as in the proverb जौ जरि गेल, भार ला बान्हल छी *jau jari gel, bhār la bānhal chhi*,—the grain-parcher has burnt my barley and has tied me up for his fee (adding insult to injury). The quantity of grain parched at one time is घानी *ghāni*.

CHAPTER V.—THE BAKER.

445. The baker is generally नानबाइ *nānbāi*, with a local variant ननबाइ *nanbāi* in Shahabad. In Gaya he is नानपज *nānpaj*. He is also called रोटीवाला *rotīwāla*. He is proverbially a rude fellow, and नानबाइ के खिङ्गा *nanbāi ke khinga* is popularly used to mean a stout rude fellow.

446. He uses an *oven*, तनूर *tanūr* or तँदूर *tandūr*.

447. His *roasting-spit* is south of the Ganges सींख *sīnkh*, and elsewhere सीख *sīkh*. In North-East Tirhut it is also सींक *sīnk*. This is fixed on supports, which are हिच्चा *hichchha* to the west of the North Gangetic tract and in Patna, and कबाब दानी *kawāb dāni* in South-East

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Tirhut, Shahabad, and South Bhagalpur. In Gaya they are चक्कस *chakkas*.

448. The *boiling-pot* is देगची or डेगची *degchi*. South of the Ganges and to the west it is also called पतीली *patīli* when made of earthenware.

449. The *cup* is रिकाबी *rikābi*, the *saucer* रिकाबी *rikābi* or कटोरा *katora*, and the *wooden spoon* डोइ *doï*, and also in East Tirhut चमच *chamach* or (to the west) चम्मच *chammach*.

450. The large wooden *stirrer* is called कफ्चा *kaphcha* in North Bihār, डोआ *doä* in North-East Tirhut, and डोंगा *donga* in South Tirhut. In Patna it is डाभा *dābha*, and elsewhere south of the Ganges डब्बू *dabbu* when made of iron, or कफ्गीर *kaphgīr* (west generally) when made of wood.

451. The *cushion* by which he places the cake on the side of the oven is रफीदा *raphīda*, or in North-East Tirhut गद्दी *gaddi*. The हश्तगग्ना *hushtagna* is an iron *bar* hooked at the end, and the अर्रा *arra* an iron bar flattened at the end. They are used in taking cakes out of the oven. The one is held in one hand, and the other in the other. The two together are called जोड़ी *jori*, or in Champāran कन्सी *kansi*.

452. The *instrument for making ornamental marks* on pastry is north of the Ganges सांचा *sāncha*; south of the Ganges it is चोकन *chokan* in Shahabad, चोकन्नी *chokni* in Patna, and elsewhere चोका *choka*.

453. The खुरचन्नी *khurachni* is an implement for cleaning vessels.

CHAPTER VI.—THE CONFECTIONER.

454. The confectioner is हलुवाइ *haluāi* in North, and हलवाइ *halwāi* in South Bihār. His *fireplace* is चूल्हा *chūlha*, and also in Champāran and South Munger भट्ठी *bhatthi*, of which the stoke-hole is मुँह *munh*, and also in Gaya and South-West Shahabad दुआर *duār*.

455. His open *cauldron* is कड़ाही *karāhi* generally, also कड़्हाइ *karhāi* or तावा *tāwa* in Gaya. Of this the handles are डण्डी *danti*, कड़ा *kara*, or कन्ना *kanna*, with a variant कड़िया *kariya* in South Munger.

456. The *skimmer* is झरन्ना *jharna* in Patna, the north-west, and East Tirhut, छनौटा *chanauta* generally north of the Ganges, पौना *pauna* in the north-west, Tirhut, and south of the Ganges. In Patna it is

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also पौनिया *pauniya*, in South Bhagalpur चट्टी *chatti*, and in Gaya, South Munger, and Sāran झँझरा *jhanjhra*. The *large stirrer* is कँचोचा [illegible] and the *small stirrer* छोलनी *chholni*. In Champāran and North Tirhut it is also खुरपी *khurpi*, and in South Bhagalpur खुरचनी *khurchani*.

457. The wooden *rolling-pin* is बेलना *belna*, which is worked on a *paste-board*. This latter is called चकला *chakla* when it is round, and चौकी *chauki* or पटरा *patra* when it is oblong. Other names are तख्ता *takhta* (North-East Tirhut), पिढ़िया *pirhiya* (Gaya and South Bhagalpur), and पीढ़ा *pīrha* (Gaya and South Munger). The *pestle* for beating the dough is दाबा *dāba*, (South-West Shahabad) दाबी *dābi*, or (North-East Tirhut) दाब *dāb*. Other names are गुरन्दम *gurdam* or मुसद *musad* (Champāran), डपटन *daptan* (Patna), and मुँगरा *mungra* (South Bhagalpur).

458. The *spoon* is कलछुल *kalchhul* or in North-East Tirhut करछ *karuch*. The brass *ladle* with a wooden handle for removing the sugar from one vessel to another is डब्बू *dabbu*.

459. The wooden *platter* for sweets is गिरन्दा *girda* north of the Ganges and in Shahabad, खोनचा *khoncha* north of the Ganges and in Gaya and South Munger, खाँनचा *khāncha* in South Bhagalpur, and खाँचा *khāncha* or डगरना *dagarna* in Patna and Gaya.

460. The brass *salver* is थारी *thāri* generally, with local variants थरिया *thariya* in Shahabad and East Tirhut and थाल *thāl* in Champāran and East Tirhut. In Sāran and Tirhut it is also called छीपा *chhīpa*. The deep brass pan is परात *parāt*.

461. The sweetmeats are exposed on stands called तरौनी *tarauni*, local variants being तरौना *tarauna* in Champāran and South-East Tirhut and तरैनी *taraini* in Champāran. In South Bhagalpur they are टेखनी *tekhti*.

462. He has also a wooden basin, called कठरा *kathra*, कठवत *kathwat*, or कठौती *kathauti*; a large ladle, डोहरी *dohri*; and a pair of scales, called generally तराजू *tarāju*, तरजुइ *tarjuï*, or टेकौरी *tekauri*. It is also टकौरी *takauri* in Tirhut and the west, and नरजा *narja* in Champāran.

463. हलुवाइ के दोकान, दादा के फतेहा *haluāi ke dokān, dāda ke phateha*, is a well-known proverb. A *phateha* is a feast in honour of the dead, at which sweetmeats are given away for nothing. When a person wants to get a thing for nothing, which he has no right to expect, the proverb, which means 'a confectioner's shop is not my grandfather's funeral feast,' is said to him.

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CHAPTER VII.—THE TOBACCO MANUFACTURER.

464. The tobacco-seller is तमाकुवाला *tamāku-wāla*, तमाकुफरोश *tamāku-phārosh*, or तमाकुलवाला *tamākul-bāla*. He uses a *crushing-lever*, ढेंकी *dhenki*, with a peg, मूसर *mūsar*, मुसरा *musra*, or समाठ *samāth*, fixed in it. It is supported on pillars, खूँटा *khūnta*, खुण्टा *khuntā*, or (in the west) जङ्घा *jangha* or जँघिया *janghiya*, by an axis-pin, किला *killa* or अखौता *akhauta*. It falls on a hollow bed called ओखरी *okhri* or ओखली *okhli*, on which the tobacco is placed. When the crushed tobacco is being removed, the beam is supported by a forked stick, which is called टेकनी *tekni*, टेकानी *tekāni*, or (in Shahabad) टेका *theka* or टकवा *thakwa*, or in Sāran टेकवा *thekwa*. In East Tirhut it is called टेकनी *thekni* or अलगनी *algani*, in Champāran अरगनी *argani*, and in South Bhagalpur ठेंगना *thengna* or उचकुन *uchkun*. Sometimes a string, रस्सी *rassi*, is used for this purpose. An illustration of the similar crushing-lever used in pounding bricks will be found opposite § 431.

465. The fragments of tobacco are collected by a *broom*, झाड़ू *jhāru* or बहनी *barhni*, which is also called कूँची *kūnchi* or कूँचा *kūncha* towards the west and खरहरा *kharhara* in Patna. The tobacco is sprinkled with water from a *water-pot*, called पनहण्डा *panhanda*, हँड़िया *hanriya*, कड़ाही *karāhi*, पियाला *piyāla*, मटकुरी *matkuri*. In East Tirhut it is called अथरा *athrā*.

466. The *balls of manufactured tobacco* are generally पिलण्डा *pilanda* or धोंधा *dhōndha*. Other names are लोहिया *lohiya* (Champāran), गोला *gola* (Sāran and the East), लोंदा *londa* (South Munger and North-West Tirhut), लिट्टी *litti* in Patna and South Munger, and पिण्डा *pinda* in Shahabad. टिकरी *tikri* are smaller balls.

467. In a tobacco shop the broad flat metal *plates* are, north of the Ganges, सेनी *seni*, and south of it खानचा *khāncha* or खोनचा *khoncha*. The *tobacco-pots* are भाँड़ा *bhānra*, चरुआ *charua*, or चरुई *charui*. The *cloth* covering the stand for the vessels is खरुआ *kharua*, झाँप *jhāmp*, or परन्दा *parda*, and the board on which the tobacco is mixed is पटरा *patra* or पीढ़ा *pīrha*. When of stone it is पटिया *patiya*. Instead of पीढ़ा *pirha*, पिढ़िया *pirhiya* or तख्ता *takhta* may be used.

468. Among the spices used in manufacturing tobacco are जटा मसी *jata masi*, छड़ीला *chharīla*, सुगन्द वाला *sugand wāla*, and सुगन्द कोकिला *sugand kokila*. Plain tobacco is called सादा *sāda*, that which is spiced or scented खँबीरा *khambīra* or खमीरा *khamīra*, and a mixture of the two दोरस *doras* or दोरसा *dorsa*.

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CHAPTER VIII.—THE PIPE-MAKER.

469. The maker of *gurguris* (*vide post*), who is a कसेरा *kaserā* or brazier, uses a kind of *lathe*, which is called खराद *kharād*. Of this खूँटा *khūnta*, or in South Bhagalpur कुन्द *kund*, is the block which holds one end of the stem as it is being turned. In it is fixed an iron spike called गूँज *gūnj*. फरन्ही *pharhi* is a piece of iron which keeps the stem in its place as it is being turned, and बघेली *bagheli*, or in South Bhagalpur बघेला *baghaila*, is a piece of wood through a hole in which the stem is passed during the operation.

470. The workman uses the *revolving awl*, बरम्मा *barma*, moved by a bow, कमानी *kamāni*, of which the string is तसम्मा *tasma*, डोरी *dori*, or जोती *joti*; a *broad chisel*, चौरम्सा *chaursa*, and a narrow *gouge*, नहरम्नी *naharni*, or in South Bhagalpur नेहनी *nehni*; an *adze*, बसुला *basula*; a small *saw*, आरी *āri*; a *knife*, छुरी *chhūri*; and *files*, रेती *reti*.

471. The maker of hubble-bubbles (नरियरवाला *nariyarwāla*) uses a रेती *reti* (of which the point is हूर *hūr*), आरी *āri*, बरम्मा *barma*, and गज *gaj*.

472. The pipe (हुक्का *hukka*) is of various kinds—

(1) The नरियर *nariyar* or नरियाल *nariyal*, which is the ordinary country hubble-bubble, in which the mouth is applied to the cocoanut itself. It is smoked principally by Hindus. Of this the stem bearing the bowl for burning the tobacco is बोता *bota* or गट्टा *gatta*. The short smoking-stem sometimes applied to the cocoanut, to save the hands from being blackened, is निगाली *nigāli* or नर *nar*. The bowl is चिल्लम *chillam* or चिलम *chilam*. In South Bhagalpur पोंगी *pongi* is a temporary pipe made of the leaf of a tree. In South-West Shahabad दम्मी *dammi* is a wooden pipe used by travellers, and दमन्दमाचा *damdamācha* a pipe used by women.

473. (2) The other kinds stand on the ground, and are more or less similar to each other in shape. The general name is गुड़गुड़ी *gurguri* when the smoking stem is joined to a tube rising from the brass bowl, and गड़गड़ा *gargara* when it issues directly from the brass bowl. They are generally made of metal or earth. Another name is फरसी *pharsi*. The tube arrangement for carrying the

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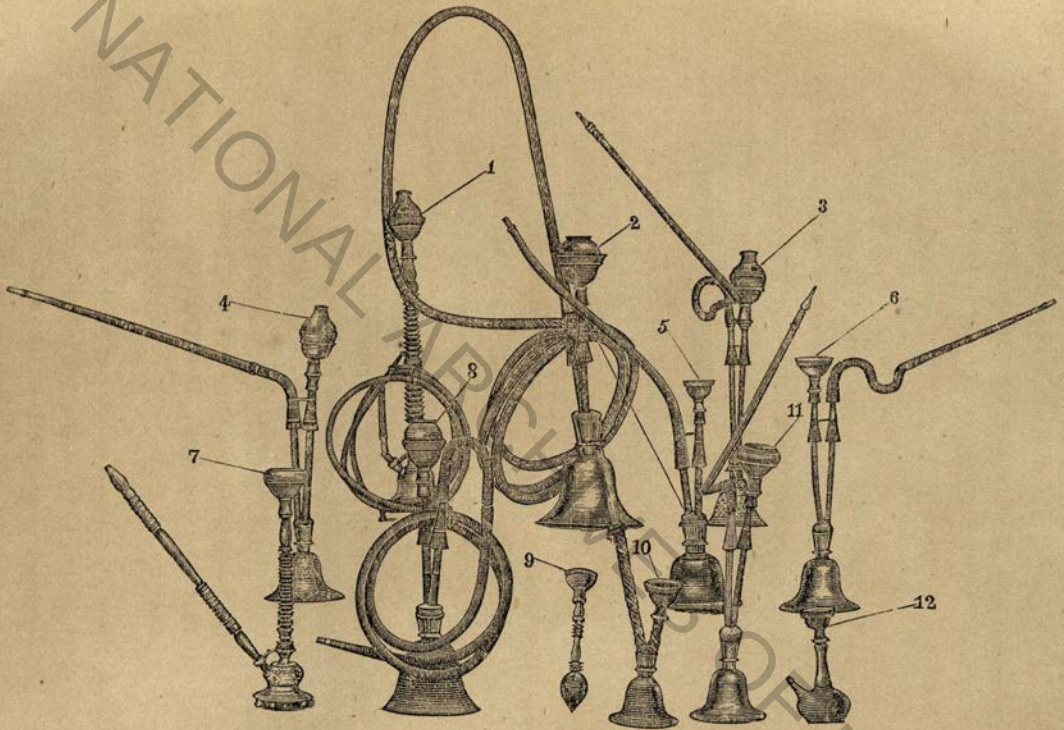

A collection of pipes.

1. *Penchdār gargara.*
2. *Satak* or *penchwān.*
3. *Jilebiya kulphīdār.*
4. *Kulphīdār chaugāni.*
5. *Simple chaugāni.*
6. *Arhāī khamhā.*
7. *Simple gargara.*
8. *Phatah pench.*
9. *Hubble-bubble* or *nariyar.*
10. *Tharhiya.*
11. *Kehunidār.*
12. *Gauraiya.*

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bowl is the same in principle as in the cocoanut kind. The difference is in the smoking-stems (नेचा *naicha*).

Of these there are—

(*a*) कुलफ़ीदार *kulphīdār*, that with joints (कुलफ़ी *kulphi*), allowing the mouth-piece to be moved in any direction. A कोहनीदार कुलफ़ी *kehanidār kulphi* is a joint like an elbow, and a जिलेबिया कुलफ़ी *jilebiya kulphi* is a twisted joint.

(*b*) अढ़ाई खम्हा *arhāi khamha*, that with two large bends and one small one.

(*c*) डेढ़ खम्हा *derh khamha*, that with two bends.

(*d*) ठढ़िया *tharhiya* or ठड़िया *thariya*, with a short straight stem —used only by poor Masalmāns.

(*e*) चौगानी *chaugāni*, the simplest kind—used by the poor.

(*f*) गौरैया *gauraiya*, a simple kind, made of pottery.

(*g*) लटक *latak*, which bends downwards.

(*h*) छल्लेदार *chhalledār*, ornamented with gold or silver rings (छल्ला *chhalla*).

(*i*) सटक *satak*, पेचवान *pechwān*, पेंचदार *penchdār*, or फतह पेंच *phatah pench*, are various kinds with the long, snake-like, flexible tube.

CHAPTER IX.—THE PIPE-STEM MAKER.

474. The pipe-stem maker (नेचाबन्द *naichāband* or नेचाबन *naichāban*) uses an *awl*, गज *gaj* or (in Patna) सींख *sīnkh*; a *polishing-knife*, छुरी *chhūri*; a pair of *scissors*, कैंची *kainchi* or मेकराज *mekrāj*; a *saw*, आरी *āri*; and a pair of *tweezers*, मोचना *mochna*. He also uses तरल्ला *tarla* or reed, and चीन *chīn* (*Panicum miliaceum*), a superior kind which comes from Sylhet.

475. For making the longest snake-like stems, पेचवान *pechwān*, a *board* (तख्ता *takhta*), a *string* (डोरी *dori*), and a *mould* (कालिब *kālib*), are also used. The embroidered work on a pipe-stem is called in South Bhagalpur पानदार *pāndār* or मोरक्षा *morassa*. The silk work on it is सरासर *sarāsar* or भरावट *bharāwat*, the flowered silk work on it बूटी *būti*, the silver work on it अलफ़ी *alphi*, and the ornamental cloth work, उल्लट चीन *ulti chīn*.

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CHAPTER X.—THE COTTON-CARDER.

476. The cotton-carder is धुनियाँ *dhuniyān*. For a description of him and his instruments, see § 334 and ff.

477. In addition may be mentioned the पटकन *patkan*, which is an instrument for teasing cotton. It is also called गज *gaj* in Tirhut, Shahabad, Gaya, and South Bhagalpur, and साटी *sāti* in Champāran and Shahabad. The फटका *phatka* or फटकी *phatki* is a simple bow used by village women for carding cotton.

478. A lion once met a cotton-carder in the forest, and seeing his carding-bow, mistook him for a hunter. To avoid being killed, the lion addressed him हाथे धनुही कान्हे बान, कहाँ चले दिल्ली सुलतान *hāthe dhanuhi kānhe bān, kahān chale Dilli Sultān*,—with bow in hand and arrow on shoulder, where is the emperor of Delhi going? The cotton-carder was equally frightened, but at length mustered courage to reply बन मेँ रहना बन मेँ खाना बड़े के बात बड़े पहचाना *ban men rahna, ban men khāna, bare ke bāt bare pahchāna*,—although he live and eat in the forest, only a gentleman can recognise a gentleman. These sayings have passed into proverbs, the meaning of which is obvious.

CHAPTER XI.—THE SHOE-MAKER.

479. The shoe-maker is मोची *mochi* or मोँची *monchi* in cities, and चमार *chamār* in the country. Among his tools are—

480. The thick iron *pounder* for joining the edges of two pieces of leather which have been previously smeared with paste, which is लोहिया *lohiya* north of the Ganges generally, also लहौँगा *lahaunga* to the west of that tract, and पिटना *pitna* in North-East Tirhut. In Patna, Gaya, and South-West Shahabad it is लोहङ्गा *lohanga*, and in the rest of Shahabad and in South Bhagalpur it is लेहोँगा *lehonga* or टिपना *tipna*. In South Munger it is सिँगन्डा *singtha*. The paste used is लेइ *leï*, or to the south-east लई *laï*. In South-East Tirhut it is खरी *khari*. लसम *lasam* is a similar paste made of pounded boiled rice.

481. The *knife* for scraping the surface of the leather is in North-West Bihār रँपी *rāmpi* or रापी *rāpi*. In Tirhut, the west, and South-East Bihār it is also खुरपी *khurpi*. In Gaya it is खुरप्पा *khurpa*, and in Patna रम्पा *rampa*.

482. The large *awl* is सुतारी *sutāri*, with a variant सुताली *sutāli* in Gaya. To the east it is also लोखर *lokhar*, in Champāran लोहन्धर

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lākhkhar, and in South-East Tirhut आर *ār*. The awl with a hook at the end for sewing is कटरन्नी *katarni*. In South Bhagalpur it is टकना *takna*, and in South Munger टिपुनी *tipuni*. The medium-sized awl is मँझोला *manjhola* or मँझोली *manjholi*.

483. The *horn* for grease is सिङ्गा *singa;* south of the Ganges, it is also सिङ्ग *singh*.

484. The *last* is फरमा *pharma* or (north of the Ganges and the South-East) कलबूत *kalbūt;* south of the Ganges it is also, in Gaya, कालबूद *kālbūd*, and कलबूद *kalbūd* elsewhere.

485. The *wedges* of wood or leather fastened to the last to make it fit are परतहा *partaha* (also in South Munger), or परताहा *partāha* in Shahabad, and पच्ची *pachchi* in the south-west of the same district. In South Munger they are कपछेरी *kapchheri*.

486. The *chisel* for paring the edges of the sole is खुरपी *khurpi* The sort of wooden chisel for smoothing the surface of the leather is बेंगा *benga* to the east, बेऊंगा *beūnga* north of the Ganges, or बेचाँगा *beonga* or बेचाँगी *beongi* elsewhere south of it. In South Bhagalpur it is पेलन *pelan*.

487. A wooden *block* for beating the leather is हाँमर *hāmmar* in South Munger and Gaya and घामँड़ *ghāmanr* in South-West Shahabad. The *block* on which the leather is cut is पिहिया *pirhiya*, or in South Bhagalpur सिल्ला *silla*, and in Sāran पिरन्ही *pirhi*.

CHAPTER XII.—THE BLANKET-WEAVER.

488. The blanket-weaver is गड़ेड़ी *gareri* south of the Ganges and भँड़िहर *bhenrihar* north of the Ganges; also in East Tirhut मड़ड़ *marar*.

489. He uses a simple *loom*. The stick on which the blanket is wound as it is woven is ओखर *okhar* south of the Ganges. North of the Ganges it is सिंजोय *sinjoy*, also सिञ्जो *sinjo* in Tirhut and कमन्हर *kamhar* in Champāran. The supports for this beam are खुट्टी *khutti*, खूँटी *khūnti*, or (in Gaya and East Tirhut) खूँटा *khūntā*. In South-East Tirhut they are also गाली *gāli* and गल्ली *galli* or गलियारी *galiyāri* in Champāran. In Shahabad the left support is called बरन्नी *barni*, and the right hand one गाली *gāli*. In the same district the support furthest in front of him is धूरा *dhūra*, and in Champāran धूर *dhūi*.

490. The *beam* to which the web is fastened at the opposite end rom the weaver is ओहारी *ohāri*. बँ *ben* or बेंच *benw* is a wooden imple-

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ment which is passed between the thread of the web to drive tight each thread of the woof. In South-East Tirhut it is also called हथा *hatha*.

491. The *movable sticks* placed at intervals to separate the threads of the web are तगन्धरी *tagdhari* in Tirhut and Sāran and बैलट *bailat* elsewhere, except बैलठ *bailath* in Shahabad and बरत *barat* in Champāran.

492. The *heddles*, or implement for alternately raising and depressing the threads of the web, are चपन्नी *chapni*; also in South-West Tirhut फट्ठी *phatthi*.

493. The wooden *scraper* for removing knots or excrescences from the thread is खिखोरन्ना *khikhorna* or खिखोरन्नी *khikhorni* north of the Ganges, also खिधोरन्ना *khidhorna* in Champāran. In Patna it is खिलोरन्ना *khilorna*, and elsewhere south of the Ganges खिलन्होरन्ना *khilhorna*.

494. The thick iron *needle* is सूआ *sūa*, or in South Munger सूज *sūj*. The *shuttle* is सरगाँ *sargān* in South Munger and north of the Ganges, and सेरङ्ग *serang* or सेरङ्गा *seranga* south of it.

495. In Sāran and South-West Tirhut the भाँड़ी *bhānri* is a thick bamboo which is placed between the two threads of the warp. In Champāran it is सासत *sāsat*, in South-East Tirhut साँसर *sānsar*, elsewhere south of the Ganges साँसत *sānsat*, and elsewhere चोंगा *chonga*.

CHAPTER XIII.—THE FANCY SILK OR FRINGE-MAKER.

496. This man is called पटन्वा *patwa* or पटन्हेरा *pathera*. In Sāran he is called पटन्हेरी *patheri*.

497. He uses the कतन्रा *katra* or कतन्ला *katla*, a piece of wood with four holes, in which four threads are fixed for winding.

498. The *wooden reel* furnished with a handle is घटन्नी *batni* generally. The *small wooden reel* is अण्टी *anti* or चरख *charakh*. An optional local name is गट्टी *gatti* in South-West Shahabad. गोली *goli*, or in Tirhut and South Munger पेचक *pechak*, is a ball of thread. The *winding-stick* is तीली *tili* in Patna, बेलन *belan* in Shahabad, and लटाँइ *latāïn* in North-West Bihār.

499. His *scissors* are कैंची *kainchi*. The *coarse needle* for smoothing roughnesses in thread is सलाइ *salāï*, also टकुआ *takua* in East Tirhut, and टेकुआ *tekua* in Champāran. The ivory *smoother* is मठार *mathār*,

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or in Sāran मठरन्ना *matharna*. The *large darning-needle* is सूआ *sūa*. The *fine needle* is सूई *sūi*, also ननमुहिया *nanmuhiya*.

500. The iron *hook* with a ring which goes round the toe is अँकुरा or अँकुड़ा *ankura*, also अँकुसा *ankusa* and अँकुसी *ankusi* in Gaya and North-East Tirhut. This hook is supported on a stand called थूनू *thūnu* in Patna, थौना *thauna* in Gaya, थल्ला *thalla* in South-West Shahabad, धौना *dhauna* in the rest of the district, and थम *tham* to the east generally.

501. The *drum* off which the thread is wound is परेता *pareta*, परन्ता *parta*, or परन्ती *parti* in North-West Bihār. The bamboo frame on which the thread is wound is नटन्वा *natwa* or लटन्वा *latwa*. In Patna it is नटाइ *natāi*, and in Gaya and the South-East नेटन्वा *netwa*.

CHAPTER XIV.—THE EMBROIDERER.

502. The embroiderer is जरदोज *jardoj* or (south of the Ganges) कारचोबी वाला *kārchobiwāla*, and he makes embroidery (कारचोबी *kārchobi*) on the कारचोब *kārchob* or embroidery-frame, on which the work is stretched. This frame is rectangular; and of the parallel pairs of sides, one pair is called (in Patna) समसेर *samser* or (in Gaya and the west) समसेरक *samserak*, and the other तीली *tīli* in Patna, फरद *pharad* in Gaya and Sāran, and पट्टी *patti* in Shahabad.

503. The small *needle* is सूई *sūi*, and the sewing-awl सुतमान *sutemān* north of the Ganges, सुतवान *sutwān* in Gaya and Shahabad, सूआ *sūa* or बड़ि सूई *bari sūi* in Patna, Gaya, and South Munger.

CHAPTER XV.—THE DYER.

504. The dyer is रँगरेज *rangrej*, in opposition to the रँगसाज *rangsāj* or painter. In North-West Bihār he is called रँगरेजी *rangreji*.*

505. He uses a *vat* or pot sunk in the ground for his dyes. This is called north of the Ganges माट *māt*. In Patna it is माँट *mānt*, and to the east माठ *māth*. In Shahabad it is छोंड़ *chhonr*, and in the south-west of the district कुण्डा *kunda*. In Gaya and East Tirhut it is कूँड़ *kūnr*, and in South Bhagalpur and East Tirhut गोली *goli*.

* This word is often confounded with the word अँगरेजी *Angreji* 'English;' and in jest, or when speaking facetiously, the English in India are called रँगरेज *rangrej*, or 'dyers.'

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506. His *half-round pot* is अथरा *athra* or नाद *nād* north of the Ganges, in Shahabad, and South Munger. In South-East Tirhut and South Munger it is also called कड़ाही *karāhi*. In Patna and Gaya it is हाँड़ी *hāṅri*, and in South Bhagalpur कड़हाइ *karhāi*.

507. The wooden *filter-frame* on which the cloth is hung like a bag with the dye inside is माँजी *mānji* or मञ्जी *manji* generally. In South-West Tirhut it is मिरला *mirla*, in North-East Tirhut झोरी *jhori*, in Gaya माँझी *mānjhi*, and in South Bhagalpur चम्मल *chammal*. The string tied to the cloth is कसन *kasan*, and the cloth with the dye inside it in South Munger and Patna फुलगरना *phulgarna*.

508. The *stirring-stick* for mixing the dyes is डण्डी *dandi*, or in South Munger डण्डा *danta*, in South Bhagalpur टेखनी *tekhti*, and in North-East Tirhut लरना *larna*.

CHAPTER XVI.—THE WOOD-PAINTER.

509. The wood-painter is रँगसाज *rangsāj*, as distinct from the रँगरेज *rangrej* or dyer. He uses two kinds of *paints*—one अस्तर *astar*, which is a paste made up with chalk and gum, and the other रोगन *rogan*, which is made up with resin and oil.

CHAPTER XVII.—THE TIN-MAN.

510. The tin-man (कलैगर *kalaigar*) uses a *bellows*, called भाथी *bhāthi* south of the Ganges and in East Tirhut; elsewhere it is called धौकनी *dhaukni*. Another name current south of the Ganges is एकठ्थू भाथी *ekhatthu bhāthi*. The two sticks used as handles are north of the Ganges and in South Munger ठ्थी *hatthi* or ठ्थू *hatthū*, and south of it, and also in Tirhut, डण्डा *danta*. In South-East Tirhut they are also ठ्था *hattha*. The bamboo pipe is चोँगा *chonga*, also in North-West Tirhut नरौआ *naraua*, in Gaya and Shahabad नराउँ *narāũn*, and in South Bhagalpur चोँगी *chongi*.

511. The *solder* is राँगा *rānga*, and the soldering-iron कैया *kaiya*. He also uses cotton-wool, रूइ *rui*, and pincers, सरसी *sarsi* or सँड़सी *sanrsi*. The ठिकड़ा *thikra* or खोरिया *khoriya* is the flat tile for melting the solder.

512. The *tin-cutter* is कैँची *kainchi*, and he also uses the small *hammer*, हथौरी *hathauri*, and the *compasses* परकाल *parkāl*. The *tin-scraper* is नेहनी *nehni* or लेहनी *lehni*; also खुरचुनी *khurchuni* in South Bhagalpur.

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513. The सबन्रा *sabra*, सबन्री *sabri*, or (in South Bhagalpur) खाबल *khabal*, is a small kind of *anvil*, made of a bent piece of iron, with one end pointed and stuck in the ground.

CHAPTER XVIII.—THE JEWELLER.

514. The jeweller is सोनार *sonār*, or in Gaya सोनी *soni*. In Champāran and North-West Tirhut he is सोनगढ़ुआ सोनार *songarhua sonār*.

515. Amongst his implements are the *tongs*, which are सँड़न्सा *saursa* or सँड़न्सी *sanrsi*.

516. The *pincers* have various names. Large pincers are चिमन्टा *chimta* in South-West Tirhut, also सेहूना *sehuna* generally to the west; सोहन्ना *sohna* to the east and in Gaya, and चूँटा *chūnta* in Patna. Smaller ones are चिमन्टी *chimti*, सेहून्नी *sehuni*, सोहन्नी *sohni*, or चूँटी *chūnti*. Another kind is गड़ुआ *gahua*, which are the large pincers. Nippers are गड़ुई *gahuï*, or in South Bhagalpur गड़ुली *gahuli*. The कगन्मुहीं *kagmuhīn* are nippers twisted at the head for holding the crucible in the fire. These may also be called बगन्सँड़न्सी *bagsanrsi* in North-West Bihār and बगन्मुहीं *bagmuhīn* in Tirhut and Champāran.

517. The जमूरा *jamūra* or जमूरी *jamūri* are *wire drawing-pincers*, and the perforated wire plate is जन्त्री *jantri* south of the Ganges, in North-West Bihār, and East Tirhut, जैंत्री *jaintri* north of the Ganges generally, and जतन्री *jatri* in Champāran and North-East Tirhut.

518. The iron needle-shaped tool for making links of chains is टेकुली *tekuli* to the north-west, टकुआ *takua* to the east and south-west, टेकुआ *tekua* in Sāran, Patna, and Gaya, and टेकुरी *tekuri* in South Bhagalpur.

519. The *compasses* are परकाल *parkāl* or कम्पास *kampās*, or in South-West Shahabad चलाँकी *chalāṅki*.

520. The *chisel* with a round knob for embossing circular ornamentation is खलन्नी *khalni*, or in Tirhut खोलन्नी *kholni*.

521. The *cold chisel* is छेनी *chheni*, and a smaller variety is कलम *kalam* south of the Ganges.

522. The *cutters* are कैंची *kainchi*, and also to the south, except Patna, कतरन्नी *katarni*.

523. Amongst *hammers* हथौरा or हथौड़ा *hathaura* is the largest. The medium-sized is मरिया or मड़िया *mariya*, with a variant मरेया *mareya* in North-East Tirhut; in Gaya it is मठरन्नी *matharni*. The smallest

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is गोलमुहाँ *golmuhān* or गोलमुहीं *golmuhīn*; another name is खोलमरिया *kholmariya* in East Tirhut.

524. The small pointed *anvil* is समन्दान *samdān*. The curved anvil is एकवाइ *ekwāï*, or in East Tirhut एकाबे *ekābe*.

525. The bell-metal *anvil* sunk with several depressions for making *repoussé* work is कँसुला *kansula* in North-West Bihār, कँसला *kansla* in East Tirhut, काँसुला *kānsula* in South Tirhut, काँसला *kānsla* in South-West Bihār, and कसला *kasla* in South Bhagalpur and South Munger.

526. The square-headed *anvil* is निहाइ *nihāï*, or in Champāran and North-East Tirhut नेहाए *nehaë*, and नहाइ *nahāï* in South-East Tirhut. In South Bhagalpur it is लिहाइ *lihāï*.

527. The *anvil blocks* sunk in the ground are चाहा *chāha* in Sāran and South-West Shahabad. In Champāran and West Tirhut they are ठेहा *theha*. In Shahabad they are एकठा *ektha*. In Patna, Gaya, and Tirhut they are परकठ *parkath*, and in South-East Tirhut also पिरगिठी *pirgithi*.

528. The *blow-pipe* is बकनार *baknār*, or in Sāran बकनल *baknal*.

529. The hollow *cane for blowing* up the fire is नरी *nari*, with local variants नारी *nāri* in Gaya, लारी *lāri* in North-East Tirhut and South Bhagalpur. In South-East Tirhut it is optionally फुकाठी *phukāthi*. The *fireplace* is अँगैठा *angaitha* north of the Ganges and अँगेठा *angetha* south of it. Another name for this last is बोरसी *borsi*. The *fan* for blowing up the fire is पखा *pankha* or पखी *pankhi*; also in South-West Shahabad it is बेनियाँ *beniyān*. In North-East Tirhut भट्ठी *bhatti* is the dry powdered earth used for cooling the hot metal.

530. The small clay *crucible* is घड़िया or घरिया *ghariya*. It is made of a mixture of clay and rags called in Shahabad कँपनरौट *kampraut*, and in Champāran कपनरौट *kapraut*.

531. An *ingot* not beaten out is कामी *kāmi*, or in Gaya एकवाइ *ekwāï*. In Sāran it is थक्का *thakka*, in Champāran and North-West Tirhut छलकी *chhalki*, South-East Tirhut गद्दी *gaddi* or थोक *thak* (also in South Munger), in South Bhagalpur थौक *thauk*, and in Tirhut generally except the north-west छिलकी *chhilki*. A block of silver beaten out flat is चौरसा *chaursa*.

532. The iron *ingot mould* is परगहनी *pargahni* to the west and परघनी *parghani* in Patna and Gaya. In East Tirhut it is धारा *dhāra*, in Sāran कम धारा *kam dhāra*, and in South Bhagalpur नाली *nāli*.

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533. The *moulds* of various sizes into which metal is beaten are कटकिरा *katkira* north of the Ganges, कठकिरा *kathkira* south of it to the east, ठस्सा *thassa* in Sarān, and ठप्पा *thappa* in Gaya and Shahabad. In Shahabad similar moulds are बहन्का *bahka*, लहेरिया *laheriya*, गोखन्लू *gokhlu* (also in South Bhagalpur), and मोतिया *motiya*. To the west रहटन्वार *rahatwār* is a mould in which round articles are beaten into shape, and गुँजरी *gunjri* is a similar smaller one. In the same tract पगन्ड़ी ठसा *pagri thasa* are milling moulds, such as those in which the edge is given to a rupee. These last are called in South Bhagalpur खीरा बिच्ची *khīra bichchi*, बाँह *bānh*, or पगन्ड़ा *pagra*.

534. *Pattern stamps* for ornaments are ठाँसा *thonsa* in Shahabad, ठासा *thāsa* in Gaya and South Bhagalpur, ठाँस *thāns* in Patna, and छापा *chhāpa* in South-West Shahabad and South Munger.

535. The कटोरी *katori* is a box or cup for holding scraps of silver. In North-East Tirhut it is called डिबिया *dibiya*, and in Tirhut and to the east सितुहा *situha* or रँगेहरी *rangehri*.

536. The *polishing-brush* is बरौंछी *baraunchhi*. In South-East Tirhut it is also called कुची *kuchchi*. The polishing stone is ओपन्नी *opni* or पोत *pot*.

537. The *touch-stone* is कसौटी *kasauti*. A *jeweller's wages* is गढ़ाइ *garhāi*.

CHAPTER XIX.—THE LAPIDARY.

538. The lapidary is हक्काक *hakkāk*, or in South Bhagalpur मोहन्ली लोहार *mohli lohār*, and he uses a revolving *grindstone* or सान *sān* or in Shahabad चकर सान *chakar sān*, made of corundum powder and lac. The bow for turning this is कमाना *kamāna* or (to the west) कमानी *kamāni*. Its props are खूँटा *khunta*, देवाली *dewāli*, or एकण्ठा *ektha*. Its wooden axle is साँखा *sānkha* in Patna and Gaya, लट्टू *lattu* in Shahabad, and कून *kūn* to the east.

539. The agate *burnishers* are घोंटा *ghonta*, and the round ones सिल्ली *silli*; the *pincers*, चूँटी *chūnti* in Tirhut, Patna, Gaya, and the east, चिमन्टा *chimta* in Sāran, and सेउनी *sehuni* in Shahabad; the iron *graver* is सलाइ *salāi*; the *cutters*, कैंची *kainchi*; the small *hammer*, हथौरी *hathauri*; the *anvil*, निहाइ *nihāi*; the *pincers*, सँड़न्सी *sanrsi*; and the revolving *awl* जिला सान *jilā sān* or खर सान *khar sān*.

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CHAPTER XX.—THE SEAL-MAKER.

540. The seal-maker is मोहरङ्कन *moharkan*, and he uses a machine called a चरख *charakh*, of which the principal portion is a revolving awl, बरम्मा *barma*.

541. The *hammer* which he uses is मथन्नी *mathni* or मरिया *mariya*; the *stone* to which the metal to be engraved is fastened is ढेमा *dhema*; and the *diamond* pen is कलम *kalam*.

CHAPTER XXI.—THE GOLD-WASHER.

542. The gold-washer is called नियरिया *niyariya* or नियारिया *niyāriya* north of the Ganges and in Patna; elsewhere south of the Ganges he is called सनधोआ *sandhoa*, and South Bhagalpur नियार धोआ *niyār dhoa*.

543. He uses the कठरा *kathra* or *wooden pan* for washing the ashes of jewellers' shops. Another name current in Patna and Gaya is कठौती *kathauti*. The *ashes* are नियारा *niyāra* or नेआरा *neāra*, and they are collected by a scraper, खुरपा *khurpa*, and a broom, कूँची *kūnchi* or मूठा *mūtha*. South of the Ganges the पखुरी *pakhuri* is an iron instrument for collecting the ashes.

544. His *sifting-pan* is छहन *chhattan*, or in Patna and Gaya ढकना *dhakna*. In South Bhagalpur it is चौहट्टा *chauhatta*.

545. His *bellows* are भाथी *bhāthi*; his *blow-pipe*, बकनार *baknār*, or in Shahabad बकनल *baknal*; and the earthen pipe of the vessel which remains in the fire, सुसवा *suswa* north of the Ganges and सूँसा *sūnsa* south of it. In Sāran it is also नरौआ *naraua*.

546. His *pincers* are सँड़सी *sanrsi*, or in North-West Tirhut सनसा *sansa*; and the iron *stirrer* सींक *sīnk* north of the Ganges and सींख *sīnkh* south of it. Another name for the latter is सलाई *salāi* in North-West Bihār.

547. The earthen crucible is घड़िया or घरिया *ghariya*, also डीब *dīb* in Patna and Gaya and अड्डा *adda* in South Bhagalpur. These crucibles are of two kinds: the first only destroys the dirt, leaving all the metals behind, and is called बगलौटी *baglauti*. The second destroys all the baser metals left by the first, and leaves only the gold and silver untouched. It is called पुनरुर *punhar*.

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CHAPTER XXII.—THE BRAZIER.

548. The brazier is ठठेरा *thathera*, but in Shahabad he is also called कसेरा *kasera*, which properly means a brass-founder. In North-East Tirhut he is ठठेरि *thatheri*. He is famous for his powers of swindling, as in the proverb ठठेरि ठठेरि नहिँ बद्‌ला होय *thatheri thatheri nahiñ badla hoy*,—braziers don't traffic with each other (for if they did, it would be diamond cut diamond).

549. He uses the निहाइ *nihāi* or नेहाए *nehāë*, or *anvil*. In East Tirhut this is also called लेहाए *lehāe*, and in Patna, Gaya, and South-West Shahabad पथल *pathal*. The समन्दान *samdān* is the pointed anvil, which is also called in Gaya and Shahabad एकवाइ *ekwāi*. The सबरा *sabra* or, in the south-east सावर *sābar*, is an anvil round at the top. The circular anvil for shaping the mouth of a vessel is चौका *chauka* south of the Ganges and बगलभरुआ *bagalbharua* north of it. South of the Ganges the गेड़िया *geriya* (Gaya) or दुगोड़ी *dugori* (west) is a sort of wooden anvil or block. The गोली सबरी *goli sabri* is a kind of anvil for pushing up any indentations. In South Bhagalpur it is called गोलसाबर *golsābar*. The खरुवे *kharwe*, or in Shahabad दबठा *dabtha*, is a kind of anvil on which hollow vessels (गगरा *gagra*) are hammered out. It stands on the two-legged दुगोड़ी *dugori*, also called खराट *kharāt*.

550. The *cutters* are कैँची *kainchi*, also काट *kāt* in Gaya and North Tirhut.

551. The *stirrers* are—(*a*) for stirring solder, कैया *kaiya* south of the Ganges and सराइ *sarāi* north of it; also लोपन *lopan* in East Tirhut: (*b*) the iron stirrer for mixing up the flux, पनदेनी *pandeni* north of the Ganges and Gaya, पेनेनी *peneni* in Shahabad, and पनकाठी *pankāthi* (of wood) in South Bhagalpur.

552. The *pincers* are सनसी *sansi* or सँड़सी *sanrsi*, also गड़ुआ *gahua*; the *file* रेती *reti*, and the *hammers* हथौरा *hathaura* or हथौरी *hathauri*, also मठना *mathna* north of the Ganges and to the west, मरिया *mariya* in East Tirhut, and घन *ghan* in North-East Tirhut.

553. The *vessel for holding the flux*, सोहागा *sohāga* or पाएन *pāën*, is कटोरी *katori*. In South Bhagalpur it is पनःवाला *panwāla*.

554. The *bellows* are भाथी *bhāthi*; the *crucible*, घड़िया or घरिया *ghariya*; the *tongs*, सनसी *sansi*; and the perforated *cover for the crucible*, ओहार *ohār* north of the Ganges, South Munger, and South-West Shahabad; also झाँप *jhāmp* in South-East Tirhut and South

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Munger, झाँपन *jhāmpan* or झाँपना *jhāmpna* in Patna and [illegible] छिपौना *chhipauna* elsewhere in Shahabad, and करहाड़ *karhāṛ* or [illegible] *mundan* to the east.

555. The *mallet* is मुँगरी *mungri*. The *scales* are तराजू *tarāju* or तरजूई *tarjūi*. Tbe *polisher* is छोलनी *chholni* or लेहनी *lehni*. In South Munger it is also नेहनी *nehni*.

CHAPTER XXIII.—THE BRASS FOUNDER.

556. He is कसेरा *kasera*, and in Gaya also तम्हेड़ा *tamhera*.

557. He uses *moulds* of various kinds, called साँचा *sāncha*, or in Shahabad कमन्दरना *kamdharna*. His *lathe* is खराद *kharād*, or in Shahabad and South-East Bihār कुन्द *kund*. His large *pincers* are सँड़सा *sanrsa* or सनसा *sansā*. His *crucible* घरिया *ghariya*, of which the mouth is मुँह *munh*. His broad chisel is चौरसा *chaursa* or चौरसी *chaursi*, also लेहनी *lehni* in Shahabad and छेनी *chheni* in the south-west of the same district.

CHAPTER XXIV.—THE BRASS BANGLE-MAKER.

558. The brass (काँसा *kānsa*) bangle-maker (ठठेरी *thatheri* or ठठेरा *thatherar*) makes बाँही *bānhi*, which are brass bangles worn by the lower classes. To the east they are called बतिसी *batisi*, and in South Bhagalpur बत्ती *basti*. When a number of these are worn, those at each end are called बन *ban* or (South-East Tirhut) कचरुखी *kachrukhi* and (Sāran) कतरी *katri*. Of these the one highest up the arm is called अगुआ *agua* or अगेला *agela*, and that nearest the hand, पछुआ *pachhua* or पछेला *pachhela*.

559. He uses the following implements. Variants of the names already given in other chapters will not be repeated here :—

560. नेहाय *nehāy*, the anvil; हथौरी *hathauri*, the hammer; सँड़सी *sanrsi*, the pincers; रेती *reti*, the file; छेनी *chheni*, the cold chisel; भाथी *bhāthi*, the bellows; घड़िया *ghariya*, the crucible; and ढाड़ा *dhāra* or साँचा *sāncha*, the mould, in which कामी *kāmi* is the orifice through which the molten alloy is poured.

CHAPTER XXV.—GLASS-MAKER AND GLASS BANGLE-MAKER.

561. These are the सीसा धरेवाला *sīsā dharewāla* or glass-manufacturer; the मनिहार *manihār*, who makes glass bangles; and the चुरिहार

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or चुड़िहार *churihār* or चुड़िया *churiya*, who makes the embossed ornaments on glass bangles.

562. Their *furnace* is called भट्ठी *bhatthi*, of which the opening through which the melted glass is removed is बारा *bāra* north of the Ganges, मोहन्ड़ा *mohra* in Shahabad, and elsewhere दरवाजा *darwāja*. This is closed by a cover called अलवारी *alwāri* north of the Ganges and in South Munger, ओलवारी *olwāri* in South-West Shahabad, ढपौना *dhapauna* in Shahabad, and elsewhere झपन्ना *jhapna*.

563. The earthen *crucible* is ठिक्कर *thikkar* or ठिकरा *thikra* generally, also कड़ाही *karāhi* in South-East Tirhut, and डिबरा *dibra* in Patna and Shahabad.

564. The *spoon* for putting the glass into the crucible is करछुल *karchhul*. The iron *hook* for taking out the glass is अँकुरी *ankuri* or अँकुरा *ankura* in Patna and the west, अकुरा *akura* in South-East Tirhut, हथ अकुरी *hath akuri* in South Tirhut, हथ उकरी *hath ukri* in South-Bhagalpur, and धरनी अकुरी *dharni akuri* in Champāran. The instrument for turning the glass in the crucible is अकुरा *akura* generally, and कलछुला *kalchhula* to the west.

565. The *stone* on which the ring is shaped is पत्थर *patthar* or पत्थल *patthal* north of the Ganges, and पथरी *pathri* south of it. The *mould* with a handle for shaping the bangle is कालबूत *kālbūt* north of the Ganges, and कलबुद *kalbud* or साँचा *sāncha* south of it. The handle of this is सरकण्डी *sarkandi*.

566. The long iron *poker* on which the glass is melted is सलाग *salāg*; the flat iron instrument for shaping the ring is माला *māla*; and the instrument for widening the ring to the required size बेधन्वार *bedhwār* in North-West Bihār, बधन्वारी *badhwāri* in Patna and South Tirhut, and बधरना *badharna* south of the Ganges. The छोटि बेधन्वारी *chhoti bedhwāri*, &c., or छोटि अकुरी *chhoti akuri*, is the instrument for taking the ring off the mould. In South Bhagalpur it is घरन्नी *gharanni*.

567. *Other instruments* used by the glass bangle-maker are टिखन्ठी *tikhthi*, which are bamboo slips for holding the bangles in the fire; पन्नी *panni*, leaves of solder; फोकाठी *phokāthi* (Gaya and South Bhagalpur), फोंफी *phonphi* (West Tirhut and South-West Shahabad), or नरी *nari* (Patna, South Munger, Tirhut, and rest of Shahabad), which is the pipe for blowing up the fire; the अँगेठा *angethā* or अँगेठी *angethi*, which is the fireplace; and चुँटा *chūnta* (Shahabad), चुण्टा *chunta* (Tirhut, Gaya, and South Munger), चुँटी *chūnti* (South Bhagalpur), or चिमन्टा *chimta* (generally), which is the pincers.

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568. In Shahabad a famous maker of glass bangle ornaments was one *Samman Churiya*. It is said that when boys he and a king were pupils in the same school, and each promised that on his marriage he would show the other his wife. Samman married first, and did so. When, however, the king married, he refused to carry out the agreement and show his wife to Samman. The latter thereupon disguised himself as a female bangle-maker, and, gaining admission to the female apartments, sold some ornaments to the queen in the presence of the king, who praised the workmanship, saying the bangles were like ivory ones. Next day the king began to boast of his high character, and how *he* would never allow his wife to be seen by an outside man, when he was interrupted by Samman reciting the following verse, which showed the other how he had been made a fool of:—सम्मन चुरिया ऊ गढ़ँ ज्यौं हस्ती के दन्त, बाँह पकड़ि रस लेत हैं, बैठे देखँ कन्त *Samman Churiya ū garhen jyoñ hasti ke dant, bāṅh pakari ras let hain, baithe dekhen kant*,—Samman the bangle-embosser makes bangles like ivory. He held her by the arm, and had the pleasure (of seeing her) while her husband was sitting by.

569. The stamp for making embossed ornaments on the bangle is साँचा *sāncha* (Tirhut and the south-east), करैली कटना *karaili katna* (Champāran), ठप्पा *thappa* (South-West Shahabad), and छापा *chhāpa* (Tirhut and elsewhere in Shahabad). In Champāran and South-West Tirhut तोगरे *togar* is an instrument for embossing.

CHAPTER XXVI.—THE LAC BANGLE-MAKER.

570. The lac (लाख *lākh* or लाह *lāh*) bangle-maker is लहेरी *laheri* or लहेरा *lahera*. He uses a block of wood with a handle, on which the bangles are fitted, which is called कुन्द *kund*; a साँचा *sāncha*, which is a brass mould for embossing ornaments; and a चुभन्की *chubhki* (and also to the east चुभन्ती *chubhti*), which is an ivory mould for embossing. His bamboo pipe for blowing the fire is नारी *nāri* or नरि *nari*, also फुकाठी *phukāthi* or लारी *lāri* in South Bhagalpur and फुखाठी *phukhāthi* in North-East Tirhut.

571. A bangle, whether of glass or lac, is चूड़ी *chūri*. The latter variety is also called लहन्ठी *lahthi*. Of these the thickest, or keeper, which prevents the thinner ones slipping over the hand, is कँगन्नी *kangni*. The end bangles of a set are बन्द *band*, or in South Bhagalpur लरन्ना *larna*, and the intermediate ones सुरन्की *surki*, and in South Bhagalpur पहन्ठा *pahta*.

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Potter (Kumhár) at work

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CHAPTER XXVII.—THE POTTER.

572. The potter is generally called कुम्हार *kumhār* or कुम्हरा *kumhra;* in the east he is also called पण्डित *pandit*, and in Patna and Gaya also परजापत *parjāpat*. In Shahabad he is कुँहार *kunhār*, and in the south-west of the district कोहार *kohār*. Concerning him there is a proverb, निचन्त सूते कुम्हरा, मटिया नइ ले जाय चोर *nichint sūte kumhra, matiya na le jāy chor*,—the potter sleeps secure, for no one will steal clay. His wife is known as कुम्हैनि *kumhaini* or कुम्हैन *kumhaïn*, as in the proverb तेली बैल ला कुम्हैनि सत्ति *teli bail la kumhaini satti*,—for the sake of the oilman's ox, the potter's wife has become *suttee, i.e.*, she interests herself in other people's affairs.

573. His *wheel* is चाक *chāk*, which is turned by a stick, चकैठ *chakaith*, or in North-East Tirhut छरि *chhari*, on a peg, which is कीला *kīla* or किला *killa* to the west, and खुँटी *khūnti* or खुट्टी *khutti* to the east. In South Bhagalpur it is, however, सिला *silla*.

574. The implement for mixing the clay is लेहसुर *lehsur* north of the Ganges and लहसुर *lahsur* south of the Ganges generally. In Shahabad it is कटनी *katni*, and in South Bhagalpur पाटा *patta*.

575. The *rammer* for consolidating the clay is पीटन *pītan* when made of wood; when made of earthenware it is पींड़ *pīnr* north of the Ganges generally and in Shahabad, पिढ़ौर *pirhaur* or पिँढ़री *pinrhuri* in Patna, and पिँढ़ुर *pinrhur* in Gaya. In South Bhagalpur it is पिनौरी *pinauri*. The clay is smoothed with an instrument called मिलौना *milauna* north of the Ganges and in South Munger, and also मजनी *majni* in South-East Tirhut and South Bhagalpur.

576. The *moulds* for shaping vessels are अथरी *athri* generally. Other names are कठअथरी *kathathri* in Patna and करथरी *karthari* in South Bhagalpur. The pots when ready are severed from the wheel by a string called छेवन *chhewan;* also छौनी *chhauni* in Patna and छेवनी *chhewni* to the east. In South Bhagalpur it is छेवनो *chhewno*. Another name is कमठी *kamthi* in North-West Tirhut. The सचा *sancha* or साँचा *sāncha* is a mould used in making tiles.

577. The *kiln* is आवा *āwa*.

578. The *clay-pit* has many names, viz. चूआँ *chūān* (South-West Tirhut), खँड़ार *khanrār* (Patna), मटिखान *matikhān* (West Tirhut, Gaya, and Shahabad), मटखना *matkhana* (South-West Shahabad and Tirhut), मटखभा *matkhabha* (South Bhagalpur), मटकोर *matkor* (Patna and South

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Munger), and मटियार *matiyār* (South-East Tirhut). Other names are कोहँड़नगर *kohanrgar* in Sāran and मटन्खम *matkham* in North-West Tirhut.

579. The earthen pot in which the water which the potter uses while making the vessel is kept is called चकन्वर *chakwar* in the north-west; also अथन्वानी *athwāni* in North-West Tirhut, हथन्वानी *hathwāni* in Gaya and South-East Tirhut, and कदैठ *kadaith* in South Munger. In South Bhagalpur it is चकोड़ी *chakori* or हथन्पानी *hathpāni*.

CHAPTER XXVIII.—THE FIREWORK-MAKER.

580. The firework-maker is आतसन्बाज *ātasbāj* or आतशन्बाज *atashbāj*. In Shahabad and South Bhagalpur he is रवाइसन्वाला *rawāiswāla*. In South Bhagalpur गोंड़ी *gonri* is the name of a caste whose employment is to make fireworks.

581. He uses a *grindstone*, which is चक्की *chakki* to the west and in South Bhagalpur, and जाँता *jānta* in Tirhut and to the east; also in East Tirhut चकरी *chakri*. In South-West Shahabad it is सिल *sil*.

582. His *ramrod* for ramming the powder is कलन्बुद *kalbud* generally, with a variant कलाबूत *kalābūt* in South-West Shahabad. In the rest of Shahabad it is सुम्बा *sumba*, and in South-East Tirhut optionally सुम्हा *sumha* when made of iron. In Sāran it is गज *gaj*. The wooden roller used in making a Roman candle is खोलकन्ड़ा *kholakra*, and in South Bhagalpur also खोलन्नी *kholni*.

583. His *saw* is आरी *āri*; his *knife*, छुरी *chhūri*. A flat heavy one is बाँकी *bānki* in Sāran and Champāran, बाँक *bānk* in Shahabad, दाब *dāb* in Tirhut, and दबिया *dabiya* also in the north-east of the same district. His *awl* is बरम्मा *barma*, and his *file* is रेती *reti*.

584. His wooden *platter* is कठरा *kathra* to the west, अथरा *athra* in Tirhut, Gaya, and South-West Shahabad, कठौती *kathauti* or कठौत *kathaut* in Patna, Gaya, and East Tirhut, and कड़न्हाइ *karhāi* in South Bhagalpur.

585. Among the fireworks which he makes are—

(*a*) The hand *Catherine wheel*, चरन्खी *charkhi*, and that which is mounted on a pole, चक्कर *chakkar*, राधे चक्कर *rādhe chakkar* (South-East Tirhut), or चकरन्बान *chakarbān* (Shahabad).

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Of these, the pipes in which the powder is placed are नाल *nāl*, or to the east लाल *lāl* or लाला *lāla*, and in South Munger नल्ला *nalla*. The pipe in which the axle works is also called नाल *nāl*, &c., as above; also पुल्ली *pulli* in South-West Shahabad, कुलफ्ही *kulphi* in South Bhagalpur, and in South-East Tirhut दनियाली *daniyāli*. The axle itself is मकरी *makri* or छुच्ची *chhuchchhi* north of the Ganges generally, and also फोंफी *phonphi* to the west. The spokes and rim of the wheel are धाँचा *dhāncha* to the west or ढँचरी *dhanchri* in Sāran, ठाट *thāt* in Tirhut, मड़री *marri* in South Munger, and मँड़रा *menrra* in South Bhagalpur.

(*b*) There are various kinds of *bombs:* amongst them are भुचम्पा *bhuchampa* or भुचप्पा *bhuchappa* (north of the Ganges) or भुइँ चम्पा *bhuĭn champa* (south of it), अनार *anār* (generally), कुल्हिया *kulhiya* (north of the Ganges) or लौकी *lauki* (east generally), बमगोला *bamgola* (generally) or गोला *gola* (Champāran and North-East Tirhut), तड़ाका *tarāka* (south of the Ganges), नास पाल *nās pāl* (generally), दाँतुआ *dāntua* and तोरन्ना *torna* (Shahabad). A long kind of bomb is north of the Ganges चहका *chahka*.

(*c*) The *balloon* is पेटारा *petāra* south of the Ganges, and पेटाड़ा *petārha* or गोबारा *gobāra* north of the Ganges, to the west. In North-East Tirhut it is उरन्ना पेटाड़ा *urtā petārha*, and in South-East Tirhut उरन पेटाड़ा *uran petārha*.

(*d*) The *rocket* is हवाइ *hawāi* or असमान तारा *asmān tāra;* also छड़ी *chhari* in North-West Tirhut. In South-West Shahabad, Sāran, and Champāran बान *bān*, and in North-East Tirhut जङ्गी बान *jangi bān*, is a species of rocket.

(*e*) The *Roman candle* is महताबी *mahtābi* generally, also दस्ती *dasti* north of the Ganges and गलर *gallar* in Shahabad and East Tirhut.

(*f*) *Other fireworks* are महताब *mahtāb*, खजूर *khajūr*, किला *kilā* (a miniature fort, of which the bastions are बुरजी *burji*), गञ्ज सितारा *ganj sitāra*, कदम गाछ *kadam gāchh*, चादर पड़ाकेदार *chādar parākedār*, सादा चादर *sāda chādar*, चादर *chādar* or (East Tirhut) सौसन के टट्टी *sausan ke tatti*, चाँद चरखी *chānd charkhi*, पटेबाज *patebāj*, किरिन *kirin* or

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(North-East Tirhut) किरिन चक्कर *kirin chakkar*, छुछुन्दर *chhuchhundar* (West Tirhut and South-West Shahabad), जलेबी *jalebi* (South-West Shahabad), मुरन्ना *murra* or मुरन्चा *murha* (South-West Shahabad and Gaya), चन्दर कला *chandar kala* (South West Shahabad), पड़ाका *parāka* or (South-West Shahabad) पटाखा *patākha* (Chinese crackers), मूड़ा *mūrha*, दीपक *dīpak*, जूही *jūhi*, रसपाल *raspāl* (Sāran and Champāran), अरन्दाना *ardāna* (East Tirhut), देव *deb* or देव *deo* (a flying monster), नटबाज *natbāj* or लरत देव *larat deb* (fighting monsters), कैत बान *kait bān* (a round rocket), फारसी गोला *phārsi gola*, टट्टी लीलू फर *tatti līlu phar* (south of the Ganges), घन चक्कर *ghan chakkar* (south of the Ganges), मोर चक्कर *mor chakkar* (south of the Ganges), मोर बाज *mor bāj* (south of the Ganges), पचरखी *pancharkhi* (Shahabad), चौताना *chautāna* (Shahabad), हजार बीन *hajār bīn* (Shahabad), चौघड़ा *chaughara* (Shahabad), हुलुक *huluk* (Shahabad), and बतासा *batāsa* (Patna), which is also called अँगारी *angāri* in Shahabad. In South Bhagalpur लौकी *lauki* and पदुका *paduka* have been noted.

CHAPTER XXIX.—THE BOOKBINDER.

586. The bookbinder is in North-West Bihār दफ्दरी *daphdari*, and in East Tirhut दफ्तरी *daphtari*. In South-East Tirhut he is also called कागज्जी *kāgji*. South of the Ganges he is जिलद्बंद *jildband*, or in Shahabad जिलद्गर *jildgar*.

587. His *screw-press* is सिकञ्जा *sikanja*. Another kind of press is मकरी *makri*. The wooden *boards* for putting between the books in the screwpress are तख्ता *takhta* or (in Patna and South Bhagalpur) तख्ती *takhti*. In Shahabad and North-East Tirhut they are पटरी *patri*; in South-East Tirhut, पिढ़िया *pirhiya*; and in South-East and North-West Tirhut, निश्कर्दा *nishkarda*.

588. The *paper-cutter* is कतरनी *katarni*, or (in Champāran) पाढ़ *pārh* or बाढ़ *bārh*. The *scissors* are कैंची *kainchi*, or in North Bihār also मेकराज *mekrāj*.

589. The iron *mallet* is हथौरी *hathauri* or मारतौल *mārtaul*, and the *awl* सूआ *sūa* north of the Ganges generally and in Shahabad and South Bhagalpur, सुराखी *surākhi* in Patna, सुलाखी *sulākhi* in Gaya,

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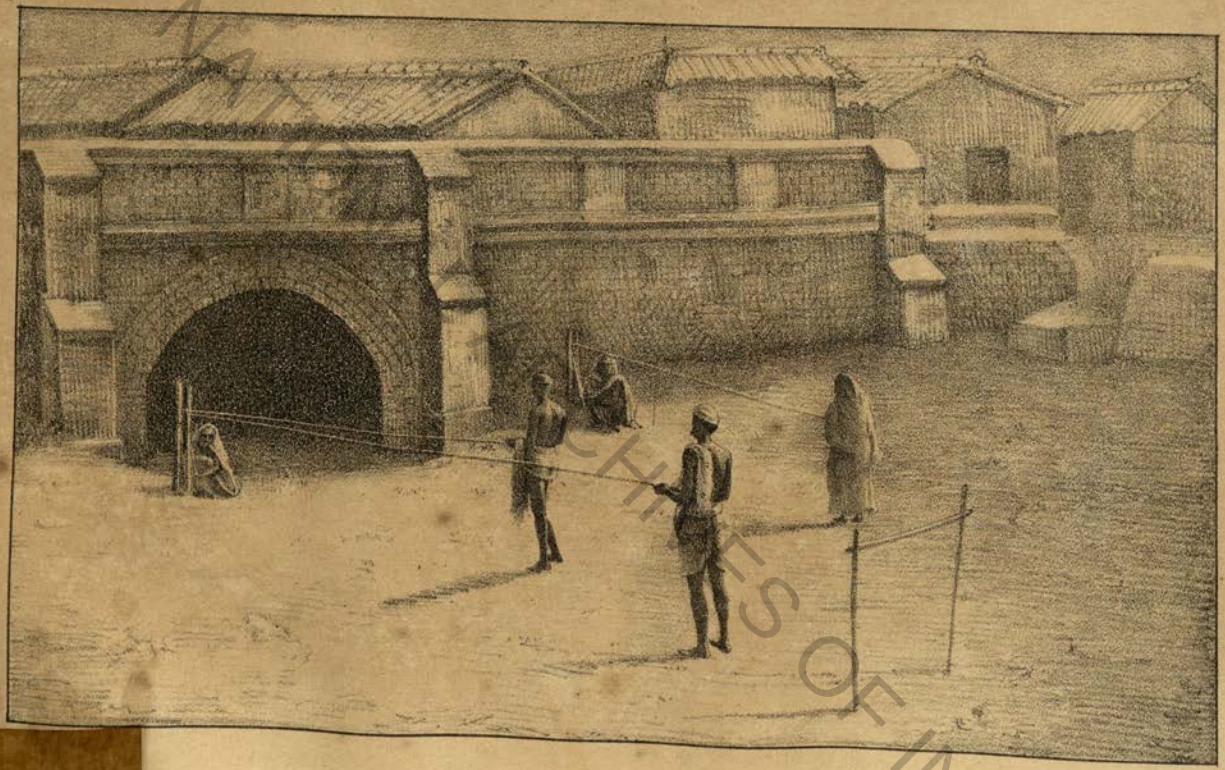

A Native Rope Walk.

Sadhan Banerjee Student Govt. School of Art Calcutta.

Printed by Abdool Rohim Govt. School of Art Calcutta.

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सुतारी *sutāri* north of the Ganges, and टेकुआ *tekua* optionally in South-East Tirhut. The *needle* is सूई *sūi*.

590. The *embossing-wheel*, which is an instrument with a small revolving wheel for embossing the binding, is फिरकी *phirki* in North-West Bihār and South-East Tirhut, चक्की *chakki* in Tirhut and Patna, चक्कर *chakkar* in Gaya and South Bhagalpur, and चक्का *chakka* in Shahabad. Other dies for embossing are फूल *phūl* or (optionally in Champāran and Tirhut) ठप्पा *thappa*; also झालर *jhālar*, जनञ्जीरा *janjīra*, and दोसूती *dosūti*.

591. The *cutter* for paring edges is झामा *jhāma* north of the Ganges and Patna, and सोहन *sohan* elsewhere. A file for the same purpose is रेती *reti*.

592. The wooden *tool for smoothing the binding* is सलेस *sales* (corruption of English 'slice'). It is also called तिल्ली *tilli* or तीली *tili*, and in East Tirhut कमञ्ची *kamchi*.

593. The *leather-scraper* is खुरपी *khurpi*, also north of the Ganges छिलनी *chhilni*. पत्थर *patthar* is the flat stone on which the leather is scraped.

CHAPTER XXX.—THE ROPE-TWISTER.

594. The rope-twister is कञ्जर *kanjar* in North-West Bihār and Gaya, and चाँइ *chāin* in West Tirhut. In Shahabad and Gaya he is रसबन्हा *rasbanta*. The art of rope-twisting is बटनाइ *batnāi*.

595. His rope-twisting implement is called घिरनी *ghirni* or घिरनई *ghirnai*, also घड़ी *ghari* in South-West Tirhut. Of this the भौंरकली *bhaunrkali* is a flat stone with a hook, to which the rope is fastened as it is being twisted; sometimes a peg, खूँटी *khūnti*, is used for this purpose. The board or bamboo fixed in the ground and perforated with holes, by which the strands, लर *lar*, pass is called गड़ाड़ी *garāri* north of the Ganges, गरारी *garāri* in Patna, घरन्नी *gharri* in Gaya, and घिरनी *ghirni* in Shahabad. The strands are fixed to the ends of pegs, बेलन *belan*, which revolve in these holes.

596. The string used to move the machine is घिरन्ना *ghirna*.

597. When cables and thick ropes are made, an instrument called (north of the Ganges) हत्था चरक *hatthā charak* and (south of the Ganges) मूठा *mūtha* is used. This is a grooved block, in the grooves of which the strands are fixed to secure uniformity in the twisting. A man holds it in his hands, and carries it forward as the strands are twisted.

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598. A simpler kind of machine is called चरख *charakh* or चरन्खी *charkhi*. It consists of only a bent wooden handle, डण्डी *dandi*, and a perforated board. The strands are fastened at one end to the handle, and the other ends are twisted by hand.

CHAPTER XXXI.—THE WEAVER'S BRUSH-MAKER.

599. The weaver's brush-maker is called कुँचबँधवा *kunchbandhwa*. The brush is called कूँची *kūnchi*, कूँच *kūnch*, &c. (See Chapter on Weaving.)

600. He uses the साँचा *sāncha*, which are two moulds for keeping the brush in order while it is being prepared. He beats the brush with a ठोकना *thokna*; and he has a flat piece of wood called पटरी *patri* for keeping the bristles in order.

CHAPTER XXXII.—THE BOW-MAKER.

601. A bow is कमान *kamān*, or in North-East Tirhut कमन्ठा *kamtha*, and its maker is कमनगर *kamangar*. He has no special implements.

CHAPTER XXXIII.—THE WEAPON-CLEANER.

602. The सिकिलगर *sikilgar* or arms-cleaner uses a रन्दा *randa*, or in North-East Tirhut झाम *jhām*, which is a kind of plane for cleaning off rust; a गुल्ली *gulli*, a piece of hard stone for a similar purpose; कुरुन *kurun*, a kind of stone powder. He also uses a सिंघौटा *singhauta* or polishing-horn, a मसकली *maskali* or iron instrument, and गद्दी *gaddi* or thick cloth, both used for varnishing.

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DIVISION II.

DOMESTIC APPLIANCES AND UTENSILS.

SUBDIVISION I.

APPLIANCES USED IN THE PREPARATION OF FOOD.

CHAPTER I.—SIEVES.

603. The winnowing-sieve is सूप *sūp* or कोलन्सूप *kolsūp*. The former is also used for sifting grains of various sizes. It is made of reeds. The latter is used for winnowing only, and is woven of bamboo slips. They are both oblong in shape, and have a low wall round three sides, called in East Tirhut मड़न्रा *marra*. Other names are कोनिया *koniya* (North-East Tirhut) and डगन्रा *dagra* (see § 47) in Gaya, Champāran, and North-West Tirhut.

604. The चल्न्नी *chalni*, or (North-East Tirhut) चालनि *chālani*, is a woven sieve for sifting bran from flour, as in the proverb concerning an extravagant man, कोन पुरुखक भेलऊँ गाय, चालनि लै दुहावे जाय *kon purukhak bheláhuñ gāy, chālani lai duhāwe jāy*,—of what man have I become the cow: he has brought a sieve into which to milk me. Again, चालनि टूसल सूप कैं, जनिका सहसर गोट छेद *chālani tūsal sūp keñ, janika sahasar got chhed*,—the sieve, which had a thousand holes, sneered at the winnowing-basket, *i.e.* the pot called the kettle black.

605. The चिलव्वन *chilwan*, or in Sāran, Patna, and Gaya चिलौंञ *chilaunj* or चिलौंद *chilaund*, and in South Munger चिलौन *chilaun*, is a kind of sieve used for catching fish, and also (according to Crooke) in the North-Western Provinces for straining sugar-cane juice. Other names are आरन्सी *ārsi* or जङ्घा *jangha*, both used in South Bhagalpur, and the latter in North-East Tirhut and the former in Sāran.

606. The चल्न्ना *chalna* is a sieve for cleaning grain. Other names are झरन्ना *jharna* south of the Ganges, तरन्छी *tarchhi* in Champāran and गुरन्चल्न्ना *gurchalna* (North-East Tirhut).

607. The आँगी *āngi* or अँगिया *angiya* is a cloth-bottomed sieve for sifting fine flour. It is called हाँगी *hāngi* in Gaya and कपरन्धूर

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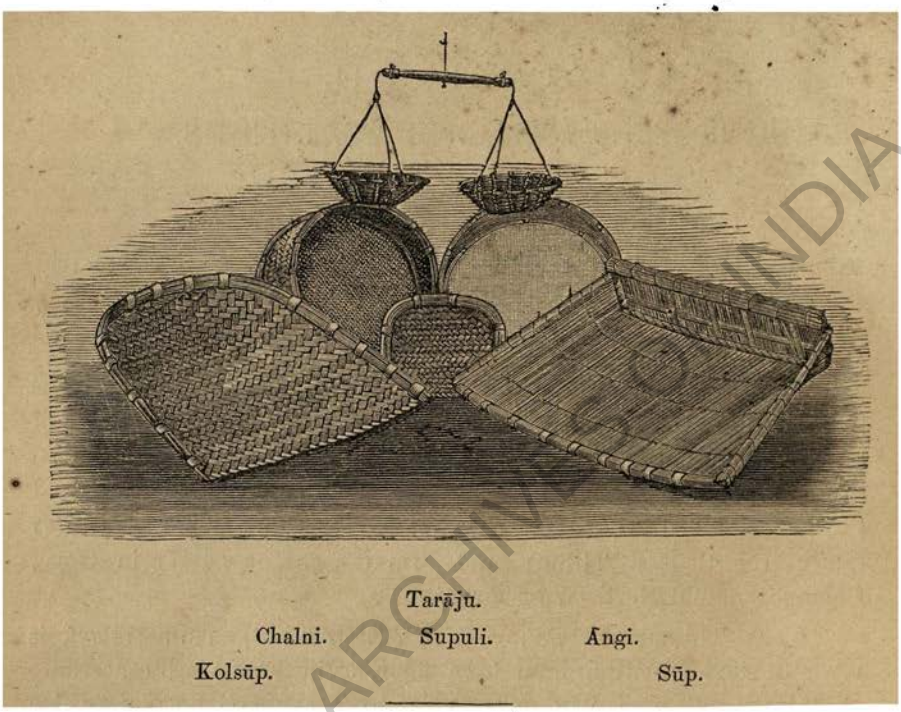
kapardhūr optionally north of the Ganges. In Azamgarh, in the North-Western Provinces, आँघी *ānghi* is a leather sieve with very fine holes.



Tarāju.

Chalni. Supuli. Angi.

Kolsūp. Sūp.

CHAPTER II.—THE PEDAL FOR HUSKING GRAIN.

608. The whole apparatus, and also the movable *beam*, is called ढेँकी *dhenki* or (in Shahabad) ढेँका *dhenka* or ढेका *dheka* and (in Sāran) ढेँकुल *dhenkul*.

609. The *pillars* on which the beam rests are जङ्घा *jangha* in North and East Bihār, जाँघा *jāngha* in Shahabad, and जँघिया *janghiya* in North-West Tirhut. In Tirhut and the west they are खूँटा *khūnta*, in Patna and Gaya खुण्टा *khunta*, and in South Bhagalpur and South Munger खुट्टा *khutta*. In South-West Shahabad they are called खम्भा *khambha*.

610. The *peg* in the beam which crushes the rice is मूसर *mūsar* to the south and west, and मुसन्ना *musra* in Tirhut, Patna, Shahabad, and South Bhagalpur. In Sāran another name is पहरुआ *paharua*. In South Munger, Patna, and Gaya it is समाठ *samāth* or समाँठ *samā̃th* and समौआ *samaua* is the iron ferule round its tip.

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611. The *axle* is generally अखौत *akhaut* or अखौता *akhauta*, local names being माँझा *mānjha* in Champāran and North-East Tirhut, बेलनी *belni* in North-West Tirhut, and डण्डा *danda* also in North-East Tirhut. In Patna it is रनकी *ranki*, in South Bhagalpur असकलाइ *askalāï*, and in South-West Shahabad सारा *sāra*.

612. The *hollow wooden bed* in which the rice is crushed is ओखरी *okhri* north of the Ganges, or as a local variant ओखर *okhar* in North-East Tirhut and the north-west. ओखरी *okhri* and भुन्डो *bhundo* occur also in South Bhagalpur, and उखरी *ukhri* in South Munger. In South-West Shahabad it is काँड़ी *kānri*, in the rest of the district भुड़िया *bhuriya*, in Gaya भुइँओखरी *bhuiñokhri*, and in Patna भुँड़नकी *bhunrki* or घुण्डी *ghundi*. The stick used for stirring the grain while it is being pounded is in Gaya and South Bhagalpur ठेकरा *thekra*.

613. The *hand-rail* which the workman grasps is अथम *astham* north of the Ganges and थमनी *thamni* or अलगनी *algani* in South Bhagalpur. It is टँगनी *tangni* in Patna and South Munger, also अड़ानी *arāni* in South Munger, and हत्थी *hatthi* in Gaya. In Shahabad a rope (रस्सी *rassi*) is used.

614. The *pedal* or place where the worker rests his foot is पौदर *paudar* in Patna and Shahabad, पछहर *pachhahar* or पछाड़ *pachhār* in Sāran and Champāran, पुछड़ा *puchhra* in North-East Tirhut, पछौरा *pachhaura* in South-West Shahabad, पछुआ *pachhua* in South Munger, पुछिया *puchhiya* in South Bhagalpur, पोंछी *ponchhi* in Gaya, and लतमरा *latmara* in North-West Tirhut. The pit into which this is depressed is in Gaya गोरपौरी *gorpauri*, and in South Bhagalpur गत्तो *gatto*.

615. This implement is practically the same as the lever for breaking bricks, for an illustration of which see § 431.

CHAPTER III.—THE PESTLE AND MORTAR USED FOR HUSKING GRAIN.

616. The *mortar* is ओखरी *okhri* generally, local variants being ओखर *okhar* in North-East Tirhut and Shahabad, ओखरा *okhra* in South-West Shahabad, and ओखली *okhli* in Gaya. In Patna an optional name is कुरदन *kurdan*, and in Sāran धनकुट्टी *dhankutti*.

617. The *pestle* is मूसर *mūsar* to the west and समाठ *samāth* to the east. In Patna both words are used.

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618. The iron *ferule* at the bottom of the pestle to prevent its splitting is साम *sām*, or in Patna, Gaya, and the south-east समौ *samaua*, and in Sāran optionally समियाँ *samiyāñ*.

CHAPTER IV.—THE HAND GRINDING-MILL.

619. This is known as जाँत *jānt*, जँतन्वा *jantwa*, or जाँता *jānta*. This is worked by two women. The smaller kind, used for breaking pulses and worked by one person, is चकरी *chakri* generally, or चक्की *chakki* to the west. North of the Ganges चकुला *chakula* is a medium-sized one.

620. The *upper stone* is उपरौटा *uprauta*, and the *lower stone* तरौटा *tarauta*, and also south of the Ganges तलौटा *talauta*.

621. The *handle* of the large variety is हाथड़ *hāthar* in South-East Tirhut, and elsewhere हथरा or हथड़ा *hathra*. In Shahabad it is जूआ *jūa*. That of the smaller variety is खूँटी *khūnti*. The *axle* is किला *killa* or (in South-East Tirhut) कील *kil*; and the *feeding channel*, मुँह *munh* generally; also गाली *gāli* in Shahabad, Gaya, and South Bhagalpur, गल्ली *galli* in Sāran and North-East Tirhut, गलौसी *galausi* in Champāran, खोंइछ *khoñichh* or गलियारी *galiyāri* in North-West Tirhut, गत्तो *gatto* in South Bhagalpur, and घड़िया *ghariya* in South-West Tirhut.

622. The handful of grain poured into the mill is झोंक *jhīnk*, local variants being झोंका *jhīnka* in Sāran, Patna, and South-East Tirhut, and झीका *jhīka* in South-East Bihār. In South Bhagalpur it is also लप्पो *lappo*.

623. The *wooden seat* on which the woman sits is पीढ़ा *pīrha*. A local variant is पीढ़ी *pirhi* or (East) पिढ़िया *pirhiya*. A similar mud seat is बैसनी *baisni*, or in Champāran बैठनी *baithni*, and in South-East Tirhut बैसन *baisan*. In South Munger it is बैसका *baiska*, and in South Bhagalpur बैसको *baisko*.

624. To roughen the stone with a chisel is north of the Ganges टाँगब *tāngab* or टूँगब *tūngab* to the west and कूटब *kūtab* to the east. South of the Ganges, to the west, it is कूटल जाइब *kūtal jāib*, and to the east कुटाएब *kutāëb* or कूटिदेब *kūtideb*. The man who does this is called जतन्कुट्टा *jantkutta*. He uses a chisel, छेनी *chheni*, and a hammer, थपुआ *thapua* or हथौरी *hathāuri*.

625. The act or profession of grinding corn is पिसान *pisān*, पिसन्वन *piswan*, or in Champāran पिसन्ना *pisna*, and in Gaya पिसाइ *pisāi*,

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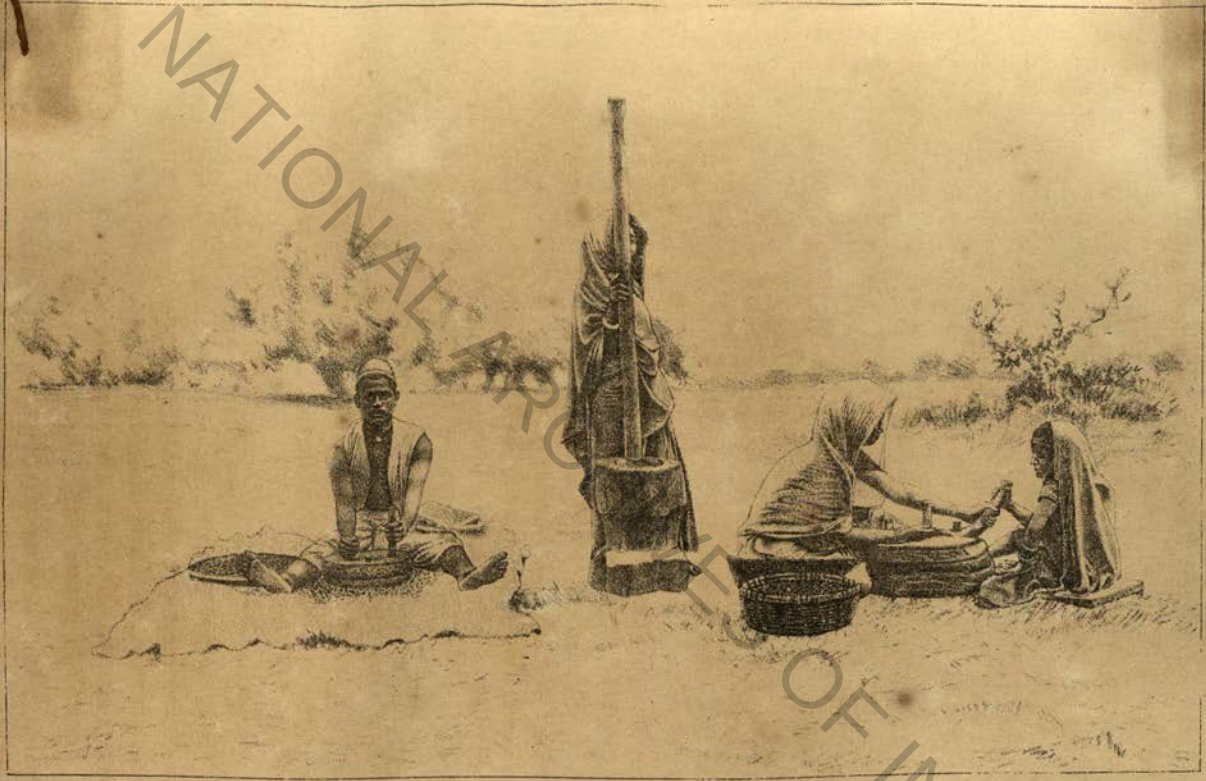

MILL-STONE FOR PULSES (*Chakri*)

PESTLE AND MORTAR (*Okhri*).

FLOUR-MILL (*Jāntī*)

Lith: by Hem Chunder Ghosal, Student, Govt. School of Art Calcutta

Printed by Abdool Rohim Govt. School of Art Calcutta

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and its wages पिसाइ *pisāi*. A well-known proverb is जाइबो पटना जोड़ा एक जाँत, *jāichhi patna jora ek jānt*,—'I go to Patna for a pair of mill-stones,' something like a Newcastle-man going to London to look for coals.

CHAPTER V.—THE GRINDSTONE FOR SPICES.

626. This is सिलौवट *silwat* or सिलौट *silaut*, and in Sāran सिलावट *silāwat*; also in Patna, Gaya, and South-East Tirhut सील *sīl*. To the south-east it is also पाटी *pāti*.

627. The *stone roller* used with it is लोढ़ा *lorha* to the west and लोढ़ी *lorhi* to the east. In Patna another name is बट्टा *batta*.

CHAPTER VI.—THE ROLLER FOR MAKING PASTE.

628. The *rolling-pin* is बेलना *belna*; also बेलन *belan* in Patna.

629. The *pasteboard* is चौकी *chauki* to the west and चकला *chakla* to the east. In South-East Tirhut another name is चकोला *chakola*, in Gaya चौकला *chaukla*, and in North-East Tirhut चक *chak* or चाक *chāk*.

630. The dry flour sprinkled on the board to prevent the paste sticking is परथन *parthan* generally, with local variants परथनी *parthani* to the west and पलेथन *palethan* in Patna and South Munger. In South-East Tirhut it is optionally called माड़ा *māra*.

SUBDIVISION II.

DOMESTIC FURNITURE.

CHAPTER I.—STOOLS.

631. Stools made of bamboo or reeds are मोंढ़ा *monrha* when large, and मोंढ़िया *monrhiya* when small.

632. When made with a woven twine seat, a wooden frame-work, and four legs, they are called मचिया *machiya*. Another name is मचोला *machola*, current in Champāran.

633. When it has three legs, it is called तिपाइ *tipāi* north of the Ganges, and तेपाइ *tepāi* or तेपई *tepaī* south of it. In Shahabad a three-legged stool is called मेंच *mench*.

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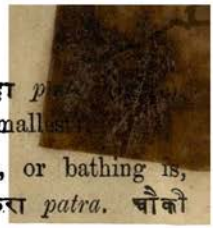

634. A wooden stool is, according to size, पीढ़ा *pīṛha*, पीढ़ी *pīṛhi* or पिढ़ि *pirhi* (smaller), and पिढ़िया *pirhiya* (smallest).

635. The wooden platform for sitting, sleeping, or bathing is, when large, तखतपोस *takhatpos*, and when small पटरा *patra*. चौकी *chauki* is used for both large and small kinds.

CHAPTER II.—THE BED AND COT.

636. A *bed* or *cot* is खाट *khāt*, खटिया *khatiya*, or पलङ्ग *palang*. When an ordinary bed, it is specially called चारपाइ *chārpāi* or चरपाइ *charpāi*, and when a cot, खटोला *khatola* or खटोली *khatoli*; also in South-East Tirhut खटुला *khatula*. Another name is पलँगिया *palangiya* or पलँगरी *palangri* in Shahabad and South Munger; another name is सजेआ *sajea* or सेजिया *sejiya*, which is used principally in poetry.

637. The *pillow* is तकिया *takiya* or तकेआ *takea*, also गेरुआ *gerua* in East Tirhut and सिढ़ानी or सिर्हानी *sirhāni* in Tirhut and the west. The *bolster* is बालीस *bālīs*, बलिस्ता *balista*, or (in South-West Shahabad) बिलस्ता *bilasta*. The side bolsters are बगली तकिया *bagli takiya*, and the heavy thick bolster for resting the back against is मसनद *masnad* or गौ तकिया *gau takiya*. The *bed clothes* are बिछाऔन *bichhāon*, बिछौना *bichhauna*, or गेटम *getam*. The mattress or its equivalent is तोसक *tosak*. In Tirhut ओछाऔन *ochhāön* or ओछौना *ochhauna* are the bed clothes over the body. A patchwork quilt, &c., worn by the poorer orders is गँदन्ड़ा *gendra*, (also in Champāran and to the east) खँधन्ड़ा *khendhra*, or सोजन्नी *sojni* in South Bhagalpur, Patna, and Gaya, खेनरा *khenra* or सुजन्नी *sujni* in Sāran and West Tirhut, लँदरा *lendra* in Shahabad, and गुदन्ड़ा *gudra* or लेवा *lewa* to the west generally. In South Bhagalpur it is भोथरा *bhothra*. See also § 731.

638. The *legs* of the bed are पौआ *paua*, पाया *pāya*, or पावा *pāwa*. The side pieces are पाटी *pāti* or पट्टी *patti* generally, also पासी *pāsi* in Tirhut and South Bhagalpur. The end pieces are चूर *chūr* or चूल *chūl*. The head of the bed is सिढ़ाना *sirhāna* or सिढ़ानी *sirhāni* north of the Ganges, also मुरन्थारी *murthāri* in North Tirhut and सिरन्मा *sirma* in North-East Tirhut. South of the Ganges it is सिरन्हाना *sirhāna* (Shahabad also सिरन्हान *sirhān*) or मुरन्थारी *murthāri*, also सिरन्वाँसी *sirwānsi* in South Bhagalpur. The foot of the bed is गोरन्थारी *gorthāri* or गोरन्थरिया *gorthariya*. In Shahabad it is गोड़न्तार *gortār*, and in Sāran गुनन्थारी *gunthāri*; also गोनन्तारी *gontāri* north of the Ganges generally and in South-West Shahabad, पथौनी *pathauni* in South-East and

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पथाना *pathāna* in North-East Tirhut. South of the Ganges we find optionally पैताना *paitāna* in Shahabad and Patna, पौताना *pautāna* (also in South Munger) or पोथानी *pothāni* in Gaya, and पौथाना *pauthāna* in South Munger.

639. The *network* at the bottom is बिनावट *bināwat* or बिनाइ *bināi*, or in East Tirhut घोराइ *ghorāi*. In Patna and Gaya it is बीनन *bīnan* or बिनौट *binaut*, in Shahabad बिनाव *bināw*, and घोरन *ghoran* in South Bhagalpur and South Munger. When this is made of one string, the bed is said to be एकबधिया *ekbadhiya*; of two strings, दोबधिया *dobadhiya*; of four strings, चौबधिया *chaubadhiya* (west); and of six strings, छबधिया *chhabadhiya*. In South Bhagalpur the words एकगोटिया *ekgotiya*, दुगोटिया *dugotiya*, चरगोटिया *chargotiya*, and छगोटिया *chhagotiya* are used. In South Munger they are एकजोरिया *ekjoriya*, &c. The strings at the bottom by which the netting can be tightened at pleasure are ओरन्चन *orchan* or ओरन्दवानी *ordawāni* in Tirhut and the west. In Sāran and Patna they are ओरन्चन *orchan* or ओदवाइन *odwāin*. In the east they are अराँच *arānch*. Other local names are ओनन्चन *onchan* in South-West Shahabad, ओदाइन *odāin* in Gaya, अर्दवाइन *ardwāin* to the east, ओदान *odān* in South Munger, and बाध *bādh* or गतान *gatān* in North-East Tirhut. The thick rope at the foot to which the netting is tied is सिधवानी *sidhwāni* in the north-west; also माँही *mānhi* in Champāran. In South-East Tirhut it is अजवाइन *ajwāin*. In Patna it is माइँ *māin*, in Gaya मेआर *meār*, in South Munger माइन *māin*, and in South Bhagalpur बान *bān* or मैन *main*. Elsewhere it is also called ओरन्दवानी *ordawāni*. The string tied to the side as the netting is being made is बरुआ *barua* in the north-west and south. In Tirhut and the east generally it is ओझा *ojha*, or in South Bhagalpur also जमौआ *jamaua*. When the netting is finished this string becomes useless, and villagers believe that if it be thrown across the door of a house the members of that house will quarrel amongst themselves. The सोग *sog* or सोक *sok* are the large spaces in the netting along the frame of the bed.

CHAPTER III.—THE WEIGHING-SCALES.

640. The *large fixed scales* are रातल *rātal*, local variants being रातुल *rātul* in Shahabad and राटन *rātan* in North-East Tirhut. In South Bhagalpur they are काँटा *kānta*, which elsewhere means the small scales. Another name in the same place is मनकाँटा *mankānta*. The small scales are तराजू *tarāju*, local variants being तरजूइ *tarjūi*

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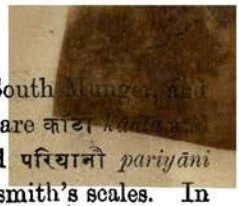

in the north-west, तरन्जू *tarju* in East Tirhut and South Munger, and तरन्जूआ *tarjūa* in South Bhagalpur. Other names are काँटा *kānta* and टकौरी *takauri* in the west and Patna and Gaya, and परियानी *pariyāni* in Patna and Gaya, which principally refer to goldsmith's scales. In South Bhagalpur तूल *tūl* is a weaver's scale for weighing thread or cotton.

641. The *pans* of the scale are पलन्रा or (in Patna and Gaya) पलन्ड़ा *palra*. In South Bhagalpur they are also called डलन्नी *dalni* or पल्ला *pulla*.

642. The *strings* of the scale are called तन्नी *tanni* (except in the east), a local variant being तानी *tāni* in Gaya. In the east they are जोती *joti* or (in South Munger) जोता *jota*. In Patna optional names are डोरी *dori* and बाधा *bādha*.

643. The *weights* are बटन्खरा *batkhara* or बाट *bāt*. The *make-weight* put into one scale to make the balance true is पसँघा *pasangha*, local variants being (East Tirhut) पासँघ *pāsangh* and (Patna, Gaya, and South Bhagalpur) पसँगा *pasanga*. In Patna and Gaya and South Munger it is also called धारा *dhāra*.

644. The *beam* of the scales is डण्डी *dandi*. In the south-east the beam of a jeweller's scale is निट्टी *nitti* or निक्टी *nikti*. The *indicator* is सूइ *sūi*.

645. A *false balance* is नेवत *newat* or नेवन्ता *newta* to the west and in Gaya. In East Tirhut it is लेवत *lewat*, and in Champāran नवन्ता *nawta*. In South-West Shahabad it is जीयत *jiyat* or जीता *jita*, and so also in Gaya and South Munger. In Patna and Gaya it is झुकन्ता *jhukta*, and in South Bhagalpur जोती *joti*.

CHAPTER IV.—NETS.

646. A small fisherman's net is जाल *jāl* or जाली *jāli*, and a महाजाल *mahājāl* is one of a larger size. North of the Ganges and in Shahabad a कुरैल *kurail* is a net fixed in the water with six sticks and worked by one man. In South Bhagalpur it is खरैल *kharail*. A similar net with three sticks is बिसारी *bisāri* north of the Ganges and in South Munger; also बिसन्री *bisri* in Champāran, and बिसार *bisār* in Champāran, Gaya, and South-East Tirhut. In North-East Tirhut, however, it is called खनसारी *khansāri*, and in South Bhagalpur चौंधा *chaundha*. A casting-net is फेकैल *phekail* in Patna, Gaya, and Sāran, खेप *khep* to the west, and घुमौआ जाल *ghumaua jāl* in Tirhut and South Munger; also

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in North-East Tirhut खपियार *khapiyār*. In South Bhagalpur it is फेका *pheka*. The iron or earthen sink-balls attached to it are बटिवन *batiwan* and बटःवन *batwan* to the west, and पौंड़ी *paunri* in North-West Tirhut. In South Bhagalpur they are भोंटिया *bhontiya*. A net attached to two poles and worked by two fishermen is डोंड़ी *donri* in Patna, Gaya, and the west, and डोंड़ *donr* in Champāran. Other fishing-nets are घनैली *ghanaili* and पसरा *pasra* to the west, and गिरगिरा *girgira*, a small variety, used in Gaya and the south-east. In the same district and in Champāran ओका *oka* is a bag dragged through the water for catching fish. In Champāran and North-East Tirhut टापी *tāpi*, in Shahabad टाप *tāp*, and in South Bhagalpur अरन्सी *arsi*, is a kind of bamboo fish-net, and गाँज *gānj* or गाँजी *gānji* is a horn-shaped basket for catching fish. The man who works the last is called गजन्वाह *gajwāh*. In this connection may be mentioned a fish-trap used in Gaya called चिलौंद *chilaund* (see, however, § 605). Fish caught in this are kept in a pit, called आपा *āpa*. A kind of pit used for catching fish is called in Gaya फरन्का *pharka*. A net for catching birds is घनी *ghani* north of the Ganges; also फान *phān* or फानी *phāni* in Champāran and Tirhut, and फाँदा *phānda* in Shahabad. South of the Ganges the बटियारी *batiyāri* is a net used in the daytime, and चातर *chātar* one used at night for catching birds.

647. North of the Ganges the झोला *jhola* or झोली *jholi* is a net used by cartmen for feeding bullocks. To the west it is झोरी *jhori*, and elsewhere south of the Ganges जला *jalla*. जाला *jāla* is a net for carrying grass. A local variant is जल्ला *jalla* in Sāran and South Munger. In South Bhagalpur it is कपाइ *kapāi*.

648. To the west (including Patna and Gaya), and in Tirhut, सिकन्हर *sikhar* is a net for hanging up pots, &c., in a house. Other names are सींका *sīnka* (Patna and Gaya), सीका *sīka* (Sāran, Champāran, and the east generally), and सीक *sīk* also in North-West and South-East Tirhut. खाँजी *khānji* in North-East Tirhut is a net for holding fruit.

649. The stick or rope for hanging up clothes is अरगेनी *argeni* in Sāran, Champāran, Patna, and North-East Tirhut, अरगनी *argani* in Shahabad and Tirhut, असगनी *asgani* in Tirhut (optionally), Shahabad, Patna, and Gaya, and रेगनी *regni* in Shahabad. Other names are टँगन्ना *tangna* in Patna, Gaya, and South Munger, टँगन्नी *tangni* or दौनी *dauni* in Patna and South Bhagalpur, and जियता *jiyata* in

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Shahabad. A frame used for the same purpose is थत्री *thatri* to the west and छत्री *chhatri* in North-West Tirhut.

650. A cord net for carrying goods on the head is जलखरी *jalkhari* in West Tirhut and to the north-west, and जाली *jāli* in Shahabad, South Munger, and Tirhut. In the south-east it is जल्ला *jalla*.

651. The net used by bearers with the sling pole (बहँगी *bahangi* or, in North-East Tirhut, बहिंगा *bahinga*) is generally सिकन्हर *sikhar*, but सीका *sīka* in the south-east, सिक्का *sikka* in Gaya, and सीक *sīk* (optionally) in North-West and South-East Tirhut.

CHAPTER V.—THE PAD USED FOR SUPPORTING WATER-POTS &c., ON A WOMAN'S HEAD.

652. This is बित्ता *bittha*, बीठा *bīthā*, or बीठो *bitho* to the west and in West Tirhut. In Patna, Gaya, and the south-east it is नेठो *netho* or नेहुआ *nethua*. Another name is गेँड़ुआ *genrua* to the west and in Gaya and South Munger, गेँड़ली *genruli* in Patna and Gaya, and गेँड़ड़ी *genruri* in Tirhut. Another name (only noted north of the Ganges) is बिँड़िया *binriya* in Champāran, बिँड़ड़ी *binrri* (a small kind) in Sāran, बीँड़ो *bīnro* in East Tirhut, and बिँड़ुआ *binrua* in Tirhut generally; yet another name is लजुरी *lajuri* in South-West Shahabad.

CHAPTER VI.—THE STICK.

653. The ordinary long stick is लाठी *lāthi* (also लठ *lath* in Patna). Other names are लौर *laur* (north of the Ganges) or लाउर *lāur* to the west, and सटका *satka* north of the Ganges. The butt end of this is हूरा *hūra* north of the Ganges and in Patna, डरुरा *hurra* in Shahabad and the south-east, डुत्था *huttha* in Gaya, and गोआ *goa* in South Munger optionally.

654. सोँटा *sonta* or सोटा *sota* is a stout short stick. It is also called दण्डा *danta*, and in Champāran डटौका *datauka*. A thin stick is छड़ी *chhari*, and to the west, including Patna and Gaya, गोजी *goji*. Other names are छाकन *chhākan* in Champāran and North-West Tirhut and छकन्नी *chhakni* in South Bhagalpur. A thick walking-stick is डाँग *dāng*, and also, to the west, लबदा *labda*, and a similar one, used principally by old or lame men, is ठेँघुनी *thenghuni*. This last is also called ठेँगुरी *thegunri* in Champāran and West Tirhut, ठेँग *theng* or ठेँगुनी *thenguni* in Shahabad, and ठेँगा *thenga* in the south-west of the

same district. In South Bhagalpur it is ठेंगन्नी *thengni*, and elsewhere ठेंगी *thengi*. बेसाखी *besākhi* is a crutch. In Shahabad पटन्कन *patkan* is a walking-stick. A piece of split bamboo used as a stick is फट्टा *phattha*, फट्ठी *phatthi*, or फराठी *pharāthi*. It is also called बँसफट्टा *bansphatta* or बँसफेंटा *bansphenta* in Patna and Gaya, and बत्ती *batti* in the south-east. A heavy stick is बोंग *bong*, or to the north-west बजर बोंग *bajar bong*.

655. The following Hindi lines in praise of the stick are very popular in Shahabad, a district famous for its club-men :—

लाठी ऐसी चीज है सदा राखिये सङ्ग ।
नदी नार अगाह जल तहाँ बचाओ अङ्ग ॥
तहाँ बचाओ अङ्ग झपट कुत्तो को मार ।
दुरजन दावागीर उस को मसक झार ॥
कह गिरधर कबि राय लिख भेजिये पाती ।
कमर लिये तरवार हाथ में लिये लाठि ॥

Lāthi aisi chīj hai sada rākhiye sang,
Nadi nār agāh jal tahān bachāo ang.
Tahān bachāo ang jhapat kutto ko mār,
Durjan dāwāgīr us ko masak jhār.
Kah Girdhar kabi rāy likh bhejiye pāti,
Kamar liye tarwār, hāth men liye lāthi.

A stick is the kind of thing you should always have with you :
If the water in a river is too deep, you can save yourself by it.
You can also at once save yourself by hitting dogs with it.
And if you meet a wicked enemy you can dust (*lit. trans.*) his head with it.
Saith Girdhar, the prince of poets, write a letter
Telling him to wear a sword in his belt, but to carry a club in his hand.

CHAPTER VII.—BOXES.

656. North of the Ganges सनुख *sanukh* or (in Sāran and South Munger) सन्दुख *sandukh* is an ordinary box. South of the Ganges it is सन्दूक *sandūk*, and in Patna and Shahabad सनूक *sanūk*. A small box is कनन्तोर *kantor* or बाकस *bākas* (box). South of the Ganges it is सँदुकची *sandukchi* or सनुकची *sanukchi*, the latter chiefly in Shahabad and the extreme east. पौता *pauta* or पौती *pauti*, or (in South

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Bhagalpur) पौंती *paunti*, is a little box made of bamboo slips, and मोना *mona* (Champāran) or मौंनी *maunni* are similar ones made of straw or of bamboo slips.

657. पेटाड़ा *petārha* or पेटाड़ी *petārhi*, and also south of the Ganges पेटारा *petāra* or पेटारी *petāri*, is a light travelling box or basket for clothes, &c., carried by a man on a sling bamboo, as in the proverb थाकल बरद कें पेटार भारी *thākal barad keñ petār bhāri*,—for a tired bullock even a basket is too heavy. Other names are सखारी *sakhāri* in South-East Tirhut and झाँपी *jhāmpi* south of the Ganges and in Champāran. The sling bamboo is called बहँगी *bahangi*, or in North-East Tirhut बहिंगा *bahinga*; also सुइला *suila* in Champāran and North-West Tirhut, and सिकपटई *sikpatai* in East Tirhut.

658. The डिबिया *dibiya* is a small box for jewelry or other valuables. In Patna and Gaya it is डिब्बा *dibba*, and in Sāran also डीबा *dība*.

659. The चुनौटी *chunauti* is a box for carrying the lime (चून *chūn* or चुन्ना *chunna*) used with betel. In Champāran and North-West Tirhut it is called चुनन्हा *chunha*.

660. The box in two parts for holding betel, &c., is पनबट्टा *panbatta* or बेलहरा *belahra*. Local names are पनौटी *panauti* (Shahabad), पनबट्टी *panbatti* (Champāran and South-East Tirhut), बेलहरी *belahri* (Patna and Gaya), and बिरहरा *birhara* (Champāran and East Tirhut).

661. The box in which the अबटन *abtan*, or cosmetic which is rubbed on the bride at a wedding, is kept is डोकी *doki* in Shahabad, and सोगिला *sogila* or सनसोगिला *sansogila* in the south-east. Elsewhere it is माला *māla*, &c. See below.

662. The box used by women for carrying red lead is सिंधोरा *sindhora* when large, and कीया *kiya* when small. The box in which they carry the vermilion which they put on the parting of their hair is इँगरौटी *ingrauti* or कियौरी *kiyauri*. It is also हिंगोरी *hingori* in North-East Tirhut and सपरी *sapri* in South-East Tirhut.

663. A माला *māla*, मलुआ *malua*, or मलिया *maliya* is a box for holding oil. It is also called मलसी *malsi* in North-East Tirhut, तेलहण्डा *telhanda* in Patna and Gaya, and तेलभाँड़ा *telbhānra* in Shahabad.

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CHAPTER VIII.—METAL VESSELS USED IN COOKING AND ORDINARY DOMESTIC PURPOSES.

664. The vessels ordinarily used by Hindus are as follow:—

तसन्ला *tasla* or तसन्लवा *taslawa*, made of brass (पीतर *pītar*), a round vessel used for boiling rice. About two *sers* of rice can be cooked in it.*

665. तसन्ली *tasli*, a similar vessel of smaller size. In Shahabad it is called तौली *tauli*.

666. बटुआ *batua* or बटू *battu*, a vessel made of alloy (फूल *phūl*, कसकुट *kaskut*, or (Gaya) भरिथ *bharith*). This is used for cooking rice, and about a *ser* of rice can be cooked in it. It is comparatively higher and narrower than the तसन्ला *tasla*.

667. बटलोही *batlohi* or (north of the Ganges) बटुली *batuli*, a smaller similar vessel, used for cooking pulse or meat.

668. पतिली *patili* of copper (ताँबा *tāmba*) or alloy. It has a narrow flat mouth, and is used for boiling meat.

669. हण्डा *handa*, हाँड़ा *hānrha* (Patna and the south-east), खरखण्डा *kharkhanda* (Gaya), or खँखरहरा *khankhrahra* (Champāran and North Tirhut), is a very large copper vessel for boiling rice. When used by mendicants (फकीर *phakīr*) it is called by them टोकना *tokna*.

670. तामी *tāmi* or तमिया *tamiya* is south of the Ganges a large brass vessel, broad at the bottom, for cooking pulse at marriages, &c.

671. कड़ाह *karāh*. This (to the north-west and in Gaya) is a large iron pan capable of boiling as much as twenty *sers* of rice.

672. बरगुना *barguna*. This (in North-West Bihār) is a small brass vessel with an erect rim for boiling rice, pulse, &c.

673. कराही *karāhi* or कड़ाही *karāhi*, and to the east and in Champāran लोहिया *lohiya*, an iron or brass broad shallow pan with handles (करा or कड़ा *kara*), generally used for cooking vegetables.

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*About this vessel there is a story. Once upon a time all the people of Bhojpur, in Shahabad, were robbers. When a traveller passed through one of these villages, they used to seize his cooking-pot, saying "तसन्ला तोर की मोर *tasla tor ki mor*,"—"Is the pot mine or yours?" If the traveller replied "मोर *mor*," "mine," they would set upon him and beat him and rob him of the vessel by force. If he said "तोर *tor*," "yours," they used, on his own admission, to take it from him and let him go peaceably. Thus, in any way, they plundered him. Hence the saying तसन्ला तोर की मोर *tasla tor ki mor* has passed into a proverb, of which the application is easy to see.

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674. बहुना *bahguna*, an iron or brass cooking-pot with straight edges and a handle.

675. तमहेड़ी *tamheri*, a round copper vessel.

676. तवा *tawa*, तावा *tāwa*, or (Patna and Gaya) ताइ *tāi*, an iron griddle plate.

677. कटोरा *katōra* to the south and north-east, कचोरा *kachora* in Sāran and Champāran, डुब्बा *dubbha* in Sāran and Champāran, बाटी *bāti* in Tirhut, and मेँहिबाटी *menhibāti* in South-East Tirhut, is a vessel used for eating from, with a projection at the bottom on which it stands.

678. The तसन्तरी *tastari* (north of the Ganges and in Gaya, Patna, and South Munger), छिपुली *chhipuli* to the east and in Patna, जाम *jām* in Patna, Gaya, and the south-east, and कसन्तरी *kastari* in Shahabad, is like the कटोरा *katora*, except that it is flat-bottomed, and has no stand.

679. In the south-east the झरुका *jharka* is a deep pan for eating; the कञ्चन पूरी *kanchan pūri*, a shallow one; and the अगरैल *agrail*, one with the edges straight and short.

680. The थारी *thāri* or थरिया *thariya*, also छीपा *chhipa*, and (in Patna and Gaya) खोरी *khori*, is a flat pan from which food is eaten. The मलँगिया थारी *malangiya thāri* has straight sides, and the मिरजापुरी *mirjāpuri* has curved ones.

681. परात *parāt*, a large flat pan like the थारी *thāri*, except that its sides curve gradually up to the top.

682. ठाँठी *thānthi* or टाँठी *tānthi* is a dish like the थारी *thāri*, but made of bell-metal (काँसा *kānsa*).

683. डब्बु *dabbu*, a brass or iron spoon, of which the bowl is deep and broad, principally used at marriages.

684. कलछुल *kalchhul* or करछुल *karchhul* is a spoon. कलछा *kalchha* in South-West Shahabad means an iron spoon, and कलछी *kalchhi* in Sāran, Patna, and Gaya a brass or iron one.

685. North of the Ganges and in Shahabad छनौटा *chhanauta* or झरना *jharna*, and in Patna, Gaya, and the south झाँझरा *jhanjhra*, is a cullender or iron sieve with a handle. In North-West Tirhut it is also called सनौटा *sanauta*, and in North-East Tirhut झाँझ *jhānjh*.

686. पौना *pauna* or (South-East Tirhut) पौनिया *pauniya* is an iron cullender or straining-ladle.

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687. The लोटा *lota* is used for drawing water and drinking.

688. The गेड़्वा *gerua* or हथन्हर *hathhar* north of the Ganges, Patna, Gaya, and Shahabad, also सोबरन्ना *sobarna* in North-East Tirhut, and झारी *jhāri* in Champāran, Patna, Gaya, and to the south-east, is a kind of *lota* with a spout (टोंटी *tonti*). It is generally made of a white alloy (फूल *phūl*). The माधव सिङ्घी *mādhab singhi* (North-East Tirhut) is a kind of drinking-vessel invented by Mādhab Singh, a former Mahārāj of Durbhanga. It is shaped like a globe surmounted by a funnel. The globe has a spout, and the whole stands on a pedestal.

689. तमन्हा *tamha* north of the Ganges, and झारी *jhāri* south of it, is a similar vessel made of red alloy (कसकुट *kaskut*). Both the last two are used for drinking.

690. अखन्खोरा *abkhora* or अमन्खोरा *amkhora* is a drinking-vessel, the sides of which are broader towards the mouth, and it is provided with a stand (गोड़िया *goriya*) at the bottom. It is also called खोरा *khora*. In Gaya डुब्भा *dubbha* is a large cup, and in South Bhagalpur लोटन्की *lotki*.

691. गिलास *gilās* (glass), similar to the last except that the sides are straight or only slightly curved. It sometimes has no stand, and is flat-bottomed. It is, in fact, modelled closely on the lines of a European peg-tumbler, but is of metal.

692. बट्टा *batta* (Patna, Gaya, and North-East Tirhut), a kind of large metal cup. बाटी *bāti* is a small one.

693. गगरा *gagra*, or (in Champāran and Tirhut) तमघैल *tamghail* or तमघैला *tamghaila*, (in Gaya) बसन्नी *basni*, and (in Champāran, Patna, and to the south-east) कलसी *kalsi*,—a copper or brass vessel used for drawing water from a well.

694. डोल *dol* or कूँड़ *kūnr*, an iron vessel for drawing water from a well.

695. लोंहरा *lonhra* or लोंहरी *lonhri*, a small iron pan. In the south-west also used for drawing water from a well, like डोल *dol*. North of the Ganges it is also called लोहिया *lohiya*.

696. छोंड़ *chhonrh* or मटका *matuka*, a copper or brass vessel for storing water in.

697. The सुराही *surāhi* or सोराही *sorāhi* is used for keeping water. जलधरी *jaldhari* (North-East Tirhut) is a water-pot.

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698. अफ्ताबा *aphtāba* or अफ्ताया *aphtāya*, a water-ewer used for washing.

699. चिलिमन्ची *chilimchi* north of the Ganges, चिलिफ्न्ची *chiliphchi* in North-West Tirhut, चिलमन्ची *chilamchi* south of the Ganges, and सिलफ्न्ची *silaphchi* amongst Muhammadans, used for washing.

700. सरपोस *sarpos*, ढकना *dhakna*, or ढपना *dhapna*, a cover for other vessels.

701. मलिया *maliya* or (Gaya) मल्हिया *malhiya*, a small cup for holding oil. Sometimes it is made of wood.

702. दीयट *diyat* or दीवट *diwat* or चिरकदान *chirakdān* (north of the Ganges), बरद्वान *baradwān* (Gaya), and चिरागदान *chirāgdān* (Shahabad and South Munger), is a lamp-stand. In North-East Tirhut it is दीयठि *diathi*, and in South Bhagalpur दिपरा *dipra* or दिपहरा *dipahra*.

703. चिमटा *chimta* or सिउँठा *siuntha*, also चुँटा *chunta*, a pair of small tongs used for arranging the fire or turning over cakes on the griddle.

704. सँड़सी *sanrsi*, or (to the east) बावली *bāwli*, or in South-East Tirhut बगुली *baguli*, tongs used for removing the pot (बटुली *batuli*, &c.), from the fire.

705. खोरना *khorna* or खोरनी *khorni*, also सराइ *sarāi* (North-West Tirhut), उटकन *utkan* (Patna, Gaya, and South Munger), एकठा *ektha* (Champāran), and लोपन *lopan* (East Tirhut), is an iron or wooden poker. पिहकर *pihkar* (Shahabad) is a wooden poker.

706. इमाम जिस्ता *imām jista* or (to the south-west) हावन दस्ता *hāwan dasta*, or (South-West Shahabad) निमदस्ता *nimdasta*, or (South Bhagalpur) हमाम दिस्ता *hamām dista*,—a pestle and mortar for grinding spices, &c.

707. पिकदान *pikdān* or पिकदानी *pikdāni*, also to the west and south उगलदान *ugaldān*, (in Patna and Gaya) optionally चिरमिची *chirmichchi*, and (in South Bhagalpur) पिरगदान *pirigdān*, a spittoon. To the east and in Patna it is also पिरिकदान *pirikdān*.

708. पनदान *pandān* or पनबट्टा *panbatta*,—for keeping betel.

709. लेवा *lewa*, or in Patna and Shahabad लेवन *lewan*, and in the south-west of the district लेव *leo*, is ashes plastered on the cooking-pot to save it from fire.

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710. The handful of straw, &c., used for cleaning metal vessels is जूँड़ा *lūnra* or लुण्डा *lunda*. In South-East Tirhut it is optionally नूँड़ा *nūnra*. In South Bhagalpur it is नूड़ो *nūro*, and in South Munger नुण्डा *nunda*.

711. Musalmāns generally use the following vessels :—

पतीला *patīla*, a large copper vessel for cooking rice.

पतीली *patīli*, देगची *degchi*, or डेगची *degchi*, a similar vessel smaller in size.

देग *deg* or डेग *deg*, a somewhat larger pot for boiling.

बधना *badhna*, the same as the Hindu लोटा *lota*, but with a spout.

बधनी *badhni*, a similar vessel of smaller size.

कटोरा *katora*, similar to the Hindu vessel, but made of copper.

पियाली *piyāli*, a cup.

पियाला *piyāla*, similar to the last, but larger.

रिकाबी *rikābi*, a saucer.

तबाक *tabāk*, जिब्भा *jibbha* in Champāran, or तबाख *tabākh* south of the Ganges, a broad flat washing-vessel.

चिमण्टा *chimta*, &c., the same as used by Hindus.

सरपोस *sarpos*, ढकना *dhakna*, or ढपना *dhapna*, cover for other vessels.

चिलिमची *chilimchi*, &c., the same as for Hindus.

अफ्ताबा *aphtāba*, the same as for Hindus.

तसत *tasat* or (when smaller) तसतरी *tastari*, a broad flat dish.

सेनी *seni* or (in South-East Tirhut) सैन *sain*, a broad shallow tray.

गगरा *gagra*, &c., as for Hindus.

लगन *lagan*, a large vessel for storing water.

कराही *karāhi*, &c., the same as for Hindus.

झरना *jharna*, छनौटा *chhanauta*, &c., as for Hindus.

पनबट्टा *panbatta*, &c., as for Hindus. The हुसुनदान *husundān* or (Gaya) कुत्ता *kutta* or कुत्ती *kutti* is similar, and contains additional compartments for lime.

खासदान *khāsdān*, for keeping *pān* or betel, with a cover.

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The खिलबट्टी *khilbatti* is used for keeping ready rolled up betel leaves, with the nut and lime inside ready for use (खिल्ली *khilli*).

पिकदान *pikdān*, &c., as for Hindus.

सोराही *sorahi*, &c., as for Hindus.

Lamp-stands, viz., फतील सोज *phatīl soj*, and in Sāran also पटील सोज *patīl soj*, of brass; चिरागदान *chirāgdān*, of wood; दीवट *diwat*, &c. (see Hindu articles) of iron; and बदवान *badwān*, of bamboo slips.

तावा *tāwa*, &c., as for Hindus.

दस पनाह *dast panāh* or दस पना *das pana*, tongs.

सिंखचा *sinkhcha* or सीख *sīkh*; also north of the Ganges गज *gaj*, a spit.

डब्बू *dabbu*, as amongst Hindus.

CHAPTER IX.—EARTHEN VESSELS.

712. The number of these is very large, and varies in each district. The following list does not profess to be exhaustive. It is in alphabetical order.

713. When a new earthen vessel is taken into use, it must first be used by a member of the family and not by one of the servants of the house; otherwise it is considered impure. This is considered as a dedication of the article to family use. To dedicate an article thus is उड़ाहब *urāhab*, or in South Bhagalpur उड़ाएब *urhāëb*, and in Sāran उड़ाओल *urāöl* or अँवासल *aňwāsal*.

अढैया *arhaiya*, a vessel containing two and a half *sers*. In North-East Tirhut it is made of brass.

अथरा *athra*, a pan for making dough. अथरी *athri* is a smaller one used (in Gaya) for holding water, washing clothes, and roasting poppy-flower cakes.

अधकर *adhkar* (east), a vessel used in distilling.

अबखोरा *abkhora*, a drinking-vessel.

कँटिया *kantiya* or कटिया *katiya*, a little vessel with a long neck. Cows are milked into it.

कत्ती *katti* (Patna, Gaya, and Sāran), or गत्ती *gatti* (Shahabad), a round potsherd used by boys in playing.

कपन्टी *kapti*, a kind of cup.

करई *karaī* (South Munger), a water-vessel with a spout.

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करन्ना *karna* (Sāran), an earthen vessel in which milk is boiled, also (North-West Tirhut) used for holding curds.

करन्वा *karwa* (West Bihār and South Bhagalpur), a water-vessel with a spout.

करहिया *karahiya*, for boiling milk = कराही *karāhi*.

कराही *karāhi* (north of Ganges) an earthen pan in which clarified butter (घ्यू *ghyu*) is cooked or milk boiled.

कलन्सा *kalsa*, कलन्सी *kalsi* = a घैला *ghaila*, especially when ornamented with lime and colours at weddings, &c.

कसन्तरा *kastara* (south-east), a saucer for holding curds.

कसन्तरी *kastari* (south-east) = तसन्तरी *tastari*, *q.v.*

कूँड़ *kūnr* (west and Patna), a large vessel for holding grain and food.

कूँड़ा *kūnra* (north of Ganges), an earthen vessel in which sweetmeats or balls of rice mixed with sugar (कसार *kasār*) are given to daughters when going to their father-in-law's house. In South Bhagalpur it is कुण्डा *kunda*.

कुड़िया *kurhiya* (South Bhagalpur), a small vessel for milk.

कुण्डा *kunda* (Champāran, Shahabad, and South Bhagalpur), a large flat jar. See also कूँड़ा *kūnra*.

कोहा *koha* or पतुकी *patuki*, a small round wide-mouthed vessel for curds, or for cooking. कोहिया *kohiya* (Gaya) is a smaller variety.

खपन्ड़ा *khapra*, tiles.

खपन्ड़ी, खपन्री *khapri*, or (North-East Tirhut) खापरि *khāpari*, an earthen griddle for making bread or parching grain. When used for parching grain it is made by breaking off the top of a घैला *ghaila*, but that used as a griddle is specially made by the potter. In South Bhagalpur it is also called चड़िया *chariya*.

खपन्रौड़ी *khaprauri* (Gaya and West Tirhut), a pot for removing the afterbirth, &c., when a child is born.

खलन्ची *khalchi* (Shahabad), a little platter.

खापरि *khāpari*. See खपन्ड़ी *khapri*.

खावा *khāwa* (South Munger), an earthen cooking-vessel.

खीखी *khīkhi* (Tirhut), a vessel for holding oil.

खुम *khūm* (Patna), a large flat jar.

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खोर *khor*, खोरा *khora* (Tirhut, Patna, and the south-east), a long round earthen vessel used by saltpetre-makers (नोनिया *noniya*) for holding the mother liquor; also (to the east and in Gaya) a large jar used for various purposes.

गगन्री *gagri*, a vessel used for drawing water.

गत्ती *gatti*,—see कत्ती *katti*.

गमल्ला *gamla*, a flower-pot.

गुड़्की *gurki*, a drinking-vessel, especially for drinking spirits.

घड़ा *ghara*,—see घैला *ghaila*.

घरिल *gharil*,—see घैला *ghaila*.

घरिया *ghariya* (Shahabad), a drinking-vessel.

घुची *ghuchchi* (Sāran), a little dish with a narrow neck.

घुरिली *ghurili*, a little vessel with a narrow neck.

घैला *ghaila*, घैली *ghaili*, घड़ा *ghaṛa*, or घरिल *gharil*, a vessel for holding or drawing water. (See बसन्नी *basni*, डाबा *dāba*.)

चट्टी *chatti* (Patna and Gaya), an earthen cooking-dish.

चड़िया *chariya*,—see खपड़ी *khapri*.

चरुआ *charua*, चरुई *charui* (south of Ganges), a vessel for holding grain or for cooking = चेरुआ *cherua*.

चिकन्नी हाँड़ी *chikni hānri*, a vessel for cooking vegetables, pulse, &c. After using it for several months it becomes polished and durable owing to the oil and butter cooked in it.

चिराक *chirāk* (South Tirhut and the west), चिराग *chirāg*, a lamp-saucer.

चिलम *chilam*, the bowl of a pipe.

चुकड़ी *chukri* (south-east), a drinking-vessel.

चुकन्नी *chukni* (Gaya), a small earthen jar.

चुकड़, चुक्कर *chukkar*, a vessel with straight sides and a very short neck, used for drinking.

चुक्का *chukka*, a drinking-vessel.

चेरुआ *cherua*, चेरुई *cherui* (north of the Ganges and east), an earthen cooking-dish or for holding grain = चरुआ *charua*.

चौंपी *chaumpi* (Patna and Gaya), an earthen vessel in which milk is boiled.

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छनान *chhanān* (Tirhut, Patna, and Gaya), a vessel with cloth at the top for straining toddy.

छोँड़ *chhonrh* (to the west), a large earthen jar.

छोँड़ी *chhonrhi* (north-west), a vessel for keeping water or grain.

जाला *jāla*, a water-jar.

झज्झर *jhajjhar*, a croft for keeping water.

झभ्भी *jhabhi*, an earthen vessel into which cows are milked.

झारी *jhāri*, a vessel with a long spout.

टरिया *tariya* (Champāran and the east), a small oil-pot.

टार *tār*, टाड़ा *tāra* (Gaya), an oil-pot. A smaller variety is टाड़ी *tāri*.

टुँइया *tuñiya*, a drinking-vessel.

टूआँ *tūān*, टूईं *tuīn* (Patna and Gaya and South Munger), a drinking-vessel with a spout.

टेहरा *tehra* (Gaya and South Bhagalpur), a kind of pot for milk.

टोँटिया *tontiya*, a tile used as a water-spout at the eave of a house.

ठिलिया *thiliya*, a vessel used for drawing water.

डबरी *dabri*,—see डिबरी *dibri*.

डाबा *dāba*, a vessel used for drawing water smaller than a बसनी *basni* and a घैला *ghaila*. In South-East Tirhut, used for boiling milk.

डिबरी *dibri*, and also in Shahabad डबरी *dabri*, same as सनहक *sanhak*, but smaller.

ढकना *dhakna* or (east) ढाकनि *dhākani*, a cover for other vessels. ढकनी *dhakni* is a smaller one.

ढिमका *dhimka* (South Bhagalpur), a saucer used as a covering for other vessels.

तरकट्टी *tarkatti*, the vessel in which palm-juice (ताड़ी *tāri*) is collected at the foot of the tree.

तबाक *tabāk* (Patna and Gaya), a little platter (generally of iron).

तसतरी *tastari*, a saucer used by Muhammadans. When made of brass, also used by Hindus. Cf. कसतरी *kastari*.

ताइ *tāi* (south of Ganges and Champāran), a griddle for making bread; a kind of shallow pan, with an edge for lifting it up by.

तेलहाँड़ी *telhānri*,, तेलहण्डा *telhanda*, a vessel for holding oil.

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तेलाय *telāy*, an earthen vessel for cooking oil or clarified butter घ्यू (*ghyu*).

तौला *taula* (north of Ganges, Gaya, and the south-east), a large earthen dish for cooking.

थपरी *thapri* (Patna and East Tirhut), a vessel for measuring milk.

थाल *thāl*, a platter.

दबक्कन *dabkan* (Gaya), a saucer used as a cover for other vessels.

दवात *dawāt*, an ink-stand.

दहँड़ी *dahenri* or (Patna and Shahabad) दहन्ड़ी *dahri*, for holding tyre (दही *dahi*).

दियरी *diyari* (north of the Ganges and south-west), दियारी *diyāri* (North-East Tirhut), a very small lamp-saucer.

दिउरी *diuri* or दिउली *diuli*, a very small lamp-saucer.

दीप *dīp*, a lamp-saucer.

दीया *dīya*, a lamp-saucer.

दीरी *dīri* (south-east and Gaya), a very small lamp-saucer.

देग *deg*, a cauldron.

नदिया *nadiya*, for keeping tyre (दही *dahi*).

नदोइ *nadoi* (Gaya), an earthen cooking-vessel.

नरिया *nariya*, a kind of tile (खपड़ा *khapra*).

नाद *nād* or (east) लाद *lād*, a large earthen basin or bowl used as a feeding-trough and for other purposes.

पतिला *patila* (Sāran, Patna, and South Munger) or पतीला *patīla* (Sāran and Gaya), an earthen cooking-vessel.

पतुकी *patuki* (west), a small round wide-mouthed vessel for keeping tyre or for cooking.

पनच्चोरा *panchora* (south of Ganges), a vessel used in distilling.

परछा *parchha* (West Tirhut), a large jar for water.

पराइ *parāi* (South-West Shahabad), a saucer used as a cover for other vessels.

परिया *pariya* (Patna), a saucer used as a cover for other vessels.

पिटौआ *pitaua* (Patna), a small earthen pan.

पियाला *piyāla*, पेआला *peāla*, a drinking-cup.

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फुच्ची *phuchchi* (South-East Tirhut), a vessel for measuring milk.

फूरी *phūri* (South Bihār), a saucer used by Musalmāns in feasts of the brotherhood.

बधन्ना *badhna*, a water-vessel with a spout.

बरुका *baruka* (South Tirhut), a drinking-vessel.

बसन्नी *basni*, a vessel for holding or drawing water, smaller than a घैला *ghaila* and larger than a डाबा *dāba*.

बहन्ना *bahna* (Patna and South Munger), a large flat jar.

बिथार *bithār* (Patna), a large dish.

भभन्का *bhabhka*, a vessel used in distilling.

भरुका *bharuka* or भरुकी *bharuki*, a drinking-vessel.

भाँड़ा *bhānra* or भाँड़ *bhānr*, a vessel with a neck for milk or clarified butter (घृा *ghyu*).

भुरुका *bhurka*, भुरुकी *bhurki* (in Tirhut), a drinking-cup.

भोजहरी *bhojahri* (south-east), an earthen dish used by Musalmāns at marriages.

मँगरा *mangra*, the tiles along the ridge of a roof.

मटका *matka*, and also (south of the Ganges and in Champāran) मटुका *matuka*, an earthen vessel for holding water or grain.

मटुका *matuka* = मटका *matka*, *q.v.*

मरतबान *martabān*, मरतबान *martawān* (south of Ganges), मिरतबान *mirtawān* (north of Ganges), an earthen vessel with a wide mouth ornamented with lac (लाह *lāh*).

मलवा *malwa* (West Tirhut, Shahabad, and South Munger) or मलिया *maliya* (North-West, West Tirhut, Patna, and South Bhagalpur), a vessel for holding oil. It is equally often of wood or metal.

माँट *mānt* (Gaya), a large flat jar.

मिरतबान *mirtawān* = मरतबान *martawān*, *q.v.*

मिटिया *mitiya* or मेटिया *metiya*, a round vessel with a short neck for water.

मेटिया *metiya* = मिटिया *mitiya*.

मेटा *meta* (South Bhagalpur and to the west) = मिटिया *mitiya*.

मेटी *meti* (South Bhagalpur), for holding tyre.

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मौन *maun*, a vessel for holding date-juice.

रमन्करन्वा *ramkarwa* (South-East Tirhut and Champāran), a drinking-vessel.

रकेबी *rakebi* = रेकाबी *rekābi, q.v.*

रमन्चुक्का *ramchukka* (Patna and Gaya), a drinking-vessel.

राइस *rāis* (East Tirhut), a little vessel with a narrow neck, used for holding milk and similar purposes.

रिकाबी *rikābi*, a saucer.

रिकेबी *rikebi* = रेकाबी *rekābi, q v.*

रेकाबी *rekābi* or (Patna and Shahabad) रकेबी *rakebi*, or (south-east) रिकेबी *rikebi*, a saucer.

लबन्ना *labna* (Patna and Champāran), a water-pot in the shape of an ellipsoid.

लबन्नी *labni*, the vessel in the shape of an ellipsoid, in which palm-juice (ताड़ी *tāri*) is collected from the trees.

लाद *lād* = नाद *nād, q.v.*

सनन्की *sanki* (South Bhagalpur and Gaya), a saucer used by Musalmāns.

सनन्हक *sanhak*, सनन्हकी *sinhaki*, a broad flat dish used by Musalmāns for eating boiled rice.

सरन्बी *sarbi* (South Bhagalpur), a cup for distributing pulse, &c., from the cooking-pot. Used at marriages.

सुराही *surāhi*—see सोराही *sorāhi*.

सेफाली *sephāli* (Patna, Gaya, and Shahabad), a flat earthen dish.

सेरन्हा *serha*, a vessel for drinking spirits.

सोराही *sorāhi* (north of Ganges) or सुराही *surāhi* (south of it), a water-vessel with a long narrow neck.

हँड़िया *hanriya*, diminutive of हाँड़ी *hānri, q.v.*

हँड़ोला *hanrola*, diminutive of हाँड़ी *hānri, q.v.*

हथौना *hathauna*, a vessel for collecting date-juice, larger than a लबन्नी *labni*, used when the juice (ताड़ी *tāri*) flows freely.

हाँड़ी *hānri* or हँड़िया *hanriya* (small) or हँड़ोला *hanrola* (small), a vessel for cooking or holding milk, tyre, &c.

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CHAPTER X.—WOODEN VESSELS.

714. The कठौत *kathaut* or कठौती *kathauti* is a large wooden dish for kneading flour. It is also called कठरा *kathra* south of the Ganges and to the west, तगाड़ी *tagāri* in Tirhut and Champāran. डगरा *dagra* in Champāran and Gaya is a large flat dish made of wood. The उल्दी *uldi* in the west, कठुली *kathuli* in Shahabad and South-East Tirhut, कठोली *katholi* in North-East and South-West Tirhut, and कठरी *kathli* or अरिया *arhiya* in Shahabad, is a small wooden dish for scraps. In Patna, Gaya, and the south-east it is पैला *paila*.

715. The कसकौल *kaskaul* (Patna), किस्ता *kista* (Gaya and the south-east), and कमण्डल *kamwandal* (generally), is a wooden cup carried by mendicants. In the north-west नरियरी *nariyari* is an oval one. तूमा *tuma*, तुम्मा *tumma*, or तुम्बा *tumba*, is the mendicant's gourd.

716. सेवती *sewti* or (North-East Tirhut) सौथी *sauthi* is a wooden platter used by sailors.

717. डोकनी *dokni* (Sāran and Champāran) and ढकना *dhakna* (North Tirhut) are small wooden dishes.

718. The डोई *doï* or (south of the Ganges) डोआ *doa*, or (South-West Shahabad) डोकी *doki* or (south-east) डोउआ *doüä*, is a wooden ladle used by Muhammadans in cooking pulse. The corresponding word amongst Hindus is, in North-East Tirhut, दाबि *dābi*, and in Champāran दाबा *dāba*. घटना *ghatna* in Gaya is a machine for stirring pottage as it is being cooked.

CHAPTER XI.—LEATHER VESSELS.

719. South of the Ganges the मलवा *malwa* is used for holding oil. In Champāran it is मलिया *maliya*. कुप्पा *kuppa* or कुप्पी *kuppi* is for holding oil or clarified butter (घ्यू *ghyu*). नदोइ *nadoï* is used in Gaya for the same purpose. In North-East Tirhut धोकड़ा *dhokra* is a sack used for the same purpose, as in the proverb गूड़क चोट धोकड़ेँ पुनु जान *gūrak chot dhokreñ punu jān*,—it's only the vessel that knows the pain (or weight) of the molasses, *i.e.*, only he who suffers, knows the pain. गेल्हा *gelha* is a similar smaller vessel.

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गेल्हा *gelha* or (in South-East Tirhut) चमड़ी *chamri* is also a vessel for carrying molasses.

720. मोट *mot* or मोटि *moti* is the large leather bucket for drawing water from a well. डोल *dol* is the smaller one. मसक *masak* is the leather water-skin borne by water-carriers. दस्ती कुप्पा *dasti kuppa* is the small leather bag used by torch-bearers (मसालची *masālchi*) for carrying oil.

CHAPTER XII.—LEAF-PLATTERS.

721. The दोना *dona* is a small round leaf-platter. In Patna, Gaya, and the north-west it is also called खोना *khona*, and in Shahabad खदोना *khadona*. The पत्तल *pattal* is a broader and flatter kind, and is also used as a kind of basket at Hindu marriages when a number of guests are to be fed. It is also called पतरी *patri* in Shahabad, पत्ता *patta* in South Bhagalpur, and पतरौरी *patrauri* or पनमारा *panmāra* in Champāran and North-West Tirhut.

CHAPTER XIII.—STANDS FOR VESSELS.

722. These are made of mud or brick, and known as घिरसिढ़ी *ghirsirhi* in the north-west, east, and Patna, घिसिरी *ghisiri* in Sāran, घिरसिण्डी *ghirsindi* in Patna and Gaya, घिरसिर *ghirsir* in Patna and Shahabad, and घिरसण्डी *ghirsandi* in South Munger. Other names are घैलसारी *ghailsāri* in South-East Tirhut, घलसारी *ghalsāri* in South Bhagalpur, घलथरी *ghalthari* in North-West Tirhut, घड़ौंची *gharaunchi* (South-West Shahabad), and चौतरा *chautra* or ओटा *ota* (Champāran).

SUBDIVISION III.

CLOTHES AND ORNAMENTS, &c.

CHAPTER I.—CLOTHES.

723. The general terms are कपड़ा *kapra*, चीर *chīr*, and लूगा *lūga*. The last has local variants, नूगा *nūga* (South-East Tirhut) and लुग्गा *lugga*, नुङ्गा *nunga*, or नूँगा *nūnga* south of the Ganges. Other names, current principally to the west, are पछरावा *pahrāwa*, बस्तर *bastar*, or

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A Bihar Fashion Plate

CLOTHES WORN.

1. *Chit.*
2. *Kopin.*
3. *Topi khugwa.*
4. *Tahband khendhra.*
5. *Kanjhappa, dohar, dhoti.*
6. *Muretha, nimāstin, kalidār, paijāma.*
7. *Pagri, chaddar, jama, khaltedār paijāma.*
8. *Chaugoshiya topi, achkan, khaltedār paijāma.*
9. *Chaugoshiya topi, jāba, churidār paijama.*
10. *Bukhnau topi, nirjai, dhoti.*
11. *Muretha, dhātka, kurta, chaddar, dhoti.*

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कपन्ड़ा लत्ता *kapra latta*. A suit of clothes is called पाँचो टूक कपन्ड़ा *pāncho tūk kapra*, and consists of a turban, loin-cloth, jacket, sheet, and bathing-cloth.

724. Amongst men's clothes are—

The turban.—पाग *pāg*, पगिया *pagiya*, पगन्ड़ी or पगरी *pagri* is a piece of cloth woven for the purpose. The inner portion of the made-up turban (बूत के पगन्ड़ी *būt ke pagri*) worn by the more respectable people is called फेंटा *phenta*. मुरेठा *muretha* is a piece of ordinary cloth, or even a garment, such as the गमछा *gamchha*, चद्दर *chaddar*, or दोपट्टा *dopatta*, worn round the head. चीरा *chīra* is a checked turban. A piece of cloth wound under the chin and over the head is ढाठा *dhātha*; also गलौधी *galaudhi* in Patna and East Tirhut, गलमोछा *galmochha* in Tirhut and to the east and (optionally) south of the Ganges, and गलन्जिन *galjin* in North-West Tirhut and Gaya.

725. The *cap* is टोपी *topi* or ताखी *tākhi*. The round cap covering the ears worn by Brāhmans is मुण्डा *munda* in Sāran and North Tirhut, कासीवाल *kāsīwāl* in South Tirhut, ताज *tāj* in North-East Tirhut, Patna, and the west, and बभन्नौ *babhnau* in Shahabad and South-East Tirhut. दोपलिया *dopaliya* is a long cap made of two pieces, and the चरन्पलिया *charpaliya* or चौगोशिया *chaugoshiya* is round and made of four pieces. The कनन्टोप *kantop*, कनन्झप्पा *kanjhappa* (both of these also to the west and in Patna), and कान्दार टोपी *kāndār topi* (all north of the Ganges), is a piece of cloth worn loose over the head. South of the Ganges it is कुल्ही *kulhi* or कनन्झप्पो *kanjhappo* (Patna and South Munger), कनन्झप्पी *kanjhappi* (Gaya), and कनन्झोपा *kanjhopa* (South Bhagalpur). कुल्हिया *kulhiya* in Gaya is a boy's cap. घोंघा *ghongha* in Gaya is a wide umbrella-shaped hat of *tāl* leaves, worn in rainy weather.

726. *The loin-cloth.*—This is धोती *dhoti*. North of the Ganges and in Shahabad it is also called मरन्दानी *mardāni*, and in Shahabad, Patna, and Gaya लुङ्गी *lungi*. The small loin-cloth is लँगोटा *langota* or लँगोटी *langoti*; also in Patna लङ्गोट *langot*. Other names are कोपिन *kopin*, in Champāran कोपीन *kopīn*, and in the south-east नँगोट *nangot* or नँगोटा *nangota*. कप्पा *kappa* (east) is a small cloth worn round the waist by the poor. The भगवा *bhagwa*, or in Sāran भगई *bhagaī* and North-East Tirhut धरिया *dhariya*, is a small *dhoti* principally* worn by

* It is not always worn by boys. Compare the proverb चोरक भगवा दाही *chorak bhagwa dāhī*,—burn a thief's loin-cloth, *i.e.*, disgrace him as much as possible.

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boys. The बिसटी *bisti*, or in Gaya बिछुटी *bichhuti*, is the scrap worn by poor boys. The small tight cloth worn by wrestlers, and also the usual cloth tightened up to allow of free play of the limbs in violent exercise, is काछा *kāchha* or कच्चा *kachchha*. Other names are चरन्ना *charna* (Champāran, Patna, Gaya, and the east), चिट *chit* (Patna), समाली *samāli* (Gaya and the south-west), भरन्कछ or भड़न्कछ *bharkachh** (North-East Tirhut), and भड़न्काछ *bharkāchh* (South-East Tirhut). तहन्मद *tahmad*, or in Shahabad तहन्बन्द *tahband*, and in Champāran तही *tahi*, is a loin-cloth worn by Musalmān mendicants *(fakīrs)*. The tag of the loin-cloth tucked in behind is पिछुआ *pichhua* or पछुआ *pachhua* to the west. To the east it is ढेँका *dhenka* or ढेँकुआ *dhenkua*. The loose end which hangs down in front is खूँट *khūnt*, साँची *sānchi* (North Tirhut), and पुच्छ *puchchh* (South-East Tirhut). In South Bhagalpur it is कोँची *konchi*. The knot in the loin-cloth for holding money, &c., is फाँड़ *phānr*, फाँड़ा *phānra*, or फण्डा *phanda*. They are also called चेँट *chent* or टेँट *tent* towards the west, and पेँच *pench* in North-West Tirhut. Other local names are हड़िड़ा *harira* (North-East Tirhut), ऐड़न्हा *airha* or मूढ़ी *mūrhi* (both South-East Tirhut).

727. *The drawers.*—These are पैजामा *paijāma*, also south of the Ganges इजार *ijār* and खिसकट *khiskat* (apparently a corruption of the Persian خشتک *khishtak*). In South Bhagalpur they are also called तमान *tamān*, and in North-West Tirhut सुरवाल *surwāl* (a corruption of the Persian شلوار *shalwār*). According to the Kānūni Islām, the *ijār* and *surwāl* are not so wide as the *paijāma*. Tight drawers are चुड़िदार *churidār*, also चुस्त *chust* to the west and in South Bhagalpur. If loose at the ankles, they are मोहरिदार *mohridār*; also खलन्तेदार *khaltedār* in Patna and to the west, बरकाबर *barkābar* in Gaya, and पैँचेदार *painchedār* elsewhere. If loose, with pieces let in along the thigh, they are कलिदार *kalidār*. जँघिया *janghiya* are tight-fitting short drawers, such as those worn by wrestlers.

728. *The jacket.*—This is मिरजई *mirjai* and also खुटिया अँगरन्खा *khutiya angarkha*.

729. *The coat.*—This is अङ्गा *anga*, अँगरन्खा *angarkha*, or चपकन *chapkan*. Those worn by Hindus open on the right breast, and those by Musalmāns on the left. It is tied at the neck by a string, घुण्डी

* Compare Manbodh's Haribans, which is a Maithil poem. कदमक तरु चढि भरकछ मारि *kadamak taru charhi bharkachh māri*,—(Krishna) mounted the *kadam*-tree and tightened his loin-cloth.

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ghundi or घूँड़ी *ghūnri*, and also to the east and south भुण्डी *bhundi* or भूँड़ी *bhūnri*, and in South Bhagalpur भुण्डो *bhundo*, which runs in a hem, तुकन्मा *tukma*, or (in Patna and Gaya) गाली *gāli*. The अचकन *achkan* is a long loose coat buttoning right down the front. The काबा *kāba* or (south of the Ganges) कबा *kaba* is an outer coat open at the chest and sleeves. The निमाशीन *nimāshīn* (also called नीमा *nīma* south of the Ganges) is a jacket the sleeves of which reach only to the elbows, while the शलुका *shaluka* and सदरी *sadari* leave the arms bare.

730. *The sheet.*—This is चद्दर *chaddar* or चादर *chādar*. This is of various kinds, viz. the दोहर *dohar* is a doubled sheet hemmed all round. The गिलेफ *gileph*, सलग्गा *salga*, or खोल *khol*, is similar, but is not hemmed all round, and is generally made of coarse cloth (मोटिया *motiya*). The एकपट्टा *ekpatta* or एकल्लाइ *eklāi* is a sheet made of one breadth of cloth. डेढ़पट्टा *derhpatta* or डेढ़पट्टी *derhpatti* is a sheet whose whole breadth is made up by sewing together two cloths, of which the breadth of one is half that of the other. The दोपट्टा *dopta* or दोपट्टा *dopatta* is a sheet whose breadth is made up by sewing together two cloths of equal breadth. उतरी *utri* to the east is an outer garment. To the west it is used (*a*) for the string tied round a corpse's neck, and (*b*) for the mourning garments worn for ten days by the करत्ता *karta*, or person who lights the funeral pyre.

731. *The stuffed quilt.*—These have various names, according to the amount of cotton-wool in them, viz. लेहाफ *lehāph* (five or six *sers*); रजाइ *rajāi*, नेहाली *nehāli*, or (South Bhagalpur) लेहाली *lehāli*, all of which hold from one to three *sers*; and the दोलाइ *dolāi*, सीरक *sirak*, or (in South Bhagalpur) तुराइ *turāi* or सीरग *sīrag*, which contain less than half a seer. The stuffing of the quilt is भरन्ना *bharna* or (to the south) भराव *bharāw* or भराना *bharāna*. Bits of old cotton padding in a quilt are अङ्गा *anga* north of the Ganges. A similar quilt made of patchwork is गुदरा *gudra* or गुदरी *gudri*. When made of rags it is खँधरा *khendhra*; also optionally in Tirhut, Patna, Gaya, and the east गँदरा *gendra*, and in Shahabad लँदरा *lendra* or लेदरा *ledra*. See also § 637.

732. The *long coat* worn by well-to-do people is आबा *āba*. The kind of court dress consisting principally of flounced petticoats is जमा *jama*.

733. The *bathing-cloth*, worn round the loins while bathing and used for drying the body afterwards, is named differently by Hindus

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and Musalmāns. The former call it अँगौछा *angauchha* or गमछा *gamchha*, a local variant being अँगोछा *angochha* to the west. A smaller kind, or *handkerchief*, is अँगौछी *angauchhi*, गमछी *gamchhi*, साफी *sāphi*, तौनी *tauni* (East Tirhut), or तिउनी *tiuni* (North-West Tirhut). The Muhammadans call the bathing-cloth लुङ्गी *lungi* or लूँगी *lūngi*. The हजुरिया *hajuriya* is a similar bathing-cloth worn by Hindu mendicants (बैरागी *bairāgi*).

734. *The purse.*—This is थैला *thaila*, थैली *thaili*, बट्टू *battu*, बटुआ *batua*, or बटुई *batui*. The झोरा *jhora* is a larger bag. In Gaya and to the west it is also घोघी *ghoghi* or धोकरी *dhokri*. The बगुली *baguli* or तिलन्दानी *tildāni* is a tailor's housewife. लोखर *lokhar* is the case in which a barber carries his razors, &c. The last is also called किसमत *kismat* north of the Ganges and किसबत *kisbat* south of it. The *money-belt* is डाँड़ा *donra* or डाँड़ुआ *donrha*.

735. *The shoes.*—These are जोड़ा *jora*, जूता *jūta* (or जुत्ता *jutta*), जूती *juti*, or पनही *panahi*. जेरपाइ *jerpāi*, खरपा *kharpa*, or (south-east) चटका *chatka*, are usually the shoes worn by women. The wooden bathing-patten with a peg to go between the toes is खड़ाऊँ *kharāon*, खड़ाउन *kharāün*, or खड़ाँव *kharānw* (also to the east खराम *kharām* or खराओनि *kharāoni*) or चपटा *chapta*, and the clog held on the feet with strings or straps is बाधा *bādha* or बद्धा *badha*. In Sāran and South-West Shahabad लतरी *latri* are old shoes.

736. The Brahmanical cord is जनेव *janew*, जनेउ *janeu*, or (to the south-east) जनेउआ *janeüa*. The knots in the cord are परवर *parwar* or परवल *parwal*. In Tirhut and South Bhagalpur they are also परबल *parbal*. The सूत सिखा *sūt sikha* is the projecting part beyond the knot. The length of the cord is measured by handbreadths (चौआ *chaua*). A Brāhman's cord is 96 handbreadths long, and so also a Rajpūt's, but the knots are different.

737. *The blanket.*—This is कम्मर *kammar*, कम्मल *kammal*, or कमरा *kamra*. In South-West Shahabad it is also राल *rāl*. A small blanket is कमरी *kamri* or कमरिया *kamariya*. In Champāran and the south-east धूस *dhūs* or धुस्सा *dhussa* is a thick kind of blanket. पचहत्थी *pachhatthi* is a large blanket five cubits long, and छहत्था *chhahattha* or छहत्थी *chhahatthi* is six cubits long. घोघी *ghogi* is a peculiar way of tying a blanket over the head to save the wearer from rain. In South-West Shahabad it is also called घोंघी *ghonghi*, and in Patna and North-East Tirhut बुक्की *bukki*. The blanket forms the subject of many proverbs: thus जौं भीजे

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ज्यों कम्मर भारि *jyoñ bhīje, tyoñ kammar bhāri*,—the more a blanket is allowed to become moist, the heavier it gets, *i.e.*, delays are dangerous.

738. A *patch* on the clothes is पेवन *pewan*, local variants being पेवन्द *pewand* south of the Ganges and पौना *pauna* in South-West Shahabad. It is also called पाटी *pāti* or पटिया *patiya* to the east. Another name is चेफन्ड़ी *chephri* in North-East Tirhut.

739. When cloth is doubled, the *outer piece* is अबरा *abra* or (in South Bhagalpur) पल्ला *palla*, and the *lining* अस्तर *astar* or (in Champāran and North Tirhut) तही *tahi*.

740. Among women's clothes are—

The sheet.—This is सारी or साड़ी *sāri* generally, with a variant सरिया *sariya* to the east. To the west and in Patna and Gaya it is also called खिलुआ *khilua*. It is also called लूगा *lūga*, with, in East Tirhut, a variant, नूगा *nūga*. In South Bhagalpur it is called बरन्हत्थी *barhatthi* (when 12 cubits long), and in South Munger खाँड़ी *khānri* or खण्डा *khanda*. An old torn sheet is लुगन्री *lugri*, as in the proverb नई धोबिनियाँ आइलि, लुगन्रिये साबुन लाइलि *naī dhobiniyān āili lugriye sābun lāili*,—the new washerwoman has come and applied soap even when washing rags, *i.e.*, a new broom sweeps clean. A proverb of similar import is नया नोकर खरगोस पकड़न्तारे, *naya nokar khargos pakartāre*,—a new servant will catch a hare, or, as they say in Ireland, a sharp fellow won't let a hare catch him. The smaller sheet worn by poorer women is जनानी धोती *janāni dhoti* or लुगन्री *lugri*. Over the साड़ी *sāri* is worn another sheet, called चद्दर *chaddar* or चादर *chādar*, or (in Gaya and South Munger) पिछौरा *pichhaura*. This may be दोपन्टा *dopta* or दोपट्टा *dopatta*, as in the case of a man's sheet. The small sheet worn by little girls is परखण्डा *parkhanda* to the west and in South Bhagalpur and Gaya बरकी *barki* in Patna and the south-west. It is फलिया *phaliya* in Sāran and North-West Tirhut, गाँती *gānti* in South Bhagalpur, and फरिया *phariya* in South-West Shahabad. We also find खेरुकी *kheruki* or खरुकी *kharuki*, खेरुका *kheruka* or खरुका *kharuka*, north of the Ganges, and पुतन्ली *putli* in South Tirhut, Patna, and South Munger.

741. The hem of the sheet is generally आँचर *ānchar*, and also अँचरा *anchra* or अचरा *achra*. This is also the part which covers the bosom. The first of these words is the nominative, and the others are more properly used with postpositions. Thus ई आँचर बड़ नीमन बा ई *ānchar bar nīman bā*,—this border is very beautiful; but अचरा में बान्ह

देलौं *achra men bānh delīn*,—I tied it up in the hem of my garment. The end of the sheet gathered up and tied in front is फुफुति *phuphuti*, फुफुनी *phuphuni*, or फुफुन्दी *phuphundi* to the west, and कोंचा *koncha* or कोंची *konchi* to the east. The pocket in front formed by loosening the part tied round the waist is खोरँछा *khoinchha*, and in the extreme south-east खोएछा *khoechha* or खोंछा *khonchha*, as in the proverb बुड़बक कनेआँ कें नौ आना खोरँछा *burbak kaneāñ keñ nau āna khoinchha*,—it's a fool of a bride that only gets nine ānās in her pocket (for wedding presents). The loose fold on the left side is गोझनौटा *gojhnauta*. In the south-west it is पिछौरा *pichhaura*. When a woman is modest and meets a strange man, she draws her sheet or veil (see below) before her face. This action is called घोघट *ghoghat*, or in Gaya घुग्घा *ghuggha*, in South Bhagalpur घोघो *ghogho*, and to the north-west घूघ *ghūgh* or घोघ *ghogh*; and when a woman wishes to be extra modest, she pulls a great deal over her face. She is then called बड़ घोघट *bar ghoghat*.*

742. चसन्दार *chasdār* is a dyed cloth with a double-hemmed border worn by women in Shahabad. In the same district मसाड़ू *masārhu* is a dyed cloth used by females of the lower orders, and झिमकी *jhimki* is a cloth printed with flower patterns. ककरेजा *kakreja* is a purple, and सालू *sālu* a red cloth, much used everywhere.

743. *The petticoat.*—This is generally लँहगा *lanhga*. A looser kind is घँघरा *ghanghra* in Gaya and to the east, घङ्घर *ghanghar* in the south-east, and घाँघर *ghānghar* in Shahabad. The घँघरी *ghanghri* is a girl's petticoat. काछा *kāchha* is a mode of tying it under the leg. The waist-band through which the string is run is नेफा *nepha*, and the string itself is इजार बन्द *ijār band*, or in the case of a bride or bridegroom नारा *nāra*. The hem is also called कमरतोइ *kamartoi*.

744. *The bodice.*—This, if it reaches to the waist, is कुरता *kurta*, झूला *jhūla*, or in North-East Tirhut कसनि *kasani*. If it is short, only covering the breasts, it is अँगिया *angiya* or चोली *choli*. A similar short bodice, worn chiefly by prostitutes, is called महरम *mahram*. This last in North-East Tirhut is called चोली *choli*.

745. The *veil* or cloth worn over the head is ओढ़नी *orhni*. When a veil or a sheet (चादर *chādar*) has a dyed border, it is called चुनरी

* As in Manbodh's Haribans, where the wife of Akrūr, although very modest, still wanted to look at Krishna when he came into the house, बड़ घोघट पुनु तकलो चाहिअ *bar ghoghat punu takalo chāhia*.

chunri or चुँदन्री *chundri*, and also in Sāran झिमन्की *jhimki*. The border is called in North-East Tirhut पादि *pārhi* or पढिया *parhiya*.

746. The *drawers* are पैजामा *paijāma* or (in North-West Tirhut) सुरन्वाल *surwal*.

747. *Toilet requisites.*—The antimony put on the edges of the lower eyelids is सुरमा *surma*, and the lampblack applied to the eyeball is काजर *kājar*, as in the proverb ठाँव गुन काजर, कुठाँव गुन कारिख *thāmw gun kājar, kuthāmw gun kārikh*,—in the right place it is collyrium, and in the wrong place, soot. Lampblack is kept in a box called कजन्रौटा *kajrauta* or कजन्रौटी *kajrauti*. The coarser red lead put on the forehead and on the parting of the hair is सेँदुर *sendur* or सेनुर *senur*. The finer kind placed between the eyebrows is ईँगुर *ingur*. The silver spots put on the forehead are called टिकुली *tikuli*, and the round silver spot between the eyebrows is बिन्दी *bindi*. The small silver or gold spots surrounding this are, in North-East Tirhut, बेनी *beni* or बेनिया *beniya*. The comb is ककन्हा *kakha*, ककन्ही *kakhi*, or कँगही *kangahi*. It is also ककवा *kakwa* in Patna, Gaya, and South Bhagalpur. The लिखन्गहन्नी *likhgahni* is a kind of comb used in Gaya. The hair-brush is ठकन्री or थकन्री *thakri*. To the east झरन्नी *jharni* is a kind of brush made of the stem of a cocoanut leaf. A tooth-brush is दतुअन *datuan*. It is made by biting one end of a sprig of wood till the fibres form a brush. Hindus use a fresh one every day, but Musalmāns keep theirs for a fortnight at a time.

748. *Washing of clothes.*—See §§ 389 and ff.

In *making clothes*, the following terms are used by the tailor or दरन्जी *darji*:—

पसूज *pasūj* is running, तुरपई *turpai* hemming or felling, उरन्मा *urma* is top-sewing, लङ्गड़ *langar* tacking or basting, and चून *chūn* gathering. बखिया *bakhiya* or बखेया *bakhea* is stitching, चाँपा बखिया *chāmpa bakhiya* is long stitching, and डोरी दे के बखिया *dori de ke bakhiya* stitching-in piping-cord. जवा *jawa* is a long stitch and a short stitch alternately, and काँटा फोड़ी पखिया *kānta phori pakhiya* is a kind of stitching for which there is no English name. सुलन्तान लोढ़ी *sultān lorhi* is a mantua-maker's hem, सारन्जी *sārji* is herring-boning, and जाली *jāli* a kind of herring-boning for joining two cloths but not bringing their edges together. दरज *daraj* is a run-and-felled seam. When it is narrow, it is called गोल *gol*; when wide, इमलन्पत्ती *imalpatti*; and when very wide, चौरा *chaura*. There are false hems of various kinds. When

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the edges of the two pieces meet evenly, it is called पट्टी *patti*; when the edge of the added piece extends beyond the edge of the main piece, the false hem is called, if it is narrow, मगज्जी *magji*, which properly means the overlapping portion. If it is wide, it is called सञ्झाफ *sanjāph*. When the overlapping portion is very wide, the false hem is called लखनवाला सञ्झाफ *lakhnawāla sanjāph*, or in Shahabad लखनौवाल सञ्झाफ *lakhnauāl sanjāph*. काज *kāj* is button-hole stitch, and फूल *hūl* eyelet-holing.

749. सिलहरा *silahra* is a kind of embroidery. Two thicknesses of muslin are sewn together. The under one has holes cut out in it which are embroidered, and are visible through the upper one. It is used as an ornamental border. बेल *bel* is similar to सिलहरा *silahra*, except that patterns of various leaves, &c., and not holes, are cut in the lower muslin. सिंघारा *singhāra* is an embroidered scolloped or vandyked edge. सोराही *sorāhi* is a piece of calico cut into an ornamental shape and *appliquéd* on to the shoulder of a coat. उलटा मुढा *ulta mundha* is binding an armhole with piping-cord. कण्ठा *kantha* is a rounded collar sewn in front of the coat. A sleeve is said to be चुड़िदार *churidār* when it is gored to fit tight at the wrist. A gore is घोर *ghor*. There is no Bihāri equivalent for "dart," "pleat," or "tuck."

CHAPTER II.—CARPETS AND MATS.

750. A floor-cloth is कालीन *kālīn* south of the Ganges, north of the Ganges आजिम *jājim*, or (to the west) फरस *pharas*. A carpet is दरी *dari*, or when larger सतरञ्ची *satranji*. A गलैचा *galaicha* or गलीचा *galīcha* is a thread mat. चट्टी *chatti* in South Bhagalpur is a canvass mat, and चाली *chāli* in Gaya is a coarse kind of mat made of bamboo slips tied together.

751. चटाइ *chatāi* or चटैनी *chataini* is a mat made of various reeds or bamboo slips. A गोनरी *gonri* or गोंदरी *gondri* is made of the *gond* reed. In Patna, Gaya, and the south-west सफ *saph* is a long *gond* mat used when a number of people are assembled at a marriage, &c. In the north-west it is ढाढ़ा *dhārha*, in South-East Tirhut चटान *chatān*, and in North-West Tirhut बरहत्था *barhattha*. A तराय *tarāy* to the east is made of palm leaves, and a तरई *taraī* in Champāran of reeds. सितलपाटी *sitalpāti* is a fine mat for sleeping on in the hot weather. When a number of Musalmāns say prayers together on one carpet, it is called जानिमाज *jānimāj*, or in South Munger जायनेमाज *jāynemāj*; and when on a mat, it is called सफ *saph*.

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CHAPTER III.—JEWELRY.

752. The following are some of the varieties of jewelry commonly worn :—

a.—Worn by Men and Boys.

753. *On the ears.*—बाली *bāli* or (in Shahabad) बारी *bāri*. This is a ring. Also the कनौसी *kanausi* (Patna and Gaya, where it is worn by Hindus only). Other ear pendents are मोती *moti*, गोखुला *gokhula* (and to the west also गोरखुल *gorkhul*) (an ornamented ring), कुण्डल *kundal* (a large ring), लोर *lor* (worn principally by Goālās), and कनबाला *kanbāla*. सोना *sona* is a plain ear pendent, and चन्टी *anti* is a plain stud fixed in the lobe of the ear. फिरकी *phirki* is a double gold ring.

754. *On the arms.*—The बाँक *bānk* and चौकठा *chauktha* are worn on the right upper arm. So also the बिजावठ *bijāwath* or बिजौठा *bijautha*, which is, however, more properly a female ornament. The अनन्त *anant* and तावीज *tāwij* are various kinds of amulets.

755. *On the neck.*—The माला *māla* is the bead necklace. The उद्राछ *udrāchh* is one made of the seeds of the रुद्राछ *rudrāchh* (*Eleocarpus ganitrus*). The कण्ठा *kantha* is a necklace with gold and silver ornaments or sacred relics attached to it. The मुँगवा *mungwa* is a coral (मूँगा *mūnga*) necklace, and the मोहर माला *mohar māla* or मोहन माला *mohan māla* is a long necklace of gold *mohars* and coral. The गोप *gop* is made of twisted gold wire, and it is also called घुनसी *ghunsi* in Champāran, North Tirhut, and South Munger. The सिकरी *sikri* is a long chain going round the neck.

756. *On the fingers.*—This is अँगुठी *anguthi*, ऐंठुवा *ainthua* (Gaya), or औंठी *aunthi*. The गोरख धन्धारी *gorakh dhanhāri* or गोरख धँधारी *gorakh dhandhāri* is a puzzle-ring which takes to pieces and is difficult to put together again. मुंदरी *mundri* is a ring worn on the right little finger. गोल *gol* (Shahabad) and फेरुवा *pherua* (Patna and Gaya) are kinds of rings.

757. *On the wrist.*—These are बाला *bāla* or (Patna and Gaya) बलेवा *balea*, पहुँची *pahunchi*, and also (south of the Ganges) पहुचारी *pahunchāri*, कड़ा *kara* (south of the Ganges), बेरा *bera* in Gaya and to the west, जिग्गा *jigga* in Sāran, मठिया *mathiya* in South Bhagalpur, and तोड़ा *tora* in South-West Tirhut. These are worn principally by boys. तैंती *tainti* is a kind of amulet in South Munger, Gaya, and Shahabad.

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758. *On the waist.*—The chain hung round the waist is करधन *kardhan* or करधनी *kardhani*; also हरहरा *harhara* in the east. A kind of belt is खोँगरा, and of this जावा *jāwa* or जवारी *jawāri*, खँगड़ा *langra* and जइ *jai*, are portions of the clasp.

759. *On the ankles.*—A boy's anklet is गोड़ाँव *gorānw*, गोड़ाँय *gorāin*, or कड़ा *kara*. South of the Ganges we also meet गोड़न्हा *gorha*, घुँघुर *ghunghur*, or घुँघन्द *ghunghru* (fitted with bells, used also in Tirhut), and चौरासी *chaurāsi* (when it carries 84 beads).

760. *On the toes.*—अँगुठा *angutha* is a toe-ring.

b.—Worn by Women.

761. *Ornaments for the head.*—The ornamented hair-pin is चोँटी *chonti*.

762. *Ornaments for the forehead.*—The मँगन्टीका *mangtīka* or बनन्नी *banni* is an ornament tied in the centre of the forehead by three strings, one passing round each side and the other over the top of the head. They are fastened in the hair. Of this the ornament is called चौकन्ठा *chauktha*, and the strings सिकन्री *sikri*. The spangles or wafers gummed on to the forehead are टिकुली *tikuli*. Another name in South-West Tirhut is सिसफूल *sisphūl* or चाँद *chānd*. In Shahabad सटिया *satiya* is a wafer made of embossed paper and gummed on the forehead.

763. *Nose-ornaments.*—The nose-studs fastened on to the outside of one nostril is छुच्ची *chhuchchhi*, in South Bhagalpur नकचन्दा *nakchanda*, and in Patna and to the south-west खोँग *laung*. It is not an easy thing to steal, hence the proverb कहावे लै सैयद चोरावे लै छुच्ची *kahāwai lai saiyad, chorāwai lai chhuchchhi*,—by name he is a *saiyad*, but he can steal even a nose-stud. The ring passing through the outside side of the nostril is नथ *nath*. A smaller kind is नथिया *nathiya*, and that worn by girls नथुनी *nathuni*. The बुलाक *bulāk* or बेसर *besar* is a ring hung from the centre cartilage of the nose, and the झुलन्नी *jhulni* is a similar one worn by women of the *Rauniyār* caste. It swings backwards and forwards, and is ornamented with beads.*

* Nose-ornaments are peculiar to females. If a mother loses a first-born son she endeavours to persuade the demon who kills children that any future boys born are only girls, and hence not worth killing. To do this, she often makes the boy wear nose-ornaments, and calls him by some nickname, as *Bulāki* (wearer of a nose-ring), &c. There are other similar customs, such as giving opprobrious names to such sons who are born after the death of a first born, which it would take too much space to mention here.

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764. *Ear-ornaments.*—Ear-studs fastened to the lobe of the ear are करनफूल *karanphūl* or कनफूल *kanphūl* and खोटला *khotla*, or in East Tirhut खुटला *khutla* or खुट्टी *khutti*, to the north-west खुटली *khutli*, and in Gaya and Shahabad खुटिला *khutila*. The कनैली *kanaili* is a stud worn on the cartilage just where it leaves the head under the hair. Rings worn in the lobe of the ear are बाली *bāli*, and those worn in the upper part of the cartilage उतरना *utarna*. Broad plates worn across the ear are पात *pāt*, पत्ता *patta*, and तरकी *tarki*. A smaller kind worn in Gaya is called गोलवा *golwa*. Amongst pendents are the झूमक *jhūmak* or झुम्मक *jhummak*, which has two round pendents, and the झिमझिमिया *jhimjhimiya*, which are flat pendents. The मछरिया *machhariya* is a pendent shaped like a fish. In South Munger it is called मछलिया *machhaliya*. The लोर *lor* and कनौसी *kanausi* form a set of ear-ornaments. The first are round plates with a square cut out of the inside, forming a kind of ring with a square inside. One of these is hung in the lobe of each ear. The latter is a ring. One is hung in the upper part of the cartilage of the right ear, and two in the upper part of the cartilage of the left ear. When a hole bored in the ear for an ornament is not in use, it may be filled up with a plug, called ठेक *thek*. When the ornaments worn are too heavy for the ear to carry without tearing, a chain is fastened round the ear so as to support the heavier ornaments. This is called सिकरी *sikri*. Other ornaments for the ear are बीड़ *bīr* (Tirhut), काँप *kāmp*, and खुबिया *khubiya* in the south-east, and बिजली *bijli* in Patna and Gaya.

765. *Neck-ornaments.*—The चन्दर हार *chandar hār* is a long chain. A तावीज *tāwij* is a similar one with an amulet attached. A set of three chains of various lengths is तेलरी *telri*, and also to the north-west तिलरी *tilri*, of five chains पचलरी *pachlari*, and of seven chains सतलरी *satlari*. The सिकरी *sikri* is a long chain, and the बद्धी *baddhi* is a long chain crossing the chest and going behind round the body. हुमेल *humel* is a necklace fitted with bells. Bosses tied to the throat are चम्पा कली *champa kali*, जुगनू *jugnu*, and ढोलना चौकी *dholna chauki*. The last is principally worn by the bride at a marriage, and is the first ornament put on before the marriage ceremony. The हँसुली *hansuli* is the solid necklet open in front which goes round the neck, and the तवक *tawak* is similar with pendents in front (worn by Musalmāns). सूति *sūti* in North-East Tirhut is a kind of neck-ring. जवा गोटा *jawa gota*, गलसटका

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galsatka, गरन्दवानी *gardawāni*, and गरन्सी *garsi*, are various neck-ornaments used in Gaya. Other neck-ornaments are सिलन्खा (South-East Tirhut), कटेसर *katesar* (Champāran, Patna, and South Bhagalpur) or कटन्सर *katsar* (Tirhut and South Bhagalpur), and खँभिया *khambhiya* (South Bhagalpur). हार *hār* or हरन्वा *harwa* is the general term for a necklace, and मोती माला *moti māla* is a pearl necklace, or one made with beads of the shape of pearls. लल्री *lalri* and दरन्पन *darpan* are two ornaments worn on the breast in Gaya and South Bhagalpur. A हैकल *haikal*, or in Champāran हैलक *hailak*, is a long necklace composed of flat pieces, generally nine in number. When a man marries a second wife, an ornament is made representing the first wife, which the second wife wears. On the first occasion on which the second wife applies vermilion to her hair, she first puts some on the ornament before applying it to herself. This ornament is called सौतिन *sautin*, or in South Munger सौत *saut*.

766. *On the clothes.*—मनोरी *manori* are ornaments on the veil (सारी *sāri*), and अँचरी *anchri* on the hem of the sheet.

767. *Arm-ornaments.*—The following are worn by all classes. Highest up on the arm is the बाजू *bāju*, or बाजू बन्द *bāju band*, which is a wide armlet. Below it the बिजावठ *bijāwath*, बिजाएठ *bijāeth*, or बिजौठा *bijautha*, which are five ornaments strung together; below that the बिरन्खी *birkhi*, which is smaller. Another name is बिरँटी *birenti*. Below this comes the बाँक *bānk*, made of one piece. It is worn by Hindu women on the right arm, but by Musalmāns on both. Lowest down comes the बभुण्टा *babhuntā*, or to the west बउण्टा *bahunta*, of five pieces and round. Arm-ornaments worn principally by Hindu women are अनन्त *anant* and टार *tār* or टरिया *tariya*. Similar to the last is also another ornament called बउट्टा *bahutta*. सिकरी *sikri* is a chain worn on the upper part of the arm. झबिया *jhabiya* is a kind of inverted cup hanging from the arm, and to which bells (बचन्वा *bachwa*) are attached; and घुण्डी *ghundi* little ball pendents hanging from the बाजू *bāju* or from an अनन्त *anant*. मुन्धी *mundhi* is a clasp. बरेखी *barekhi* in South-West Shahabad is an arm-ornament worn by women of the *Goāla* caste. Arm-ornaments worn principally by Musalmān women are,—on the upper arm, जौसन *jausan*, पात *pāt* (a flat piece tied on), and बजुल्ला *bajulla*, or in Sāran बिजुलि *bijuli* (worn immediately below the बाजू *bāju*); and on the forearm नौनगा *naunaga* or (in North-East Tirhut) नवग्रह *nabgrah* of (nine stones). An

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ornament worn on the back between the shoulders is called by Hindus पान *pān* or पनव्वा *panwa*, and by Musalmāns बलमन्डार *bālamtār*.

768. *Wrist-ornaments* are कँकन्ना *kankna*, कँकन्नी *kankni*, or कँगन्ना *kangna*, or in Champāran ककन्ना *kakna*, कचन्रा *kachra* (Gaya and the south-east), कतन्वा *katwa* (Gaya and the south-east), कतन्री *katri*, कँसौठी *kansauthi* (Gaya and the south-east), खसिया *khasiya*, गोलन्वा *golwa* (Gaya and the south-east), चूर *chūr*, चूरी *chūri* (bangles), छन *chhan* or छन्द *chhand*, जई *jai*, जिग्गा *jigga*, टोड़ा *tōra*, तिनखण्डी *tinkhandi*, तिनन्नगा *tinnaga*, तिसियौटा *tisiauta* (Gaya and the south-east), नघुरी *naghuri* or निगिहन्री *nigihri*, or (in Gaya and the south-east) लघुरी *laghuri*, पचखण्डी *pachkhandi*, पछेला *pachhela* or पछेलिया *pachheliya*, पटन्री *patri*, पटन्वा *patwa*, पहुँची *pahunchi*, बँगुरी *banguri*, बड़न्हड़ा *barhara*, or in Gaya बड़न्हर *barhar*, and in Champāran बेलहन्रा *belahra*, बाला *bāla*, बाँहू *bānhu*, बेरा *bera*, बौंखा *baunkha* (Gaya) (made of thread), मठिया *mathiya*, रुपौठी *rupauthi* (Gaya and the south-east), and लघुरी *laghuri* (see नघुरी *naghuri*). The समन्सेबन्द *samseband* is a keeper worn on the wrist to prevent the चूर *chūr* falling off.

769. *On the fingers.*—A ring is अँगुठी *anguthi*. A round solid ring is छल्ला *chhalla*. Other names are औंठी *aunthi* and ऐंठुआ *ainthua*. The गोरख धन्धारी *gorakh dhanhāri*, &c., is the same as that worn by men; so also the गोल *gol* and फेरुआ *pherua*. Other rings are तिनछलिया *tinchhaliya*, बहलोली *bahloli*, अँगुस्ताना *angustāna*, आरन्सी *ārsi* (which has a small mirror attached), मुँदरी *mundri*, लोभेरुआ *lobherua* (south-east), दरयाबादी *daryābādi* (*ib.*), पथरौटी *pathrauti* (*ib.*), चिरौंगिया *chiraugiya* (*ib.*), अँखुआ *ankhua* (South Bhagalpur), मथानी *mathāni* (South-East Tirhut), बदामी *badāmi* (Tirhut), पोर *por* (*ib.*).

770. *On the waist.*—Waist-chains and bands are कर्धनी *kardhani*, कमरक्स *kamarkas*, झब्बा *jhabba* or झबिया *jhabiya*, गठौरा *gathaura*, अँवरा *amwara*, कोचबन *kochban*, कमरजेब *kamarjeb*, सीपी *sīpi*, जाफरी *jāphri*. The कोथली *kothli* is a kind of pocket tied to the waist.

771. *On the feet.*—The ornament fitting on the ankle and covering and fitting on to the upper part of the foot is पाँव जेब *pānw jeb*. Like it are पावट *pāwat*, पैरी *pairi*, and पाँव सङ्कर *pānw sankar*. Over this comes the छड़न्ड़ा *charra* or छड़ा *chhara*, a number of fine rings like the चूरी *chūri* on the arm; over this again the कड़ा *kara*; and at the top the चूर *chūr*. The पैंजनी *painjni* are anklets with bells; so also किंकिनि *kinkini* and घुघुरु *ghughuru* or घुँघुरु *ghunghuru* in Gaya and North-East Tirhut.

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772. *On the toes*—are अँगुठा *angutha* and छल्ला *chhalla*, which are rings. An ornament fitting over all the toes is बिछिया *bichhiya*. In Gaya and the south-east बटुरी *baturi* is a toe-ring to which bells are fastened.

SUBDIVISION IV.

APPLIANCES USED IN WORSHIP.

773. The appliances of a Hindu temple are as follows:—The आसनी *āsni* is a sort of mat made of *kus* grass, wool, &c., for sitting on.

774. A spoon for throwing water on the *lingam* is known as आचमनी *āchmani*; also अचमनी *achmani* in South-West Shahabad, अँचौना *anchauna* in Gaya, अँचौनी *anchauni* in Sāran, and कलछी *kalchhi* in South Tirhut.

775. The जलपातर *jalpātar* is a vessel in which water is kept, and a smaller kind is पँचपातर *panchpātar*. The अरघा *argha* is the saucer made of stone or metal in which the stone representing the *lingam* is placed. The पीँड़ी *pīnri* or पिण्डी *pindi* is the platform on which the *lingam* is placed. Other names are सराइ *sarāi* (optional) in South-East Tirhut, चौरा *chaura* in South-West Shahabad, and जखाड़ *jakhār* in the rest of that district.

776. घण्टा *ghanta* or घड़ी *ghari*, also south of the Ganges घण्ट *ghant*, are gongs or bells, and the बिजघण्ट *bijghant* is a kind of gong with erect edges. घण्टा *ghanta* specially means a bell; झाँझ *jhānjh* (small) or झाल *jhāl* (large) are the cymbals. शङ्ख *sankh* is the conch.

777. The idol is मूरत *mūrat*, also मुरती *murti* in South Bhagalpur, and पारखत *pārkhat* optionally in South-East Tirhut. Its throne is सिँगासन *singāsan* or (in Patna and Gaya) सिँघासन *singhāsan*.

778. सोरसा *horsa*, or in the south-east ऊरसा *hursa*, is the round stone for grinding sandal-wood (चन्दन *chandan*). Another name is चँदरौटा *chandrauta*. The vessel in which the ground sandal-wood is placed is कटोरी *katori*.

779. The censer is north of the Ganges धुपदान *dhupdān*, in Patna and Shahabad धुपदानी *dhupdāni*, in Gaya धुपछहरा *dhupahra*, and in the south-east धुपेड़ी *dhuperi*.

780. The दिपदान *dipdān*, दिपदानी *dipdāni*, is the lampstand holding only one lamp or wick. One with four or five wicks is called आरती *ārti*.

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781. The सुमिरन्नी *sumirni* north of the Ganges and सुमरन्नी *sumarni* south of it is the rosary of nineteen beads. In Champāran and Gaya it is also सुमेर *sumer*. माला *māla*, or in Sāran and Tirhut वरन्माला *karmāla*, is a similar rosary of one hundred and eight beads. सुमरन्नी *sumarni*, &c., are also used for the large bead at the end of a माला *māla*. A जापन्माला *jāpmāla* is a large rosary containing as many as a thousand beads. The अष्टोत्तरी *ashtotri* or अठोत्तरी *athotri* is a rosary which is kept in a small bag called झोरा *jhora*. Into this bag the worshipper puts his hand and turns the beads. The रुद्राछ *rudrāchh* is a rosary used by worshippers of Shiva, as in the proverb बापक गरे मुँगरी, पूतक गरे रुद्राछ *bāpak gare mungri, pūtak gare rudrāchh*,—the father has a club on his neck, and the son a rosary, *i.e.*, the father is a scoundrel and the son a devotee.

782. The तूमा *tūma*, तुम्मा *tumma*, or तुम्बा *tumba* is the hollow gourd carried by religious mendicants (साधू *sādhu* or जोगी *jogi*). It is also called कठारी *kathāri* or सागर *sāgar* in Sāran and Tirhut. The तुमड़ी *tumri* is a small gourd. The कमण्डल *kamandal* is a similar vessel used for drawing water in a temple. A डण्ड कमण्डल *dand kamandal* is a similar vessel made of metal (brass, copper, gold, &c.)

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DIVISION III.

SOILS.

CHAPTER I.—CLASSIFICATION OF SOILS.

783. Soils may be classified—

(*a*) According to their distance from the village site.

(*b*) According to their constituent elements.

(*c*) According to the crops for which they are prepared, or which they usually produce.

CHAPTER II.—SOILS CLASSIFIED ACCORDING TO THEIR DISTANCE FROM THE VILLAGE SITE.

784. The concentric circles (हलका *halka*) are generally, but not always, three in number. The nomenclature and division differ according to locality.

(*a*) The belt near the homestead, which is better manured, more carefully cultivated, and adapted for superior kinds of crops. The homestead is called आबादी *ābādi*, डीह *dīh*, बसन्ती *basti*; and the belt of land गोएँड़ *goënr*, गोएँड़ा *goenra*, गोंड़ा *gonrha*, or गौंड़ा *gaunrha* or बाध *bādh*; also कोरार *korār* in Patna and to the west, डिहाँस *dihāns* (Shahabad, Patna, and Gaya), घरबारी *gharbāri* in Patna and South Munger, and बाड़ी *bārī* in South Bhagalpur. The land actually in the homestead is specially called डीह *dīh*, डिहाँस *dihāns*, or (in Tirhut) भीठा *bhītha*, and in Champāran भीठ *bhīth*. डीह *dīh* is properly an old village site or mound. If there are two clusters of dwellings of the same name some distance apart, the older one will be called डीह *dīh*. आबादी *abādi* is properly settled or cultivated land. The land near the village which receives the drainage of the houses is गोहान *gohān* in Shahabad.

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(*b*) The next furthest belt from the village site is बहरन्सी *baharsi* to the west and in Patna and South Munger. This belt is also called सरेह *sareh* to the south-west as long as crops are standing on it. It is also called ताधी *tādhi* (Champāran), बहरभूँ *baharbhūm* (Sāran and Tirhut), ताल *tāl* (South-East Tirhut), बहियार *bahiyār* (North-East Tirhut), and बैहार *baihār* (South Bhagalpur). In Hazāribāgh it is called सिङ्घा *singha*.

(*c*) The belt furthest from the village site is also called सरेह *sareh* to the west, also बहरभूँ *baharbhūm* in South Munger. So that the second and third belts are only considered as one. There are also, however, separate names for the third belt, viz. टार *tār*, टाँड़ *tānr*, or टाँड़ी *tānri*, which is used to mean high extensive wastes of infertile or gravelly soil, or of hillocks and ridges such as are found in Gaya, and चौंर *chaunr*, which means low open marshy country. In South Bhagalpur भीठो *bhītho* is the land far from the village site which only produces bhadoi crops with much labour, and a still further circle is बरन *baran*, which bears no produce. In Sāran and Tirhut दीयर *diyar* are the fields situated on the further side of a river, or islands formed by rivers.

CHAPTER III.—SOILS CLASSIFIED ACCORDING TO THEIR CONSTITUENT ELEMENTS.

785. *Sandy soils.*—बाला *bāla* or बलुवा *baluwa*, बलथर *balthar* (North-West and in Patna and in Gaya), बलुवाह *baluwāh* (South Bhagalpur), and बलधूस *baldhūs* (Champāran), are soils principally composed of sand. Sandy loams are बलसुन्दर *balsundar* or बलसुँदरी *balsundri*, with local variants बलसुन *balsun* or बलसुम्ही *balsumhi* in South Tirhut, बलकसी *balkasi* in South-East Tirhut, and बलसुम *balsum* in North-East Tirhut. They are also called बलुअट *baluat* to the west, and बलिमट *balimat* in Shahabad. North of the Ganges and in South Munger बलुआ *balua* is land with sand on the surface and clay at some distance below. In Champāran and South-West Tirhut धूस *dhūs* or धूसी *dhūsi* is an arid and sterile soil consisting of an admixture of sand and clay. A loose sandy subsoil, in which a clay well will not work, is बँगा *benga* or बँगुवा *bengua*. In South-East Tirhut it is also

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भुसन्नी *bhusni*. In Shahabad भीस *bhis* is fine compact sand, and बाला *bāla* loose coarse sand.

786. *Clayey soils.*—The principal is मटियार *matiyār*, or in Gaya मटिगर *matigar*, which is a brown clay soil, well adapted for rice. It contains about 60 or 70 per cent of clay. A stronger kind, containing about 85 per cent, is called केवाल *kewāl*. This is also called करार *karār* in the south-east. केवाल *kewāl* in South Munger is of three kinds, viz. करन्का *karka*, which is black; गोरियट्टा *goriatta*, which is yellowish; and चनन्की *chanki* or गगन्री केवाल *gagri kewāl*, which is mixed with fine gravel. This last is also called पथरटिया *pathratiya* in South Bhagalpur or (when it is of a reddish colour) गोरैंटिया पथरौटी *gorentiya pathrauti*. In South-East Tirhut केवाल *kewāl* is of two kinds, viz. गोरी केवाल *gori kewāl*, which is light-coloured, and तेलिया केवाल *teliya kewāl*, which is dark. करैल *karail* to the west is a bluish-black soil, which contains more organic matter than मटियार *matiyār*. In Shahabad it is divided into two kinds, viz. बाँगर करैल *bāngar karail*, which is apt to crack on drying, and डोमा करैल *doma karail*, which is of a more bluish colour than the other. A clay which feels greasy when rubbed in the hand is called दूधी *dūdhi* or चिक्कन मिट्टी *chikkan mitti* or चिकन्नी मिट्टी *chikni mitti*; and भुसुरी *bhusuri* (west) and कचौस *kachaus* (east) are clay soils which soon dry on the surface. रखौर *rakhaur* is a similar soil mixed with ashes, which is called in South Munger भसुराही *bhasurāhi*. चनन्की *chanki*, or to the west सिगन्ता *sigta*, are hard soils, which split and crack when dry. In Patna and Gaya कछुरया *kachhuiya* is a loose clay met in digging wells. लल्की मिट्टी *lalki mitti* north of the Ganges, गेरू *geru* south of it, and काबिस *kābis* in South-West Shahabad, is a red clay. नरम *naram*, and also to the east लरम *laram*, mean soft when applied to clay. North of the Ganges, to the west, and in South Munger, अकराह *akrāh* is a hard clay soil mixed with fine gravel. In South-East Tirhut it is छराही *chharāhi*. रोरियाह *roriyāh* or रोरन्हा *rorha* is land which goes into hard lumps the size of eggs after preparation. कुमरौटी *kumrauti*, or in Sāran कुमरहौंटी *kumrhauti*, and in Tirhut कारी माटी *kāri māti*, is potter's clay.

787. *Loamy soils.*—The चहल *chahal* or कदोर *kadoi* is that which is never drier than mud, and in which crops are planted without ploughing. दबरी *dhabri* or डाब *dhāb* is land which is part of the year under water and part of it dry. दोरस *doras*, or (in Patna and Gaya) दोरन्साही *dorsāhi*, and (in South Bhagalpur) परन्सोती *parsoti*, and also

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पँचकटैल *panchkatail* in Tirhut, is a clayey loam; while बलसुन्दर *balsundar* (see sandy soils for other names) is a fine sandy loam. In Champāran बभनी *babhni* is a light red soil.

CHAPTER IV.—SOILS AND WATER ACTION.

788. Land thrown up by fluvial action is गङ्ग बरार *gang barār* (also spelt बड़ार *baṛār*), and that cut away गङ्ग सिकस्त *gang sikast*. छारन *chhāran* is land left by the retrocession of a river. टाँड *tānr* in South-West Shahabad, and पटन्पर *patpar* in South-East Bihār, is newly-formed land so situated as to receive an annual accretion of alluvial deposit; but in Sāran and South Tirhut पटन्पर *patpar* is barren alluviated land. In Sārān मामस *māmas* is rich alluviated land. In Tirhut, Patna, Gaya, and the south-east तरी *tari* means moist soil in hollows and at the foot of slopes. It also even means water. Thus they say, 'Are you going तरी *tari* (by water) or खुसकी *khuski* (by land)?' In Sāran तरन्यानी *taryāni* is similarly used. तरी *tari* is also applied to lands recovered by retrocession of a river. In Shahabad they are भागर *bhāgar*, and in the south-west of that district छिछ्लहिया *chhichhlahiya*. They are also called छारन *chhāran*. दीयर *dīyar* or दियारा *diyāra* is fresh land thrown up by the shifting of the course of a river. In Patna, and also in Champāran, it is called दियरा *diara*, in South-West Shahabad डीला *dila*, in South Munger दीरा *dīra*, and in South Bhagalpur दीरु *dīra*. The alluvial deposit left by rivers while still wet is called कदई *kadaī*, कदोइ *kadoï*, or पाँक *pānk* or पङ्क *pank* (see § 789). Land rendered useless by deposits of sand is called कोरा बाल *kora bāl* (in Sāran) and बलान *balān* (North-West Tirhut).

CHAPTER V.—MUDDY AND WATER-LOGGED SOILS.

789. Land in the bed of a tank is in Patna and Gaya तरी *tari*. In Shahabad it is कौंच *kinch*, and to the west generally काको किचड़ *kāno kichchar*. Marshy or muddy soils and quagmires are भास *bhās* and दलकी *dalki* to the west and in Patna, and the latter also in Gaya and South Munger. In Tirhut, Sāran, and Patna they are दलदल *daldal*, in Patna and Shahabad पँकन्हा *pankha*, and in the south-west of the last district खँचड़ा *khanchra*. Lands usually saturated with water are पनमार *panmār* north of the Ganges, सुगरा *sugra* in South-

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West Shahabad, सिँड़ाह *siñrāh* in the rest of the district, सिड़ाहा *sirāha* in Patna and South Munger, सीड़ा *sīra* in South Bhagalpur, and सेउत *seūt* in Gaya. धसना *dhasna* is land liable to be submerged. It is called गौंची *gaunchi* in Gaya and जलकी *jalki* in South-West Shahabad; in South Munger it is गौंछी *gaunchhi*. The old dry bed of a river is छारन *chhāran* or (in North Tirhut) मरन *maran*. Other names are बाँड़ *bānr* in Patna and Shahabad and झोर *jhor* in the south-west of the last district. पाँक *pānk*, पाँकी *pānki*, or पङ्क *pank* is earth wet and soft so as to yield to the tread, adhesive and rotting. Nothing will grow in it. कादो *kādo*, कदोइ *kadoï*, or कदई *kadaī*, is mud in which crops will grow.

CHAPTER VI.—HIGHLANDS AND LOWLANDS.

790. Highlands, as contrasted with river valleys, are उपरवार *uparwār* in Patna and to the north-west, बहरभूँ *baharbhūm* in South Tirhut, and उपरार *uprār* in East Tirhut. South of the Ganges डिहाँस *dihāns* is used in Patna, टाँड़ *tānr* in Gaya and South Munger, डील *dīl* in Shahabad, and डीह *dīh* in South Bhagalpur. In Hazāribāgh other names are उचास *uchās* and डीबर *dhībar*. In South Munger गाद *gād* is the corresponding word for a lowland. झील *jhīl* or चौंर *chauñr*, or in Sāran काछ *kāchh*, is low marshy land. In Patna, Gaya, and South Munger it is आह *jāh*. मन *man* is a large sheet of water of considerable depth, and in Tirhut आन *jān* is similar but something smaller. खाल *khāl*, खलवा *khalwa*, or in the north-west खलार *khalār* or खल्हर *khalhar*, is a hollow with or without water.

CHAPTER VII.—RAVINES AND MOUNDS, &c.

791. Land cut by ravines and broken ground is बिहड़ *bihar* or (in Gaya) बीहँड़ *bīhanr*. In South Bhagalpur it is अरियन *arian*. The elevated soil in the midst of ravines is ढूह *dhūh* or ढूही *dhūhi* in South-West Shahabad, डील *dīl* in the rest of the district, टिल्हा *tilha* in Patna, Gaya, and South Munger, and टिक्कर *tikkar* in South Bhagalpur.

792. In Patna, Gaya, and South Munger टँउरुआ *tañrua* or नाला *nāla* is a ravine. The latter word is also current to the west, and is only used when the ravine is also a water-course. In the south-east

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the word is डाँड़ *dānr*. डेढ़ कौआ *derh kaua* is also used in Patna. Uneven ground is उभर खाभर *uòhar khābar* to the north-west and in South-East Tirhut, and मठन्हा *matha* or डाबर *dābar* (also in Champāran) in North-East Tirhut. South of the Ganges we have ऊबर खाबर *ūbar khābar* in Patna, Gaya, and South Munger (also noted in Sāran), ऊँच खाल *ūnch khāl* in Patna and to the west, ऊखर खाबड़ *ūkhar khābar* in Shahabad, and उचल्ली *uchli* in South Bhagalpur. A high river bluff is करारा *karāra*, अरन्रा *arra*, अरार *arār*, अरारि *arāri* or कछार *kachhār* or कछाड़ा *kachhāra*. Other names are डाह *dhāh* (north generally) and कँगनिया *kanganiya* (North-East Tirhut). The sloping bank of a river is in Shahabad तरन्सिवाइ *tarsiwāi*, and in South Munger तरि *tari*.

793. A mound generally is टिल्हा *tilha*, or in South Munger टिल्हा टाकर *tilha tākar*. In South-West Shahabad it is ढूह *dhūh*, ढूही *dhūhi* (also in Sāran), डील *dīl*, or डिल्ला *dilla*, in the rest of that district टीपुर *tīpur*, and in South Bhagalpur टिकोर *ṭikor* or टिक्कर *tikkar*. In South-West Shahabad पटन्परी *patpari* is a hill with a flat top. The sites of ruined villages are डीह *dīh*; also भीटा *bhīṭha* in South Munger. The sites of old villages are often covered with potsherds, hence such sites are also called ठिकन्राहू *ṭhikrāhu* in Patna, ठिकन्रौल *ṭhikraul* in Sāran, ठिकरिया *ṭhikariya* to the east, झिकन्टौर *jhiktaur* in Patna, Gaya, and Champāran, सिकन्ड़ौर *sikraur* or झिकन्रौर *jhikraur* in Shahabad, and झिकन्टिया *jhiktiya* in South Bhagalpur, the words for potsherds being झिकन्टा *jhikta*, झिकन्टी *jhikti*, or ठीकर *ṭhīkar* or ठिकन्ड़ा *ṭhikra*, also सिकन्ड़ा *sikra* in Shahabad and झिकन्ड़ा *jhikra* to the west.

CHAPTER VIII.—STONY SOILS.

794. Gravelly soils are कँकन्राही *kankrāhi* in Sāran and Patna, अँकन्ड़ैल *ankrail* in Sāran, and अँकन्ड़ौर *ankraur* to the west. Gravel generally is in Patna and to the west आँकड़ *ānkar*, and to the east गङ्गट *gangat*; also everywhere कङ्कड़ *kankar*. In Champāran and Tirhut it is इँकन्ड़ी *inkri*, and in Champāran and Gaya झिकन्टी *jhikti* or गराँगट *garāngat*. Coarse gravel is in Shahabad अँकन्ड़ा *ankra*, and fine अँकन्ड़ी *ankri*. To the south-east it is गँगन्टा *gangta* and गँगन्टी *gangti*. Soil mixed with coarse gravel is गँगन्टियाहा *gangtiyāha* in Patna, Gaya, and South Bhagalpur, and गँगन्टाहा *gangtāha* in Patna and South Munger. चटान *chatān* is a hard rocky soil. Other names are डोहर *dohar* in South-West Shahabad, and पथन्रेहर *pathrehar* in South Munger.

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CHAPTER IX.—CULTIVATED AND WASTE.

795. Classifying soils according to cultivation, we have cultivated land known as आबाद *abād* or आबादी *abādi*. It is also known in the south-east and Gaya as पह *pah*, in Patna as खील बैठाखोल *khīl baithāöl*, and Shahabad as खिलमार *khilmār*.

796. An inhabited village is बसगित *basgit* or बसती *basti*, and a deserted village बे छपर *be chhappar* (unroofed), and also in South Munger निचिराकी *nichirāki* (without a light) and in Gaya दमका *damka*. Other names for the latter are उजड़ *ujar*, उजरल *ujral*, उजाड़ *ujār*, उजड़ा *ujra* or (optionally in Tirhut) डीह *dīh*.

797. Waste land is परीत *parīt* (Patna, Gaya, and South Munger) or परती *parti*. Land which has accidentally gone out of cultivation is specially परात *parāt* in Sāran, पराता *parāta* to the north-west, and पराँत *parānt* or परन्ता *parta* in North Tirhut. Waste land broken up for the first time is खील *khīl*, or in the south-east खिलकट *khilkat* or खिलकही *khilkatti*. In Tirhut it is also called खिलमार *khilmār*. The second year after it is broken up it is खील *khīl* to the north-west, पह *pah* in Tirhut, Shahabad, and the south-east, and पौह *pauh* in Patna and South Munger. The third year it is called खेत *khet* or (in Champāran) पही *pahi*, and North-East Tirhut पह *pah*.

CHAPTER X.—FALLOW.

798. Land left fallow for sugar-cane from the previous spring harvest till the season for sowing the cane is called मघार *maghār*, &c., see § 805. Land left uncropped in the autumn harvest and ploughed during the rains for the cereals of the spring harvest following is चौमास *chaumās*, and to the west also पलिहर *palihar*. Those lands on which a spring crop is sown without any interval after the autumn crop is cut are called नारी *nāri* in Patna and South Munger, and जरी *jari* or जरी खेत *jari khet* elsewhere south of the Ganges and in Sāran. Waste lands which are ploughed up during the rains and cold weather and sown in rice at the commencement of the next rainy season are called दोतरा चौमास *dotra chaumās* in North-West Tirhut, गजाँड़ *gajānr* in South-East Tirhut, बिड़ार *birār* in South-East Bihār, and कुलहर *kulhar* in the south-west.

799. Lands left fallow for a time to recover their strength are परती *parti* generally. Other names are परन्ता *parta* in North Tirhut

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and चाँच *chānch* in South Bhagalpur. Land which never lies fallow is अबाद् *abād* or अबादी *abādi*. Another name is उठन्ती *uthti* in Champāran. North of the Ganges रुल्ली *rulli* or (to the east) रुन्नी *runni* is poor light land which requires to be left fallow for a year or two. It also means land which has lost its fertility. Other words in use are झूस *jhūs* and हलुक *haluk* to the north-west and in Patna, झूसी *jhūsi* in North-East Tirhut, कोढ़ी *korhi* in Patna, छाँछ *chhānchh* in Gayā, बँगराह *bangrāh* to the south-west of that district, तिलिया कोढ़ी *tiliya korhi* in South Munger, and अलगी *algi* in South Bhagalpur.

CHAPTER XI.—RICHNESS AND POORNESS OF SOIL.

800. बरियार *bariyār* or गहरा *gahra*, or in South Munger जैयद् *jaiyad*, is the general term used for rich soils. Others are जीगर *jīgar* (Patna) and चोखा *chokha* (North-West, Gaya, and South Munger). Poor soils are हलुक *haluk* (North-West Bihār), रुन्नी *runni* (see § 799), तपनाह *tapnāh* (North-East Tirhut), and उस *thas*, अब्बर *abbar* (also in Chāmpāran), or उसठ *usath* south of the Ganges.

CHAPTER XII.—IRRIGATED AND DRY LANDS.

801. Land artificially irrigated is पटौआ *patauа* or पटौई *patauï* to the west. Other local names are पटौना *patauna* South-East Tirhut, and पटाओल *patāöl* North-East Tirhut and पटउआँ *patáhuāñ* in Shahabad. In Gaya it is हथघिसेट *hathghiset*, and in South-West Shahabad भरैया *bharaiya*. Land irrigated from tanks or ponds is छानन *chhānan* in Sāran and Patna, फोर *phor* in South-West Shahabad, and elsewhere south of the Ganges मेलवानी *melwāni* or (South Bhagalpur) मेलानी *melāni*. When irrigated from wells it is मोटवाही *motwāhi* to the west. Unirrigated land, or land which does not require irrigation, owing to its being, or its capability of being, flooded is अपटा *apta*. If watered after ploughing, it is छिरिकनी *chhirikni* to the west, पचौआँ *pachauān* in South-West Shahabad, and पनौला *panaula* in the rest of that district. निपनियाँ *nipaniyān* are in Patna unirrigated crops. In South Munger lands which require irrigation are रूना *rūna*, and there and in Sāran those which produce crops without irrigation are हलही *halhi*.

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CHAPTER XIII.—LANDS WHICH RETAIN AND WHICH DO NOT RETAIN MOISTURE.

802. This is the division most common amongst natives themselves. The moisture in land is हाल *hāl*. Land which does not retain it is बाँगर *bāngar*, and that which does is भीठ *bhīth*, or in North Sāran भाठ *bhāth*. Under these divisions come other subdivisions, such as बलुआ बाँगर *balua bāngar* (which is sandy), मटियार बाँगर *matiyār bāngar* (which is clayey), and so on, and बलुआ भीठ *balua bhīth*, मटियार भीठ *matiyār bhīth*, and so on. Crops on *bāngar* lands cannot be cultivated without irrigation, and the expense of cultivation is therefore greater, but the yield more than compensates the outlay, being a third, and sometimes double the amount of *bhīth* produce. The latter lands are sometimes irrigated and sometimes not.

CHAPTER XIV.—LANDS BEARING A SINGLE AND A DOUBLE CROP.

803. Lands which produce only one crop in the year are एकफसिला *ekphasila* or एकफसिली *ekphasili*. In Champāran they are called एकसलिया *eksaliya*. चौमास *chaumās* lands (also called पलिहर *palihar* to the west) are kept free from crop during the rains, and tilled for the cold weather crop. Lands bearing two crops in the year are दोफसिला *dophasila* or दोफसिली *dophasili*, or in Champāran दोसलिया *dosaliya*. In South Bhagalpur they are दोसाल *dosāl*. Land on which crops are grown all the year round is तिनफसिला *tinphasila*.

CHAPTER XV.—TERMS USED IN CONNECTION WITH DIFFERENT CROPS.

804. The following terms are used in connection with different crops.

805. *Sugar-cane.*—Land prepared for this crop is उखाँव *ukhāñw* or उखाव *ukhāo*. Land constantly ploughed for cane or any other crop from Asārh to Māgh are मघात *maghāt* in South-East Tirhut, मघाड़ or मघार *maghār* in Sāran, Patna, and South Munger, मघड़ा *maghra* in Gaya and the south-west, and मघुआ *maghua* in South Bhagalpur. Land under cane is उखारी *ukhāri* in Shahabad. जठन्हन *jathhan* in South Munger is land cropped in the previous year with cane.

806. *Cereals.*—हरजिन्सा *harjinsa* are those lands which grow all crops except transplanted rice.

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807. *Garden crops.*—Land suited for growing garden crops is कोरार *korār* in Patna and to the west and कोरियार *koriyār* in Patna and Gaya. Other names are कोराँट *korānt* (South Tirhut), कैरियार *kairiyār* (Shahabad), बारी *bāri* in Tirhut, and लतिहानी *latihāni* in South Munger. These names apply rather to the use to which the land is put than to the kind of soil, most of them being connected with the word कोइरी *koïri*, which is the name of a well-known caste of garden cultivators.

808. *Cotton.*—In Shahabad the following kinds of land are suited for the various kinds of cotton:—

Cotton.	*Land.*
(1) रहिया *rarhiya*	करैल *karail.*
(2) बँड़न्छा *banrchha*	कोड़ार *korār.*
(3) हेवन्ती *hewti*	बरियार *bariyār.*
(4) मनवाँ *manwān*	नदवाँसी *nadwāñsi.*

809. *Pulses.*—Land under gram is called चैता *chaita* in South Bhagalpur.

810. *Maizes, millets, &c.*—Land under these crops is दोतुरा *dotura* north of the Ganges. The word means properly land in which both a rainy season and a cold weather crop can be sown.

811. *Spring crops.*—Light friable soil suitable for these crops is called भीठ *bhīth* or भीठा *bhītha*, also in Gaya भिठारा *bhithāra*. See, however, § 802.

812. *Rice.*—Rice land is धनहर *dhanhar*. In Gaya it is called धन कियारी *dhan kiyāri*, and in South-West Shahabad धनखर *dhankhar*.

813. *Land under trees, brushwood, &c.*—Forests are बन *ban* or जङ्गल *jangal*. A grove is बगैचा *bagaicha* or गाछी *gāchhi*. बाग *bāg* is a garden, and बगिया *bagiya* an orchard. फुलवारी *phulwāri* is an orchard, enclosed, irrigated, and stocked with fruit-trees. A खाने बाग *khāne bāg* in Champāran and Patna or नजर बाग *najar bāg* in Gaya and Shahabad is a grove attached to a shrine or other building, and growing flowers as well as fruit.

814. A mango grove is आम के बगैचा *ām ke bagaicha*, or in Tirhut गाछी *gāchhi*; a clump of bamboos is बाँस के कोठी *bāns ke kothi* in the north-west, बँसवारी *banswāri* north of the Ganges generally, and बाँसक भीठ *bānsak bīth* in North-East Tirhut. In Patna it is बसेड़ *baser*, in South-West Shahabad बँसवार *banswār*, and elsewhere south of the Ganges बसाड़ *basār*. In South Bhagalpur it is also called भीटो *bīto*, and

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in Tirhut ओध *odh*. A young grove of fruit-trees is गछुली *gachhuli* north of the Ganges, also नौराही *naurāhi* in Champāran, नरोइ *naroï* in Champāran and Tirhut, and नव गछुली *lab gachhuli* or नव गछुली *naw gachhuli* in Tirhut. Another name is नव पेड़ा *naw pera*. South of the Ganges it is लौगाछी *laugāchhi* to the south-east, केड़न्वारी *kerwāri* in Shahabad, नरोइँ *naroïn* in Patna and South Munger, and नौकेड़ा बगैचा *naukera bagaicha* in Gaya. A belt of trees on either side of a road is पाँती *pānti* or पँतियारी *pantiyāri*, and also लखराँव *lakhrānw* to the west and पाँता *pānta* in Tirhut.

815. Land producing brushwood is झारा *jhāra* (Sāran and Patna) or बन छिउली *ban chhihuli* (South-West Shahabad). Brushwood is झार *jhār*, झरन्हा *jharha*, or to the north-west and in Patna and South Munger झूर *jhūr*. Small stunted brushwood is झखुली *jhakhuli* or झखुरी *jhakhuri* north of the Ganges and in Patna, रौंजी *raunji* in Patna, and झरकण्टी *jharkanti* in South-West Shahabad. Land producing tall thatching-grass is खदौर *kharhaur* or खड़ौल *kharhaul*, or south of the Ganges खरहर *kharáhur*. Other names are मुजन्वानी *mujwāni*, कँड़न्वानी *kanrwāni* in the north-west, and मुंजन्वान *munjwān* in Shahabad. In South Munger it is खरैठा *kharaitha*. The principal of these grasses are पटेर *pater*, खर *khar* or खरई *kharaī*, रारी *rāri*, डाभी *dābhi*, इकर *ikkar* or इकरी *ikri*, मूँज *mūnj* or झलास *jhalās*. Of the last, मूँज *mūnj* is properly the bark used for making string, झलास *jhalās* the leaves used for making rough thatches, काँड़ा *kāṛa* the stout lower part of the stalk used for roof-thatching, and सिरकी *sirki* the upper or reed part used for making sieves and mats. Reeds are नरकट *narkat*, and the land producing them is नरकान *narkān* in Champāran.

CHAPTER XVI.—LAND IMPREGNATED WITH SALT, &c.

816. Land impregnated with impure carbonate of soda रेह (*reh*) is ऊसर *ūsar* or उस्सर *ussar*. Other names are रेहाह *rehāh* or रेहाड़ *rehār* (East Tirhut) and रेहन्ड़ा *rehra* (Pātna, Gaya, and South Munger). खारी *khāri* or (South Bhagalpur) खरुवा *kharua* is land impregnated with sulphate of soda. नोनी *noni* south of the Ganges is land impregnated with common salt. Other names are नोनियाह *noniyāh*, नोनियारी *noniyāri*, and नोनछराह *nonchharāh*. In South-West Shahabad चाँप *chāmp*, and in the rest of the district चाँदिल *chāndil*, is ऊसर *ūsar* land, in which spots of good ground are scattered.

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DIVISION IV.

GENERAL AGRICULTURAL OPERATIONS.

SUBDIVISION I.

PLOUGHING AND HARROWING.

CHAPTER I.—PLOUGHING AND HARROWING.

817. To plough is हर जोतब *har jotab*, हर बहब *har bahab*, or हर चलाएब *har chalāëb*. हर नाधब *har nādhab* is properly to yoke the oxen to the plough (also called लरनी *larni* in Champāran and South-East Tirhut). Other expressions for ploughing are सिराउर के धरब *sirāur ke dharal* or सरिया के जोतब *sariya ke jotal* in Champāran, पैस धरब *pais dharab* (or पुइस धरब *puïs dharab* in North-East Tirhut) in Champāran and Tirhut, and दहिन धरेआब *dahin dharëāo* in Champāran and South-East Tirhut. One ploughing is चास *chās*, and in Gaya and to the west also बाँह *bāñh*: thus, एक बाँह *ek bāñh* the first ploughing, दो बाँह *do bāñh* the second ploughing, and so on.

818. The first ploughing is called पहिल चास *pahil chās* or फरनी *pharni*. In Gaya and Champāran it is फारन *phāran*. Lands sown after a single ploughing are भोकौआ *bhokaua* in the north-west and जोता बावग *jota bāwag* in Champāran and Tirhut. मघाड़ जोतब *maghār jotab* is north of the Ganges and in Patna and Gaya the ploughing in the month of Māgh (January–February) of lands intended to be sown at the next rainy season. In East Tirhut and Champāran this is also called चौमाँस जोतब *chaumāns jotab*. In Gaya and Champāran it is also मघड़ा चास *maghra chās*, in Shahabad मघवट *maghwat*, and in the south-west of that district कुलहर *kulhar*. In South Bhagalpur it is माघी चास *māghi chās*, and in South Munger मघाड़ *maghār*. The field which is thus ploughed is बिड़ार *birār* to the west and south and पह *pah* also south of the Ganges and in Champāran. North of the Ganges it is called चौमाँस *chaumāns*.

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819. The second ploughing is दोखार or दोखाड़ *dokhār*. In Gaya and Champāran it is also called पुरुवे *purwe*. Other names are सोमरा *somra* to the north-west and समार *samār* in North-East Tirhut, दोहार *dohār* in Champāran and North-West Tirhut, and दोहरावन *dohrāwan* in South-West Shahabad; and the same names are also applied to the field so ploughed. In the south-east the second ploughing is called चास *chās*, दोखार *dokhār* being the third ploughing.

820. The third ploughing is तेखार *tekhār* and also (in Champāran) तेखरा *tekhra*. To the west it is also तेहरावन *tehrāwan*. In the south-east it is दोखार *dokhār*. The same terms are used for the land so ploughed.

821. The fourth ploughing is in East Tirhut and Gaya चौखार *chaukhār*, and in Shahabad, Gaya, and South Bhagalpur चरचसी *charchaṣi*. Elsewhere it is चार चास *chār chās*; so also the land so ploughed.

822. The fifth ploughing is पानचास *pānchās*.

823. The phrase used for successive ploughing is एक चास *ek chās*, दू चास *du chās*, and so on. Theoretically there is no limit to the number of ploughings required for some crops, as is shown in the following rhyme current in Gaya:—

सौ चास गण्डा,	*Sau chās ganda,*
पचास चास मण्डा,	*Pachās chās manda,*
तेकर आधा मोरी	*Tekar ādha mori,*
तेकर आधा तोरी	*Tekar ādha tori.*

—A hundred ploughings for cane, fifty for wheat, half that (25) for rice, and half that (12½) for oilseeds.

824. The ploughing of millets, when they are about a foot high, is बिदाह *bidāh*, a local variant being बिदहनी *bidahni* in Champāran, West Tirhut, Patna, and the south-east. In Gaya and Champāran it is कोड़न *koran*, and in South Munger, when hoeing is substituted for ploughing, it is कोड़नी *korni*. When a rice-field is flooded and then ploughed to kill the weeds, the process is called लेव *leo* in the north-west, लेवा *lewa* in Gaya, and कादो *kādo* or कदवा *kadwa* to the north-west and in Tirhut. In North-West Tirhut it is called मसाह *masāh*.

825. In Sāran and Champāran ploughing with a plough of which the block is new and full-sized is नवठा के जोत *nawtha ke jot*, and

with one which has a small worn block खिनौरी के जोत *khinauri ke jot*. In Tirhut and also in Champāran the corresponding words are respectively लवठा के जोत *lawtha ke jot* and ठेंठा के जोत *thentha ke jot*, and in Shahabad नवहरा *nawahra* and खुँटेहरा *khuntehra*.

826. In rice cultivation, after sowing, the field is lightly reploughed to clear the weeds and cover the seed. This is called उनाह *unāh* to the north-west and in North-West Tirhut, गजर *gajar* in the North-East Tirhut, and समार *samār* in Champāran and South-East Tirhut. In Patna it is समाह *samāh*, in Gaya बिराह *birāh*, to the west and in Patna and Gaya बिदाह *bidāh*, and in Champāran and to the south-east बिदहनी *bidahni*.

827. The small pieces of the field which the plough has not touched are पैस *pais* in Champāran and South-West Tirhut and पुरुस *puïs* in North-East Tirhut. In North-West and South-East Tirhut and in Champāran they are दहिना *dahina*, and in Sāran and Champāran छूटल खेत *chhūtal khet*.

828. Cross-ploughing is आरा *āra*, or in Champāran and South Bhagalpur आर *ār*, and in South-East Tirhut समार *samār*. When a field is ploughed round and round in constantly diminishing circuits, it is called चौकेटा *chauketha* or (in Patna) चौएटा *chauetha*, आरी चास *āri chās* in Gaya, चौबगली *chaubagli* in Champāran and Gaya, and चौगठिया *chaugathiya* or चौक *chauk* to the west. In Sāran and Champāran it is चौगेठ *chaugeth*, in South Munger भौंरिया *bhaunrīya*, and in North-West Tirhut चौकेर *chauker*. The centre plot in the middle, round which the bullocks have no room to turn, is called बदहार *badhār*, and this is furrowed by taking the plough across it diagonally from corner to corner. Ploughing from corner to corner is कोनिया जोत *kōniya jot* or कोन *kon*, also कोनसी *konsi* in South Munger, कोनसिया *konasiya* in Champāran and South-West Tirhut, कोनी *koni* in Gaya, and कोना कोनी *kona koni* to the west. When a crookedly-shaped field has to be ploughed, it is called उना ड्योढ़ी जोत *ūna dyorhi jot* in Sāran and Patna and उनाडेढ़ी जोत *ūna derhi jot* in Champāran. When a rectangular field is ploughed straight along its length or breadth, the ploughing is called सोझौआ जोत *sojhaua jot*. Other names current are ठढ़ाईं *tharhāiñ* in Patna and Champāran and ठढ़िया *tharhiya* to the west. Ploughing breadth-ways is फानी *phāni* in Sāran and North-West Tirhut, फटकी *phatki* in Champāran and the south-east, उना फानी *ūna phāni* in Patna, and फँदिया *phandiya* in South-West Shahabad.

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829. The following rule is current in North-East Bihār as to ploughing and harrowing:—

थोर जोतिहऽ बहुत हेंगइहऽ, ऊँच के बँधिहऽ आर।
उपजे त उपजे नाहीं त घाघे दीहऽ गार॥
Thor joṭiha bahut hengaïha, ūnch ke bandhiha ār,
Upje ta upje nāhīn, ta Ghāghe dīha gār.

—Plough little, harrow much, and have your field boundaries high. If what should come does not then do so, you can abuse Ghāgh (who gives you this advice).

830. A harrow is हेंगा *henga*, &c., as described in § 30 and ff. To harrow is हेंगाएब *hengāëb*, हेंगा चलाएब *henga chalāëb*, or चौकी घुमाएब *chauki ghumāëb*. The act of harrowing is in Gaya पालट *pālat*.

831. The oxen attached to a harrow have various names. The one on the left-hand side is called पँचौट *panchaut* or कुड़न्दहिना *kurdahina*, and the one next to him हथौआ *hathaua*. The right-hand ox is फेरा *phera*, or in South Munger भसन्नी *bhasni*.

CHAPTER II.—FIELDS.

832. A field is खेत *khet*. Other names also current are टोपरी *topri* and पारी *pāri* south of the Ganges, टोपरा *topra* to the west, and डाबर *dābar* in Champāran and Gaya. In South Bhagalpur the words बारी *bāri* and बहियार *bahiyār* are used. Beds made in a field to facilitate irrigation and for other purposes are कियारी *kiyāri*, and also in Champāran घड़ारी *gharāri*, in Patna and to the south-east गँड़ारी *ganrāri*, and in Gaya गेंड़ारी *genrāri*. Similar beds in a sugar-cane field are called हाता वाला *hāta wāla* to the north-west and in Gaya and North-West Tirhut, and झोर *jhor* or झोरा *jhora* south of the Ganges. In the north-west झोरा *jhora* is a large bed, and so also are पहन्टा *pahta* in Gaya, Sāran, and Champāran, परिया *pariya* in South-West Tirhut, दवन *dawan* in Champāran and North-West Tirhut, and कियारा *kiyāra* or भेर *bher* in East Tirhut. The raised banks between the irrigation beds are मेंड़ *menr* in the north-west and आर *ār* in Tirhut. In Shahabad, Patna, and Gaya they are करन्हा *karha*, and in Patna and Gaya पँरगा *panrga*, in South Bhagalpur पलङ्गा *palanga*, and in South Munger दौग *daug*. North of the Ganges a plot marked off by a boundary is हाता वाला *hāta wāla* in the north-west and South Munger and छरकी वाला *chharki bāla* in East Tirhut. The small patch

of ground adjoining a house is कोला *kola*, कोली *koli*, or कोलवार *kolwāi* to the north-west, and बारी *bāri* in Champāran and Tirhut. कोला *kola* also obtains in Shahabad and the south-east. In Sāran and Patna it is खण्ड *khand* or खँड़ *khanr* (which properly means a ruined house), and in Gaya घेवारी *ghewāri*. Other optional names are गली *galli* in South Bhagalpur and कोनासी *konāsi* in Shahabad. When the fields of one proprietor's share are scattered over a village, each is called तखना *takhta* or किता *kitta*. The whole cultivation of such a proprietor is called खेती बारी *kheti bāri* to the west and in Tirhut; also खेत बधार *khet badhār* in Shahabad and Patna, and खेत पथार *khet pathār* in Champāran and South Munger. In Patna and Gaya खन्ध *khandh*, खन्धा *khandha*, किता *kitta* or किता *kita*, is a large area of cultivated land. A division of this is खँधौड *khandhaut*, which is again divided into fields.

CHAPTER III.—BOUNDARIES.

833. The low ridge which forms the boundary of a field is everywhere आर *ār*, आरि or आरी *āri*, as in the proverb आरि जाइ त कपार लाठी, बीच बङ्गा चरुवाही, *āri jāi ta kapār lāthi, bīch banga charwāhi*, —if you go on a field boundary have a stick (to protect) your head, (and then) you may graze your cattle in the midst of a cotton-field. North of the Ganges it is also called डँड़ेर *danrer*. Other names are अहरी *ahri* (see § 919), अलङ्ग *alang*, or पराँठ *parānth* in Patna, Gaya, and the south-west; पँरगा *panrga*, गँड़ारी *ganrāri*, आइल *āil*, or आल *āl* in Gaya and South Munger, and डाँड़ *dānr* in South-West Shahabad. A ditch boundary is खई *khai*, खाइ *khāi*, खत्ता *khatta*, or खावाँ *khāwān*. Another name is खन्ता *khanta* in South Bhagalpur. In Gaya district डोभरा *dobhra* is a small ditch. An embankment used as a boundary is अहरा *ahra* (see § 919) or बाँध *bāndh*. Other names are भरुवन *bharban* (Champāran), धूर *dhūr* (North Tirhut), and छरकी *chharki* (South-East Tirhut). A place where three boundaries meet is तिनकोनिया *tinkoniya*, and where four meet चौमुख *chaumukh*, चौबटिया *chaubatiya*, or चौराहा *chaurāha*. In Champāran and South-East Tirhut it is also चौपड़ *chaupar*.

834. The rural Bihāri lays great stress on the importance of keeping these boundary embankments in order. Thus, there is a proverb ठारिक चुकल बानर; आरिक चुकल किसान *thārik chukal bānar, ārik chukal kisān*,—a cultivator who neglects to look after his boundary embankments becomes like a monkey fallen from a branch. Another

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proverb which may be noted here is खेत भासे, बारि कोड़ी *khet bhāse āri kori*,—the field is flooded, cut the boundary embankments, *i.e.*, passion must have its vent.

CHAPTER IV.—FURROWS.

835. A furrow is हराइ *harāi* to the west. In Champāran and Tirhut it is सिराउर *sirāur*, in Patna सिरोर *siror*, and elsewhere सिरौर *siraur*. In Gaya another name is सेवात *sewāt*. झँझिया *jhanjhiya* or धारी *dhāri* in Gaya and Sāran, and घइ *ghai* in Patna and South-East Tirhut, are the deep furrows in a field in which extra crops are grown, especially those at the edge of the field, or running from corner to corner.

836. The deep furrow used as an irrigation channel is आरा *āra* in the north-west, पैन *pain* or पैनि *paini* generally, दौंगर *daungar* in South Tirhut, Patna, and Gaya, नारी *nāri* or करहा *karha* to the west and in Patna and Gaya, भीता *bhīta* in East Tirhut, and दौग *daug* in Patna and to the south-east.

CHAPTER V.—MISCELLANEOUS TERMS USED IN CONNECTION WITH PLOUGHING.

837. To the west साँझे *sānjh le*, झँझिया *sanjhiya*, and झँझरिया *sanjhariya* mean 'up to evening,' or 'at evening' and hence are used as adjectives with the word जोत *jot* to signify as much land as can be ploughed in a day. In Champāran and South Munger this is सगरदिना *sagardina*, and in Patna ठकहरिया *thakhariya*. The area ploughed in half a day is called दोपहरिया *dopahariya*.

838. The portion of land included in a plough circuit is आँतर *āntar*, and also to the north-west and in North-East Tirhut हट्टा *hattha*, and to commence another circuit is दोसर आँतर धरब *dosar āntar dharab*. The place where ploughing is going on is हरवाही *harwāhi* in Patna and north of the Ganges. In Shahabad it is हरवाँही *harwāñhi*. In Patna it is टोपरा *topra*, and generally हराठा *harātha*.

839. The first ploughing of the season is हरमहुतर *harmahutar* in Sāran and हरमोहतर *harmohtar* in Patna and Gaya. It is also समहुत *samhut*, and to the north सिरपँचमी *sirpanchmi* or सिरपचई *sirpachai*, both the last two terms being derived from the festival of the *sri*

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panchami. In South Munger it is हर महन्तर *har mahantar* or हर समत *har samat*, and in South Bhagalpur सोमाता *somāta*. Another name current in Sāran is हरन्वत *harwat*.

840. The bringing home the plough on the back of a bullock or with the share over the shoulder is हरखुली *harkhuli*, हरखोलिया *harkholiya*, or हरखुजल *harkhūjal*, and in South-East Tirhut (optionally) हरखुगानी *harkhugāni*. In South-West Shahabad it is हरछुटाव *harchhutāo*, and in the rest of the district and in Gaya हरछुइन *harchhuttan*. In Patna it is हरबिनार *harbināṛ* or हरजोआर *harjoār*, in South Munger and Champāran हरखोलानी *harkholāni*, and in Gaya, Champāran, and the South-East हरखोली *harkholi*.

841. The bullocks which draw a plough or harrow are called बरद *barad*, and to the west also बैल *bail*. When it is wished to distinguish them specially from cart-bullocks, they are called in Champāran and Tirhut हट्टा बरद *hattha barad*, and to the north-west and in Gaya हरेआ बैल *harea bail*. A lazy fat plough bullock, which sits down rather than work, is called कोढ़ि *korhi* or परुआ *parua*, as in the proverb कोढ़ि बरद कें फेफरि बहुत *korhi barad keñ phephari bahut*,—it's the lazy bullock that puffs and blows.

CHAPTER VI.—PLOUGHMEN AND AGRICULTURAL LABOURERS GENERALLY.

842. A ploughman is हरवाहा *harwāha*, and to the west also हरवाह *harwāh*. In East Tirhut he is also called हरौरी *harauri*. His wages are called हरवाही *harwāhi*. An agricultural servant in general is मजूरा *majūra* or बनिहार *banihār*. An agricultural servant engaged for the whole year is हड़वर *harwar* in Sāran and भरसलिया *bharsaliya* in North-East Tirhut, and one for the whole day is भरदीना *bhardīna*. A ploughman who works for half a day is दुपहरिया *dupahariya* or दोपहरिया *dopahariya*, or in North-West Tirhut पहरवार *paharwār*. One who works on advances is अगवड़ or अगवढ़ जन *agwar* (or *agwarh*) *jan* to the north-west, कमाइ *kamāi* to the west, कमियइ *kamiyaī* or कमियाँ *kamiyān* in Patna, Gaya, and South Munger, and लगुआ जन *lagua jan* generally. The last is usually the man who binds himself to work off a debt incurred. When a ploughman receives the use of a plough for one day in three instead of wages in cash or kind, he is called अँगवरिया *angwariya* or अगवरिया *agwariya*, and to the west अँगवार *angwār*. In Sāran

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and Champāran he is also called डेपन्डा *tepta* (so also in North-East Tirhut), or तिसरी *tisri* or तिसरिया *tisariya*. In East Tirhut a ploughman who works without advances is called उट्ठा *uttha*, as distinguished from हरवाहा *harwāha* or हरौरी *harauri*, who does take them.

843. In North-East Tirhut पट *pat* or साटी पाटी *sāti pāti* is the custom of a plough-owner employing two ploughmen for each plough, each ploughman relieving the other at intervals of eight days. In Shahabad and Patna हराइ *harāi* is the custom under which every tenant lends his plough and bullocks to the landlord for two days in the year.

844. An agricultural labourer paid in kind is जन *jan*, also in Gaya and Champāran उफँगिया *uphangiya*, and in South-West Shahabad बनी *bani*. One who receives money is नोकर *nokar*, or in the north-west जाना *jāna*. One paid solely in cash is called कोरञ्जा *koranja* to the north-west. In Patna, Gaya, and South Munger the prœdial slaves who are attached to an estate, and cannot leave it, or marry, or in fact do anything without the consent of their landlords, are called नफर *naphar* or कमियाँ *kamiyān*; and food given to such is खैहन *khaihan*. A labourer who by custom works a certain number of days for nothing for Government (formerly, and for the landlord nowadays) is called बेगार *begār*. Payments made in kind to agricultural labourers are called बन *ban*, or in East Tirhut बोन *bon*. Advances to ploughmen are अगवड़ *agwar* in the west and अगौरी *agauri* in South-West Tirhut. Elsewhere in Tirhut and to the north-west they are called हरौड़ी *harauri*, and generally लगुआ *lagua*.

845. When there are spare bullocks in a field where ploughing is going on to relieve those that get tired, the boy who looks after them is called अनवाह *anwāh* in East Tirhut; elsewhere he is चरवाहा *charwāha* or गोरखिया *gorkhiya*.

CHAPTER VII.—RECIPROCAL ASSISTANCE IN CULTIVATION.

846. बदलैया *badlaiya* and पलन्टा *palta* or पलन्टी *palti* are terms for exchange of labour for labour by agriculturists. To the west it is also called पैंच *painch*, in Gaya बदली *badli*, and to the south generally पाएठ *pāëth*. In East Tirhut another name is जनपैंचा *janpaincha*. The practice of two or more cultivators joining their

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ploughs and ploughing together, first the field of one and then the field of another, is called generally भाँज *bhānj*. Other names are भँजन्हरिया *bhanjhariya* and हर सज्झा *har sajjha* to the west generally भजौती *bhanjauti* in North-East Tirhut, हर भञ्जा *har bhanja* in Patna and to the north, हर पहन्टा *har pahta* in Champāran and Gaya, भँजेठ *bhanjeth* in South-East Bihār, and भाँजो *bhānjo* in South Bhagalpur. The cultivator in this case is भाँजा वाला *bhānjā wāla*, or in Tirhut भँजैत *bhanjait*. Another name current to the west is अँगन्वारा *angwāra*, though this properly refers to the custom of paying ploughmen (अँगन्वरिया *angwariya*, *see* last chapter) by lending them a plough and cattle one day in three.

847. The work which one cultivator does for another in this way is called to the west सापट *sāpat*.

SUBDIVISION II.

MANURING.

CHAPTER I.—KINDS OF MANURE.

848. Manure is north of the Ganges खादर *khādar*, खदौर *khadaur*, खद्धी *khaddhi*, or गोंदौरा *gondaura* to the west, and गोआ *goa* or करन्सी *karsi* to the east. South of the Ganges, to the west, it is घूर *ghūr*, and to the east (also in Sāran) गनौरा *ganaura* or गँदौरा *gandaura*. कूड़ा *kūra*, कूड़ा कुरकुट *kūra kurkut*, बहारन *bahāran*, or (in South-East Tirhut) गोनरौर *gonraur*, is rubbish or road-sweepings. Cowdung is गोबर *gobar*. When dried it is called south of the Ganges डमारा *dāmāra*, of which a variant in East Tirhut is डमार *damār*, also in Shahabad and Patna कण्डा *kanda*, and to the west कँड़रा *kanrra*. The latter term is also used in Sāran. In North-East Tirhut it is गौठि *gauthi*, and in Champāran गौठी *gauthi*. In Gaya फेंटी *phenti* are pieces of dried cowdung. चोत *chot* to the west is the quantity that falls from an animal at one evacuation. Cattle urine is गौंत *gaunt* or गौत *gaut*, and to the west also मूत *mūt*. लीद *lid*, लिद्दी *liddi*, or लीदी *lidi* is the dung of horses, elephants, &c., and that of sheep or goats is भेंड़ारी *bhenrāri*, भेनाड़ी *bhenāri*, or (to the west) लेंड़ी *lenri*. Other filth of various kinds is मैला *maila*, or in South Bhagalpur घिना *ghina*. The refuse of indigo after maceration used as manure is सीठ *sith*.

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849. A manure heap near a house is ढेरी *dheri*, or (in East Tirhut) गोनर *gonar*.* North of the Ganges generally it is also मान *mān*. A manure-pit is घूर *ghūr*, खाद *khād*, or खादर के गड़ंहा *khādar ke garha*. A heap of dried grass, sweepings, dung, &c., is in North-East Tirhut and Shahabad कूर *kūr*. Ashes are राख *rākh* or छाउर *chhāür*, and in South Bhagalpur छौरो *chhauro*. In Patna and Gaya they are बानी *bāni*. An ash-heap is in North-East Tirhut छौराठ *chhaurāth*.

CHAPTER II.—MODES OF MANURING.

850. Heavily-manured land is north of the Ganges खदौड़ खेत *khadaur khet*, or it is called गोबरऊल *gobraël*, or in South-East Tirhut भरल *bharal*. South of the Ganges it is खदौर *khadaur*, खद्गौर *khadgaur*, or खरित *kharit* in Shahabad.

851. The custom of allowing cattle to stand in a field for the purpose of manuring it is called north of the Ganges भँड़ी बैसाओल *bhenri baisāöl* or भँड़ी हिराओल *bhenri hiräöl*; south of the Ganges it is जिवग्गर होए ला धूर बैसाओल *jivgar hoë la dhūr baisāöl*, and in South Munger they say खेत गोबराबे हैं *khet gobrābe heñ*.

CHAPTER III.—MANURE USED AS FUEL.

852. Manure collected in the forests and grazing-grounds and dried for fuel is called north of the Ganges कँड़ंरा *kanrra* or कड़ंरा *karra*. South of the Ganges it is डमारा *damāra* or कण्डा *kanda*. In East Tirhut it is डमार *damār*, and to the west it is also called बिनुआ गोइठा *binua göitha*. Another general name is बन गोइठा *ban göitha*. When made up into cakes with chaff and other refuse, the large oblong blocks are called गोहंरा *gohra* to the west and गोरंहा *gorha* in Champāran and to the east. The next sized round cakes which are stuck on the wall to dry are गोइँठा *goïntha* or गोइठा *göitha*. The smallest cakes are चिपरी *chipri*. The largest-sized slabs made with both hands are दोहंथा *dohtha* or सोहंथी *sohthi*. करंसी *karsi*, or in Gaya and South Munger अमारी *amāri*,

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* Compare for an example of this word the proverb गोआरक गोनर दुइ दिस चिक्कन *goārak gonar duhu dis chikkan*,—a gowāla's dunghill is neat on both sides.

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are unmanufactured lumps of dry cowdung dried and stored.

853. The pile of cowdung fuel is called to the west गोहऱ्यौर *gohraur* or गोहऱ्यौरा *gohraura*. In North-East Tirhut it is गोठौर *gothaur*, in Champāran गोठौला *gothāula*, and there and in Tirhut टाल *tāl*. It is छुआ *chhūa* optionally to the west, छुहा *chhūha* or छुही *chhūhi* in Patna and Gaya · छुआ छनग्ना *chhua chhanna* in South Munger, and छानी *chhāni* in South Bhagalpur. The pile of the large oblong blocks is also called गोहऱ्या *gohra* or गोरऱ्हा *gorha* as above. The house in which the fuel is stored is गोठौर *gothaur*, गोठौरा *gothaura*, or गोठौल *gothaul* generally; also गोठुल *gothul* in North-East Tirhut, गोठउल *gothâhul* in Shahabad, and गोइठा घर *goïtha ghar* in Gaya. The operation of making the cakes is पाथब *pāthab* or पाथल *pāthal*, according to locality, or else ठोकब *thokab* or ठोकल *thokal*. The place where they are made is north of the Ganges generally पथारी *pathāri*. South of the Ganges it is पथऱ्यौर *pathraur* in the west, आड़ा *āra* in Gaya, and पाँड़र *pānrar* in Patna.

854. In selling cowdung fuel a पन *pan* equals 20, 22, or 23 गण्डा *ganda* (*i.e.* fours), according to locality. In buying the article in Patna the seller gives two cakes extra (called a पनऱ्की *panki*) for every पन *pan* bought.

SUBDIVISION III.

SOWING AND TRANSPLANTING.

CHAPTER I.—SOWING.

855. *Sowing* is to the west बोअनी *boäni*, and to the east बावग *bāwag*, बाओग *bāög*, or बाउग *bāüg*. South of the Ganges, and also in Champāran, it is also बोआइ *boäi*, or in Patna and South Munger बोनी *boni*. In South Bhagalpur (and also in Champāran) the word is बोअनी *boani*. To sow is north of the Ganges, बोअल *boäl*, बावग करब *bāwag karab*, बूनब *būnab*, or बूनल *būnal*, according to locality. To scatter the seed is generally छिटब *chhitab* or छींटब *chhīntab*. In Patna चुलाएब *chulāëb* is also used in connection with *Bhadoï* or autumn crops.

856. *Seed* is बीया *bīya* or बीहन *bīhan*. In Gaya it is बिहनाइ *bihnāi* (also used in Champāran), बिच्चा *bichcha*, or गोटा *gota*, and in South Bhagalpur बिनड़ाइ *binhāi*. A grain of seed is दाना *dāna*.

Barren seeds are अभी *abbi* (or in Shahabad) अवई *awaī*, and fertile seeds are सुग्गी *suggi*.

CHAPTER II.—MODES OF SOWING.

857. The following are the modes of sowing:—

(*a*) *Furrow sowing.*—धारी *dhāri* or धरिया *dhariya*. To plough in this way is धारी लगाएब *dhārī lagāëb* or धरियाएब *dhariyāëb*. South of the Ganges this method is called चुटकी *chutki*. In this method a plough goes in advance of the sower, who carries the seed in a basket. He drops it into the furrow as soon as the latter becomes visible. By this method the seed is sown deep, the stalk is stronger, and not so liable to be laid by high winds. भठाएब *bhaṭhāëb*, दोधरिया *dodhariya*, दोहार *dohār*, or समार *samār* is the practice of filling up with soil the furrow in which the seed has been sown, by ploughing a separate furrow beside it. This is generally done in the case of *Bhadoï* crops. Sugar-cane is not covered in this way in Bihār, but by hand. The long straight lines of seed across a field are known as धारी *dhāri* or पाँती *pānti*. When the ploughing is done round a field, and not across, it is called चौकेठा *chauketha*, &c. (See § 828).

(*b*) *Sowing by drill.*—This is टार *tār*, टारी *tāri*, टोर *tor*, टोरी *tori*, often spelt टाँर, टाँड़ *tānr*, टोंर, टोंड़ *tonr*, &c. To sow in this way is टारब *tārab* or टोर लगाएब *tor lagāëb*. The man who works the drill-plough is टरुवाह *taruwāh* or टोरुवाह *toruwāh*.

(*c*) *Broadcast sowing.*—This is generally बाबग *bāwag* or its variants,—*see* above. Other names are छिट्टा *chhitta* or छिट्टुआ *chhitua* north of the Ganges, and छींटा *chhīnta* south of it. Maize and similar crops are sometimes sown broadcast on land left soft after an inundation, and are then pressed into the mud by hand. This method of sowing is called डोभा *dobha*, and to sow thus is डोभब *dobhab*.

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858. If the seed is sown on lands which have not been ploughed, it is called छिट्टा *chhitta*, छिटुआ *chhitua*, or south of the Ganges अँगन्ली बावर *jangli bāwag*, पैरा *paira* (Gaya, also in Champāran), or पाएर *pāër* or समार *samār* (Patna and South Munger). छींटा *chhīntā* or छिट्टा *chhitta* is also used to signify lands in which the seed has been scattered after a single ploughing. It is also specially used for sowing the spring (रबी *rabi*) crops on the दोफसिला *dophasila* lands, *i.e.*, those from which the autumn crop has just been cut, as contrasted with the पलिहर *palihar* or चौमास *chaumās*, which are carefully-prepared fallow lands for wheat and similar crops. The sowing of the early rice in dry lands is खरःहर बावग *kharhar bāwag*. North of the Ganges it is also धुरिया बावग *dhuriya bāwag*. South of the Ganges it is in Shahabad and Patna टरन्ना *tharra*, in the rest of the district खरुवाह *kharwāh*, in Gaya खरुवेह *kharweh* or खरुवे *kharwe*, in Patna बौघा *baugha*, and in South Munger धुरघुस्सा *dhurghussa*. In Patna and Gaya sowing in a wet field is called लेवा *lewa*. Sowing wide apart is generally पातर *pātar*. Other names are (north of the Ganges) फकाह *phakāh* or फाँफर *phānphar* to the west and छेहर *chhehar* or पेरुमार *permār* generally. South of the Ganges we find पाथर *pāthar* in Gaya, पतला *patla* in South Munger, and पतील *patīl* in South Bhagalpur, the last two being also met with in Champāran. Sowing thick is generally घन *ghan*, गाढ़ *gārh*, or गाढ़ा *gārha*. North of the Ganges सजोर *sajor* is used in the same sense.

859. Grain that fails to germinate is अब्बी *abbi*, निरुबीज *nirbīj*, बिजमार *bijmār*, or बीया मार *biya mār*. In South-West Shahabad it is बरुआ *barua*. If a man wishes to say that his seeds have not come up, he says हमार बिहनाइ मारल गेल *hammar bihnāi māral gel*.

860. When from excess of rain followed by heat a crust is formed on the surface, which prevents the young plant from coming up, it is called to the west सपट जाइल *sapat jāil* or सपन्टा जाइल *sapta jāil*. In East Tirhut and Shahabad it is called पपरी *papri*. South of the Ganges it is तावा *tāwa* to the south-west of Shahabad, or सेवन्टा *sewtha* in the rest of the district and in Patna. Elsewhere it is सेवन्टा *sewta* or मुन्दा *munda*.

861. *Self-sown seed.*—Seed which falls on the ground in the field at harvest time, and which germinates next year, is called लमेरा *lamera* in the west, नम्हेरो *namhero* in South Bhagalpur, and नम्हेर *namher*, लम्हेर *lamher*, or लाम *lām* in South Munger.

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CHAPTER III.—SEED-BEDS AND NURSERIES.

862. A nursery for rice is बिड़ार *birār* or बियार *biyār*. To the west it is also बँगा *benga*. The young plants which are transplanted from the nursery are generally बीया *bīya* or गाछी *gāchhi*. They are also called बीहन *bīhan* or बीहनार *bihnāi*. South of the Ganges and to the north-west (when of rice) they are also called मोरी *mōrī*, and in Champāran जरई *jaraī*. The bundles of rice seedlings ready for transplanting are आँटो *ānti* or अँटिया *antiya*.

CHAPTER IV.—SOWING TIME.

863. The sowing season is बोअनी *boāni* north of the Ganges and बोगन्हा *bogha* south of it. It is also generally called बावग *bāwag*.

CHAPTER V.—TRANSPLANTING.

864. To transplant is रोपब *ropab*. In Gaya when a man has finished transplanting he says हम्मर बनुसार भेल *hammar banusār bhel*,—'I have finished transplanting,' the quantity of rice seedlings transplanted at one place being called everywhere except in the south-east बान *bān*. A bundle of seedlings is आँटी *ānti*, and the man who plants them is called डोभा *dobha* or रोपनिहार *ropnihār*. The bundles are tied in pairs and set astride over a long bamboo when carried about. This bamboo is called to the west बिहनडोभा *bihandhoa* or कनाठ *kanāth*. The man who roots up the seedlings from the seed-bed is called कबरिया *kabariya*, or in Sāran कबरिहा *kabariha*. In South Munger he is also called मोरकबरा *morkabra*. Seedlings which have been re-transplanted, *i.e.*, transplanted more than once, are called north of the Ganges खारु *khāru* or खरुहन *kharuhan*.

SUBDIVISION IV.

DIGGING, HOEING, AND WEEDING.

CHAPTER I.—DIGGING.

865. To dig is कोड़ब *kōrab*. In Champāran and Tirhut it is also तामब *tāmab* or पारब *pārab*. In South-West Shahabad it is खेजल

chhejal. Digging is कोड़न्नी *korni*, also in Champāran and Tirhut तमन्नी *tamni*, in Patna, Gaya, and South Munger निकौनी *nikauni*, and in South-West Shahabad छेजन्नी *chhejni*. In South Bhagalpur it is कोड़न *koran* or खँड़ *khanr*. In Sāran and Champāran गोहट *gohat* is digging or hoeing the edges of fields. In Tirhut this is called आरि छाँटब *āri chhāntab*.

CHAPTER II.—HOEING.

866. Hoeing is खुरपियाना *khurpiyāna* to the north-west. In Champāran and in Tirhut generally it is केरौनी *kerauni* or कमैनी *kamaini*. South of the Ganges it is कोड़न्नी *korni*, or in South-West Shahabad छेजन्नी *chhejni*. In the month of *Asārh* (June–July) sugar-cane gets a special hoeing, which is called असाढ़ी कोर *asārhi kor*, and in Champāran and North-East Tirhut टोकब *tokab*. In Gaya it is called पासा *pāsa*, and in Patna असाढ़ी कोड़न *asārhi koran*. In Champāran and the south-east it is अद्‌रा कोरन *adra koran*, and elsewhere it has no special name. The first hoeing of the sugar-cane crop, which generally takes place in Māgh (January–February), is called अँधेरी कोरन *andheri koran* in Patna, चालन *chālan* or उझलन *ujhlan* in Gaya and to the west, अँधेरी *andheri* or झाड़न्नी *jhārni* in Sārān and South Munger, and झुरन्नी *jhurni* in South Bhagalpur. North of the Ganges it has no special name.

CHAPTER III.—WEEDING.

867. Weeding is केरौनी *kerauni* or कमैनी *kamaini* north of the Ganges. In the west generally it is सोहन्नी *sohni*. Elsewhere it is generally कोड़न्नी *korni*, and also हरखी *harkhi* in Patna and उझलन *ujhlan* in Gaya and Shahabad. In South Bhagalpur it is optionally केलौनी *kelauni*, and केरौनी *kerauni* reappears again in South Munger. To weed deep is भर खुरपी सोहब *bhar khurpi sohab*; also कोड़ देब *kor deb* to the north-west and in North-West Tirhut, and खाभल *khābhal* in Sāran and Champāran. In Patna the operation is called बिसमादी *bismādi*, and elsewhere it has no special name. Superficial weeding is खुरपियाना *khurpiyāna* in the north-west and निकावन *nikāwan* in the south-east. In Champāran and Tirhut it is called टिपन्नी *tipni*. The digging up a field to clear it of weeds before ploughing is तामब *tāmab*, also in North-East Tirhut टोकब *tokab*. The operation is called तमन्नी *tamni*, or in North-East Tirhut टोकन्नी *tokni*.

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Weeding by hand is चिखुरन्नी *chikhurni* in the north-west and उछन्टनी *uchhtani* in Champāran and Tirhut. In Patna, Gaya, and South Munger it is हाँथ सेँ निकाएब *hānth señ nikāëb*, and in South Bhagalpur थकुरई *thakurai*. In Shahabad it has no special name.

868. Weeds are घास *ghās* or घास पात *ghās pāt*. In the north-west they are also डूभ दाँदर *dūbh dāndar*, and in Tirhut धू *dhū*. When collected and burnt as manure, they are खादर *khādar* in the north-west, and गोआ *goa* there and in Tirhut. In Patna and Gaya these are अलाह *alāh* or डाही *dāhi*, हूरा *hūra* in South Munger, and झारो *chhāro* in South Bhagalpur.

869. Wages for weeding are सोहाइ *sohāi* or चिखुराइ *chikhurāi* in north-west, and in the east generally simply बन *ban*. In Patna and Gaya they are निकौनी *nikauni*, in South-West Shahabad बनी *bani*, and to the west generally बनिहारी *banihāri*.

SUBDIVISION V.

WATCHING CROPS.

870. Watching of crops is generally रखवारी *rakhwāri*, अगोरी *agori*, or अगोरिया *agoriya*. Other terms are रखवाही *rakhwāhi* or बलरक्खी *balrakkhi* in Patna, जगवारी *jagwāri* or बधवाहा *badhwāha* in Gaya, बधवार *badhwār* in East Tirhut, and जोगाएब *jogāeb* in Champāran and South Bhagalpur. In Champāran and the south-east हाँकी *hānki* is to drive crows off a field. Elsewhere it is कौआ हाँकब *kaua hānkab*, &c. A field-watchman is रखवार *rakhwār*, अगोरिया *agoriya*, or अगोरनिहार *agornihār*; also बलरक्खा *balrakkha* in Patna, अगोरा *agora* there and in Champāran and South Munger, जगवरिया *jagwariya* in Gaya, and जोगनियाँ *joganiyān* in South Bhagalpur. The बधवार *badhwār* or बधवाहा *badhwāha* is generally a man appointed to watch the fields of a number of cultivators and paid by the landlord.

871. In the north-west छेँकनिहार *chhenknihār*, and in North-East Tirhut चकलेदा *chakledār*, is a man appointed to watch on behalf of the landlord to see that none of the crops is carried away before the demand is paid. Elsewhere he is simply called पियादा *piyāda* or बराहिल *barāhil*, but to the south-east he is सिरमान *sirmān* or बलरक्खा *balrakkha*. To attach the crops thus is called रोकब *rokab*: hence the

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Anglo-Indian phrase "to roke crops." The act of "roking" is called in the north-west छापा *chhāpa.*

872. When cultivators club together to watch their crops in turn, it is called north of the Ganges पारी *pāri,* भाँज *bhānj,* or भाँजा *bhānja.* It is also पलन्टी *palti* in Patna, Gaya, and the west; also परिहर *parihar* in Patna and Gaya, पेठी *pethi* in South-West Shahabad, and पाएठ *pāëth* in South Munger.

SUBDIVISION VI.

REAPING AND GLEANING.

CHAPTER I.—REAPING.

873. Reaping is कटन्नी *katni,* or to the north-west कटिया *katiya.* In South-West Shahabad it is लौनी *launi.* To reap is काटब *kātab,* or in South-West Shahabad लौनी करब *launi karal.* To cut cane is छोलब *chholal* in the north-west, गँड़ा करब *genra karal* to the west, पारब *pārab* in Champāran and Patna and Gaya and South Munger, and घूर काटब *ghūr kātab* in South Bhagalpur.

874. The man who cuts the cane is described in section 292. A reaper is कटन्निहार *katnihār* north of the Ganges and in Patna and to the south-west. He is also दिनिहर *dinihar* in Patna, Gaya, and South Munger, लेवनिहार *leonihār* or कटनियाँ *katniyān* to the west. Elsewhere he is simply जन *jan,* बनिहार *banihār,* &c. Harvest time is कटन्नी *katni.* The wages of harvesting are दिनौरा *dinaura* in Patna and Gaya, and दौनी *dāni* in Champāran, Gaya, and the south-east. Another name is in Gaya गुदारा *gudāra,* or in Sāran गुदार *gudār.* Elsewhere they are बन *ban,* or in South-West Shahabad बनी *bani.*

875. Cutting the ears without the stalks is बलकट *balkat* generally. Other names are टुँगन्नी *tungni* north of the Ganges and to the west, अगल्ला *agla* in Champāran and Gaya, कटुइ *katuï* in South-West Shahabad, पाँगल *pāngal* to the west, and नन्हकटन्नी *nanhkatni* in South Munger. So also in East Tirhut it is ननकटन्नी *nankatni* or (also in Champāran) सिसकटन्नी *siskatni,* and in South-East Tirhut छिपकट्टा *chhipkatta.* It is अगड़ा *agra* in South Bhagalpur. Cutting crops at the root is जरछोरन्नी *jarchhorni,* (in South-East Tirhut) जरकट्टा *jarkatta,* or (in South Munger) जरछोरा *jarchhora.*

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876. To shake the fruit off a tree is झरंझराएल *jhārjharāël* in the north-west. In Champāran and West Tirhut it is झरंखाएब *jharkhāëb*, and in East Tirhut झकाएब *jhakāëb*. To the west it is झोरल *jhoral*, and also, generally, दोलब *dolab* or दोलाय देब *dolāy deb*. झटाहब *jhatāhab* is to knock down fruit from a tree by throwing up sticks into it (see § 41).

CHAPTER II.—CUTTING OF UNRIPE CROPS.

877. Unripe crops are sometimes cut for food. North of the Ganges this is known as गद्रा *gadra* or कच्चा *kachcha*. Other names are गादा *gāda* and गद्दा *gadda*. In South Munger it is गादर *gādar*, and in South Bhagalpur अँकुरी *ankuri*. The last two are also met with in Champāran. A word used to the east generally is कचरी *kachri*. In the north-west समहुत *samahut* is a little grain cut first, and this is सुमुत *sumut* in North-West Tirhut, नेवान *newān* in Sāran, and नेबान *nebān* in Champāran and Tirhut. होरहा *horha* is unripe grain cut for parching. It is also called ओरहा *orha* in Tirhut and the south-east, and optionally होलहा *holha* in Champāran and South Munger. The green ears of *Eleusine coracana* (मड़ुआ *marua*) treated in this way are called उम्मी *ummi* or उमी *ūmi* to the west and in Tirhut and उनी *ūni* in Champāran. आलो *ālo* in Gaya is the part of the crop which is reaped by a cultivator for present eating before the whole is ripe. Sometimes unripe pulses and barley are rooted up and given as fodder to cattle. This is called in Sāran रखाँत *rakhānt*.

CHAPTER III.—GLEANING.

878. A gleaner is बिनहनिहार *binnihār* or बिनियाँ *biniyān* to the west. He is also generally लोढ़निहार *lorhnihār*, with variants लोढ़ताहर *lorhtāhar* in Patna, Gaya, and South Munger, and लोहरा *lohra* in South Bhagalpur. Gleanings left on the field for the lower orders are झरँगा *jharnga* or झारँग *jhārang* to the west, and लोढ़ी *lorhi* or लोढ़िया *lorhiya* to the east and in Champāran. Other names are झरुआ *jharua* (Patna and North-West Tirhut), झर *jhar* (South-East Tirhut), and छूटल पटल *chhūtal patal* (Champāran and Tirhut). Gleaning is called in Gaya and South Munger लोढ़ा बिछा *lorha bichcha*, and gleanings are लोढ़ा *lorha*.

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SUBDIVISION VII.

THRESHING AND WINNOWING.

CHAPTER I.—THE THRESHING-FLOOR.

879. A threshing-floor is everywhere खरिहान *kharihān*, with an optional variant खरिहानी *kharihāni* in Patna. The shed erected on the threshing-floor is मड़ई *maraī*, खोँपड़ी *khompri*, or झोँपड़ी *jhompri*. In Patna it is मरका *maruka* or झोँपड़ा *jhompra*, in Gaya कूहा *kūrha*, and in the south-east खोँपड़ा *khompra*.

CHAPTER II.—SHEAVES AND BUNDLES.

880. The cut crop is डाँठ *dānth* to the north-west, or डाँट *dānt* in North-West Tirhut. In East Tirhut it is लार *lār*. In Shahabad it is लेहन्नी *lehni*, in Champāran लेहन *lehan*, in Gaya पतौर *pataur*, in Patna पतौड़ी *patauri* or पतन्नी *patni*, in South Munger पातन *pātan*, and in South Bhagalpur पत्तन *pattan*. In Shahabad it is called पल्हारी *palhāri*, and in Sāran पथारी *pathāri*, when it is left a day in the field without being gathered.

881. In considering the nomenclature of the sheaves it will be convenient to take North and South Bihār separately.

NORTH BIHAR.

882. The smallest sheaf, about a handful, is called मूठा *mūtha*, मुट्ठा *muttha*, or पूला *pūla*; the next largest is the अँवाँसा *anwānsa* (north-west), औल्हा *aulha* (North Tirhut), and आउल *āhul* or अउला *ahula* (East Tirhut); the next largest is the अँटिया *antiya* or (Champāran and North-West Tirhut) पसही *pasahi*; the next largest is an armful or पाँजा *pānja*; the next largest is a बोझा *bojha*; and the largest of all, that carried on a bullock, लद्दना *ladna*. The relative scale of some of the above is generally as follows:—

4 मूठा *mūtha* = 1 अँवाँसा *anwānsa* or औल्हा *aulha*.
8 औल्हा *aulha* = 1 पाँजा *pānja*.
4 पाँजा *pānja* = 1 बोझा *bojha*.
16 बोझा *bojha* = 1 सोरन्ही *sorhi*.

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In East Tirhut the following scale obtains :—

4 आडल *āhul* = 1 केउनी *kehuni*.
4 केउनी *kehuni* = 1 पाँजा *pānja*.
4 पाँजा *pānja* = 1 बोझा *bojha*.
16 बोझा *bojha* = 1 सोरन्ही *sorhi*.
16 सोरन्ही *sorhi* = 1 सोरन्हा *sorha*.

883. The word सोरन्ही *sorhi* is a common unit for measuring produce. Thus, a *raiyat* will say that such and such a field gives so many सोरन्ही *sorhi* to the *bīgha*.

SOUTH BIHAR.

884. The proportions vary in different places, as follows :—

South-West Shahabad.

2 अँवाँसी *anwānsi* = 1 अँटिया *antiya* or ढोमड़ा *domra*.
10 ditto = 1 पाँजा *pānja*, पूरी *pūri*, or आँटी *ānti*.
3 पाँजा *pānja*, पूरी *pūri*, or आँटी *ānti* = 1 बोझा *bojha*.
30 ditto ditto = 1 तिसौर *tisaur*.

Shahabad.

10 अँवाँसी *anwānsi* = 1 अँटिया *antiya* or पनपिआवा *panpiaua*.
4 अँटिया *antiya* = 1 बोझा *bojha*.
Or 10 आँसी *ānsi* = 1 पाँजा *pānja*.
4 पाँजा *pānja* = 1 बोझा *bojha*.
21 बोझा *bojha* = 1 एकैसिया *ekaisiya*.

Patna.

4 अरपा *arpa* = 1 आँटी *ānti*.
5 आँटी *ānti* = 1 गाही *gāhi*.
5 गाही *gāhi* = 1 बोझा *bojha*.
Or 5 अरपा *arpa* = 1 पाँजा *pānja*.
5 पाँजा *pānja* = 1 बोझा *bojha*.
21 बोझा *bojha* = 1 एकैसी *ekaisi*.

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GAYA.

3	अरन्पा *arpa*	= 1	आँटी *ānti.*
5	आँटी *ānti*	= 1	गाही *gāhi.*
10	गाही *gāhi*	= 1	बोझा *bojha.*
Or 9	अरन्पा *arpa*	= 1	पाँजा *pānja.*
3	पाँजा *pānja*	= 1	बोझा *bojha.*
21	बोझा *bojha*	= 1	एकैसी *ekaisi.*

SOUTH MUNGER.

The same as Gaya, except that 4 पाँजा *pānja* = 1 बोझा *bojha.*

SOUTH BHAGALPUR.

4	गौंती *gaunti*	= 1	आँटी *ānti.*
4	आँटी *ānti*	= 1	पाँजी *pānjau.*
16	आँटी *ānti*	= 1	बोझा *bojha.*
16	बोझा *bojha*	= 1	सोरन्ही *sorhi.*

885. The word एकैसी *ekaisi* south of the Ganges is used in much the same way that सोरन्ही *sorhi* is used; so also तिसौर *tisaur.* It will be seen that the above scales are not always consistent amongst themselves. This is the fact, and is due to a difference in the size of the unit according to locality. The बोझा *bojha* is about the same everywhere.

886. An अकन्वार *akwār* or अँकन्वार *ankwār* (optionally), or in Patna and South-East Tirhut कँहुनी *kehuni*, is as much grain as can be carried between the arms, and मथबोझा *mathbojha* is a load carried on the head. Out of each बोझा *bojha* one आँटी *ānti* is given to the labourer who cuts and carries away the crop, and the remainder is in Shahabad called गुदार *gudār.** गुण्ड *gund* in Patna or गूँड़ा *gūnra* in Gaya is a bundle of cut pulse.

CHAPTER III.—TREADING OUT GRAIN.

887. Treading out grain is दौनी *dauni* north of the Ganges. To the west and in Patna it is also दौंरी *daunri* or मिंजनी *minjni.* The latter word is principally used when the grain is trodden out by men and not

* The आँटी *ānti* given to, or rather taken by, the reaper varies in size, as is witnessed by the proverb कोढ़ि कटनिहार कँ मुङ्गर सन आँटी *korhi katnihār keñ mungar san ānti,*—the lazy reaper gets a bundle as thick as a club.

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by bullocks. In Shahabad it is दौरी *dauri*, and so also in the south-east. In Champāran, Patna, Gaya, and South Munger it is दवाँही *dawānhi*, and in Patna also (when trodden by men) मँजनी *mainjni*. In South Bhagalpur सहरी *sahri* is a thorough threshing of corn. The beating out of the heads against the ground or bed to disengage any grains that remain is पीटब *pītab*, झारब *jhārab*, or झाँटब *jhāntab* north of the Ganges. It is also पेटारी *petāri* to the west, डँगौनी *dangauni* in Patna, पिटनी *pitni* in Champāran and Gaya, डेंगौनी *dengauni* in East Tirhut and South Munger, and झँटनी *jhantni* in South Bhagalpur.

888. The first treading out of the grain is called पौर *paur*; the second treading is दली दाँवब *danti dānwab* north of the Ganges and in Shahabad, or तोड़ाएब *torāëb* in North-East Tirhut. To the west it is छाँटब *chhāntab*, in Champāran and Patna it is खुरन्दौनी *khurdauni*, in Gaya खुरन्दोंनी *khurdonti*, and in South-East Tirhut and South Munger खुरन्दाँइ *khurdāin*.

889. The stake to which the bullocks are tied in treading out the grain is मेंह *meñh*, with local variants मेंहा *meñha* (to the north-west and in South-East Tirhut), मेहन्टा *mehta* (Patna), and मोंहों *mīñhon* (South Bhagalpur). In South-West Shahabad no centre stake is used. A bullock stands in the centre, who is called मेंहियाँ बैल *meñhiyān bail*. In other places the inner bullock next the post, which is the slowest and weakest of the team, is called मेंहियाँ *menhiyān* generally; also मेंढा *menrha* in Champāran and South-East Tirhut, and मेहन्टा *mehta* or मेंहन्टा *menhta* in Gaya and South Munger. In South Munger he is also मेहा *meha*, and in South Bhagalpur मीहाँ *mīhān*. Another name for him is in Gaya कुड़न्दहिना *kurdahina*. The outer bullock, which is the smartest of the team, is called पाठ *pāth* or पठिया *pathiya* to the west, to the north-west and in North-West Tirhut पटिया *patiya*, and in East Tirhut पाट वाला *pāt wāla*. In South-East Tirhut it is अगन्दाएँ *agdāën*, and variants of this are अगन्दाइँ *agdāin* in Patna and South Munger, आगन्दाइन *āgdāin* or अगन्देंयाँ *agdainyān* in Gaya, and एगन्दाइँ *egdāin* in South Bhagalpur. In South-West Tirhut he is फेरा *phera*. The rope which goes round a bullock's neck is गरन्दाँव *gardānw* in the west and in South Munger, गरन्दनी *gardani* in Champāran and West Tirhut, and गरौंधा *garaundha* in Patna. The main rope to which all the bullocks are tied is मञ्झा *manjha*, also दौंरी *daunri* to the west, दौंरड़ *daunrar* or दोगन्हा *dogha* in West Tirhut, and करम *karām* in East Tirhut. In Patna, Gaya, and South Munger it is दवाँही *dawānhi*, and in South Bhagalpur दाँमर *dāmmar*.

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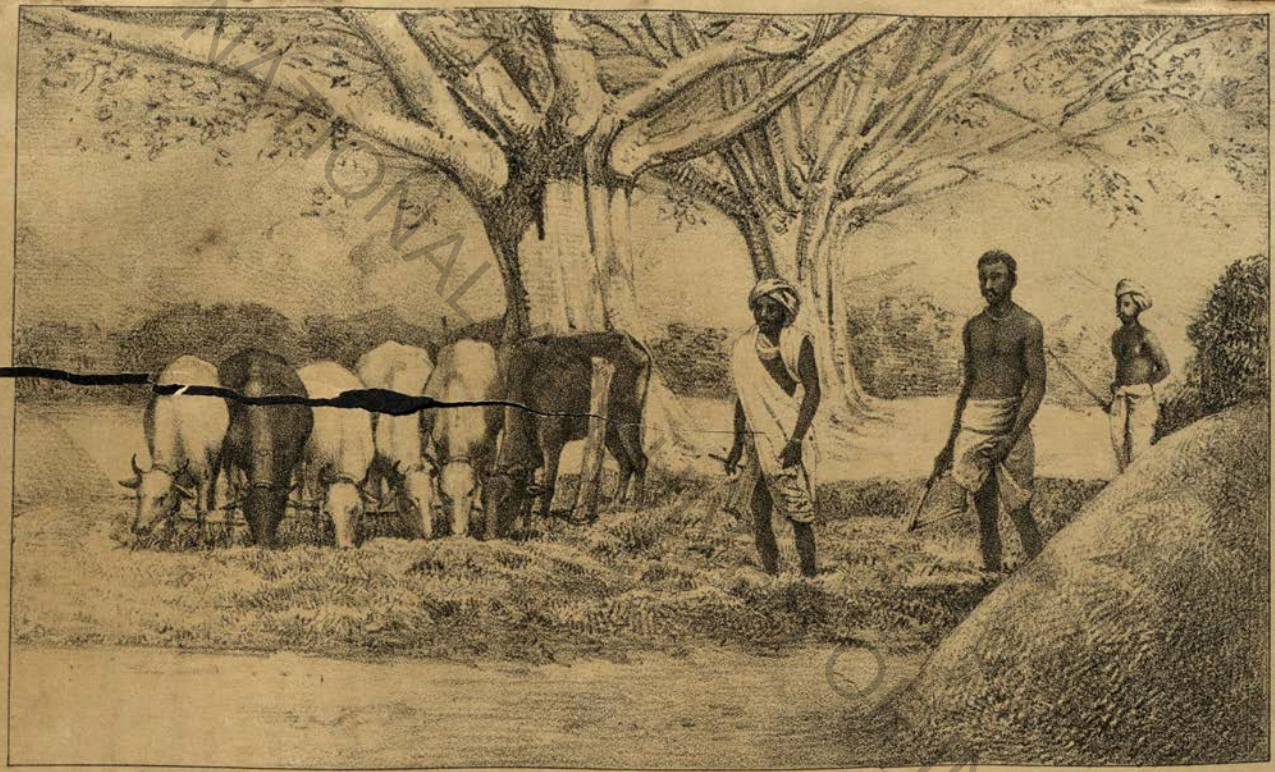

A threshing-floor (kharikān) *The man standing on the right of the picture holds in his right hand a threshing-rake (akhaina)*

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Champāran and Gaya it is also called काँड़ *kānr* or काँड़ा *kānra*. The rope by which the main rope is tied to the stake is घूरी *ghūri* or मँहौटी *meñhauti* in Patna and Gaya, and डोंड़ा *donra* in South Bhagalpur.

CHAPTER IV.—CROPS ON THE THRESHING-FLOOR.

890. *The pile of sheaves.*—When the crop is piled in bundles on the threshing-floor it is known as गाँज *gānj*. Other names are टाल *tāl* (north of the Ganges and Shahabad), गल्ला *galla* (North-West Bihār), ढेरी *dheri* in Gaya, and काँड़ *kānr* or काँड़ा *kānra* in Champāran and to the east; also खम्हार *khamhār* in South-East Tirhut. When the cut crop is piled like a stack in England, with the grain heads inside to save them from rain, it is called कोठियौ *kothiyau* in Sāran, and पूँज *pūnj* or पुँजौर *punjaur* to the north-west and in Patna, Gaya, and the south-east. When *rahar* (*cytisus cajan*) is piled on end to ripen before threshing, it is called खड़ा टाल *khara tāl* north of the Ganges. Stacks are rarely raised on platforms in Bihār, but when it is done the platform is called मचान *machān*.

891. *The spread-out crop.*—When the crop is spread out flat on the threshing-floor, ready to be trodden out by the bullocks, it is पैर *pair* north of the Ganges and in Shahabad. Other names are पौर *paur* or पौरी *pauri* in East Tirhut, खोह *khoh* in Champāran and South East Tirhut, बड़न्होरा *barhora* in Patna and Gaya, बड़न्हरा *barhara* in South Munger, and खूआ *khūa* in South Bhagalpur.

892. *The crop after it is trodden.*—After the crop is trodden out the pile of chaff and grain ready for winnowing is सिल्ली *silli* north of the Ganges, in Patna, and the south-west. Other names are कुटाँव *kutānw* (Patna and North-West Bihār), ढेरी *dheri* in Champāran, Tirhut, and South Munger, पैर *pair* in Champāran and Gaya, and धार *dhār* in South Bhagalpur. In South-East Tirhut it is also उकाम *ukām* (also in Patna) or उकुम *ukum*, and in Shahabad उकाँव *ukāñw*.

893. *The heaped grain.*—This is रास *rās* or ढेरी *dheri*, also in North-East Tirhut खोर *khor*. Over this is placed a cake of cowdung to avert the evil eye. This is बड़ाँव *barhānw* (Patna and West Bihār) and बड़न्हावन *barhāwan* in Gaya and the west; but बड़ाँव *barhānw* is more properly the dung deposited by the bullocks while treading. Other names for the cake are महादे *mahāde* or महादेव *mahādeb*. A

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piece of moist earth stamped is sometimes used in the same way, and is called चाकल *chākal* to the west and छप्पा *chhappa* generally. In South-East Tirhut a piece of wood so used is called जाक *jāk*.

894. *The heaped straw and chaff.*—Straw in bundles is पूला *pūla* in Patna and north of the Ganges, except in North-East Tirhut, where it is झटुआ *jhatua*. South of the Ganges, and optionally in Sāran, it is आँटी *ānti* or अँटिया *antiya*, except in the south-east, where it is पुल्ला *pulla* or बिँड़ा *biñra*. Loose straw that has been threshed is पुअरा *puara* (to the west) or पुआर *puār* (to the east). Local variants are पोरा *pora* (also in West Tirhut) or पोआर *poār* in Patna and South Munger. When it has not been threshed, but has been left standing in the field after the ears are cut off, and then itself cut, it is called नार *nār*, and also (to the east) लार *lār*. Its stalks are whole, and are not crushed like threshed straw. नेवारी *newāri* is straw which is cut with the ear, but is not trodden by bullocks. It is tied up in bundles, and the heads are beaten against the ground. The husks of the grains are भूसा *bhūsa* or भुस्सा *bhussa*. South of the Ganges a nasal is generally inserted—thus, भूँसा *bhūñsa*. Other names are कटुआ *katua* in Patna and Gaya, गुण्डो *gundo* in Champāran and South Bhagalpur, and खखरा *khakhra* or धुल्ला *dhulla* in South Munger. Bran is चोकर *chokar*, also in Patna and the west भूँसी *bhūnsi*. Other names are चलौंसी *chalaunsi* (Patna and the west), कोराइ *korāi* (Patna, Tirhut, and the west), चोँकर *chonkar* in Champāran and Patna, and चोकरा *chokra* in South Munger. The heaped straw on the threshing-floor, or a stack of straw anywhere, is गाँज *gānj* or टाल *tāl*. सिल्ली *silli* is also specially used for the heap of straw on the floor.

895. An enclosure for stacking straw or fuel is घेरान *gherān* in West Tirhut, Sāran, and Champāran, घोरान *ghorān* in Shahabad, and घेरा *ghera* or ठाठ *dhāth* in Champāran and Tirhut, the latter specially to the east. To the west it is पुरुवट *purwat*. A house for holding chaff is भुसौल घर *bhusaul ghar* in the north-west and West Tirhut, and भुसकार *bhuskār*, भुस्सभुलबा *bhussbhulba*,* or (also in Champāran) भुसखार *bhuskhār* to the east. In South-West Shahabad it is भुँसौर *bhunsaur*, and to the west generally of that district भुँसउल *bhuñsáhul*. In Champāran and Patna it is भौँसौला

* As in the proverb कूटल घोड़ भुस्सभुलबहिँ ठाठ *chhūtal ghor bhussbhulbahiñ thārh*,—a horse, when he gets loose, stays in the chaff-house.

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WINNOWING (OSAUNI)

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bhoñsaula, and there and in Gaya भूसा घर *bhusa ghar*. In Champāran and South Munger it is भुसघर *bhusghar*, and in South Bhagalpur भुसकारी *bhuskāri*. खोंप *khomp* or खोंपी *khompi* north of the Ganges is a small shed for chaff. The round thatch covering a खोंप *khomp* to save it from the weather is खोंप के मथनी *khomp ke mathni*, छावनी *chhāoni*, or टोपड़ *topar*. In South-East Tirhut चाँग *chāng* is a large basket for holding chaff equalling four टोकरी *tokri*. टँगौर *tangaur* in the same place is a similar one, but is rougher and made of *rahar (Cytisus cajan)*.

896. *The refuse straw and fodder.*—This is in the north-west गोथार *gothār*, to the west and in North-West Tirhut it is लथेर *lather*, in Champāran and North-East Tirhut निघास *nighās*, and South-East Tirhut निघेस *nighes*. South of the Ganges and in Champāran it is डाँटी *dānti*. The refuse straw of the *rabi* or spring-crop, and specially of the *rahar (Cytisus cajan)*, is ररेठा *raretha* generally south of the Ganges, local variants being लरेठा *laretha* in South Bhagalpur, and in Champāran रहेठा *rahetha*. In Patna it is also called खरई *kharai*. The refuse straw of the autumn crop is डाँठ *dānth* or डँठका *dantuka* or कुटन्का *kutka* north of the Ganges. It is also to the west and in Patna ढड्ढा *dhattha*, and elsewhere डाँट *dānt*, डाँटा *dānta*, or डाँटी *dānti*. In South Bhagalpur and Patna, however, it is ठठेरो *thathero*. The dry stalks of mustard (सरिसो *sariso*) are सण्ठी *santhi* in the north-west, तिलण्ठी *tilthi* to the west and in North-West Tirhut, तोरियाठी *toriyāthi* in South-West Tirhut, तोरियठ *toriyath* in Shahabad, and तिलाठी *tilāthi* generally. The stalks of cereals without the ear are झँगरा *jhengra* to the west and in South-West Tirhut, झँगठा *jhegta* in Champāran, डाँट *dānt* in the rest of Tirhut, झङ्गा *jhanga* in Champāran, and झाँग *jhāng* also in South-East Tirhut.

CHAPTER V.—WINNOWING.

897. Winnowing grain is ओसौनी *osauni*. To winnow is ओसाएब *osāëb*.

898. The fine chaff which is blown away by the wind in winnowing is पभी *pambhi* generally; also पाँकी *pānki* or पाँभी *pāmbhi* to the west, गूँड़ी *gūnri* in Champāran and South-East Bihār, and भौंटा *bhaunta* in Patna. South of the Ganges these words are confined to the winter (*Aghani*) crop. The words for the autumn (*Bhadoï*)

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crop are पुरेसी *puresi* or पुखरन्सी *puarsi* to the west, and पखनी *pakhni* in Patna and Gaya. In South Munger अधभरी *adhbhari* is rice not fully developed, in which the ear is only half full, the rest being all chaff.

CHAPTER VI.—MISCELLANEOUS.

899. The gathering or collecting grain at one place in the time of harvest is बटोरन *batoran* or लोढ़न *lorhan*.

900. When grain is being weighed, an extra handful is thrown in to make up for dust, &c. This is called पछुआ *pachhua* generally, but also कसर *kasar* to the west and फाव *phāo* in the south-east. It is also called लाभ *lābh* in Champāran and South Munger.

901. The grain left on the threshing-floor after removing the bulk of the crop is अगवार *agwār* generally north of the Ganges, and भाठ *bhāth* in South-East Tirhut. South of the Ganges and in Sāran it is तरी *tari*. The gleanings and refuse grain on the threshing-floor are पटपर *patpar* in the north-west and खखरा *khakhra* to the west and north. The grain which is blown away with the chaff at the time of winnowing is अगवार *agwār* or अगवारी *agwāri* to the west, अगाड़ *agār* in Champāran, Patna, and Gaya, and अगवर *agbar* in the south-east.

SUBDIVISION VIII.

DIVISION OF CROPS.

CHAPTER I.—DIVISION AND VALUATION.

902. The division of crops on the *metayer* system between landlord and tenant is called बटाइ *batāi* or बटैया *bataiya*. Local variants are बाँट *bānt* in Champāran and Gaya, बाँटी *bānti* in Champāran and South Bhagalpur, and बँटन्नू *bantnu* in South-West Shahabad. Land so held is called भावली *bhāoli* or बटैया *bataiya*, as opposed to नगदी *nagdi*, of which the rent is paid in cash. In South Bhagalpur the division of the crops is called कुरताली *kurtāli*.

903. In बटाइ *batāi* a certain fixed proportion of the crop is given to the landlord as rent, as described in the following chapter. When,

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instead of a *proportion*, a certain fixed *quantity* of the crop per bigha is paid to the landlord, it is called मनखप *mankhap*, मनठीका *manthika*, हुण्डा *hunda*, or मनहुण्डा *manhunda*. This is especially adopted in the case of जिरात *jirāt* or home-farm lands when let to a cultivator. In Patna it is called मनी बन्दोबस्त *mani bandobast*.

CHAPTER II.—THE SHARES INTO WHICH THE CROP IS DIVIDED.

904. *Half to landlord and half to tenant.*—This is called अधिया *adhiya* north of the Ganges and in the south-west, in Patna and Gaya अधबटैया *adhbataiya* or पह *pah*, in Champāran and the south-east अधबटिया *adhbatiya*. In South-West Shahabad they say दू दाना मेँ सेँ एक दाना जमिदार लेहला, आउर एक दाना असामी के देहला *dū dāna meñ señ ek dāna jamidār lehala, āur ek dāna asāmi ke dehala*,—of two grains, the landlord takes one and gives one to the cultivator. The turn of the sentence which makes the landlord *give* the cultivator his share is worth noting.

905. *Seven-sixteenths to landlord and nine-sixteenths to the tenant.*—This is नौसत *nausat* or नौसत्ता *nausatta*. The practice has only been noted in the west, Patna, Gaya, and South Munger. In South-East Tirhut the custom is only observed in respect to mangoes and jack-fruit.

906. *Nine-sixteenths to the landlord and seven-sixteenths to the tenant.*—This is नौसत्ता *nausatta*. The practice has only been noted to the west and in Patna, Gaya, and South Munger; also (सेरी नौसत्ता *seri nausatta*) in West Tirhut.

907. *One-third to the landlord and two-thirds to the tenant.*—This is तेकुरी *tekuri* or तिहैया *tihaiya* in Shahabad, Patna, and Gaya, तेकुरा *tekura* in South-West Shahabad, तेखुरी *tekhuri* in South Bhagalpur, तेकुली *tekuli* in Champāran, तिसरी *tisri* in Sāran and Champāran, and तेसरी *tesri* in South Munger. Not noted elsewhere.

908. *Two-fifths to the landlord and three-fifths to the tenant.*—This is पचदू *pachdu* to the west and in West Tirhut, पचा दूआ *pachcha dūa* in Patna, Gaya, and the south-east, and पँचदू *panchdu* to the west. Not noted elsewhere.

909. *Three-fifths to the landlord and two-fifths to the tenant.*—This is पचदू *pachdu* to the north-west, and पाँचा दूआ *pāncha dūa* in South Munger and Tirhut. Not noted elsewhere.

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910. *Landlord one-fourth, tenant three-fourths.*—This is चौथैया *chauthaiya* in Champāran and South-East Tirhut and चौठैया *chauthaiya* to the west and in Patna and Gaya. Not noted elsewhere.

911. The following remarks as to custom south of the Ganges may be of use. The division into equal shares is rare, and is confined to the cases of high-caste tenants, or where a tenant has obtained a decree of the Civil Court restricting the landlord's share to one-half. Nine-sixteenths to the landlord and seven-sixteenths to the tenant is the customary rate, the two-sixteenths in excess which are claimed by the landlord being supposed to represent the cost of collection, irrigation, and watching the crops. When the landlord takes less than a half-share of the crop, as in §§ 905, 907, 908, and 910, it is only in exceptional cases, as in time of drought, or when a jungle or waste land has to be brought under cultivation, or when land requires much labour on the part of the tenant. In these cases the settlement is always for a limited period, say one, two, or three years, and is often on a progressive scale, *i.e.*, in the first year the landlord takes one-fourth, in the second year one-third, in the third year two-fifths, and thereafter half of the gross produce. When the landlord takes three-fifths and the tenant two-fifths (§ 909), it is a case of special agreement with a landlord, who lets his private (खुद काश्त *khūd kāsht*) lands. In calculating all these shares (except in the case of division by bundles, see § 913) only the net grain produce after threshing is divided. The tenant in addition takes all the straw.

CHAPTER III.—DEDUCTIONS AND REMISSIONS.

912. A deduction of one *ser* in the maund from the amount received by the tenant is called सुपही *supahi* to the west, and also सेरही *serhi* in Shahabad. A similar deduction of 1¼ *sers* per maund is called in South Bhagalpur नेग *neg*, or perquisite. In the case of division by appraisement (see next chapter) an allowance is made for deficient produce. This is called to the west and in Tirhut छूट *chhūt*. South of the Ganges and in Champāran it is called गरन्की *garki*, also नाबूद *nābūd* in Patna, छुटन्ती *chhutti* in Gaya, गरन्की परन्ती *garki parti* in South Munger, and मरन्की गरन्की *marki garki* in South Bhagalpur. A similar deduction of 1½ *sers* in the maund is called in Champāran, Patna, and Gaya डेढ़न्सेरी *derhseri*; and when of two *sers*, दुसेरी *duseri*. To the west दहार महार *dahār mahār* is the loss to both landlord and

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tenant when the produce is deficient through inundation. A remission to a high-caste tenant is called पगड़ी *pagri* or माफी *māphi*. North of the Ganges पछुआ *pachhua* is an allowance made by the tenant for dust in the landlord's share of the grain. In Sāran and Patna अँजुरी *anjuri*, and in Shahabad आँजुर *ānjur*, is an allowance of one or two *sers* per plough taken by the tenant. खलिहानी *khalihāni* in Patna is an allowance claimed by the tenant, and so also is भाँवर *bhāmwar* in Shahabad and मँगनी *mangni* or माँगन *māngan* (½ a *ser* in the maund) in East Munger.

CHAPTER IV.—MODE OF DIVISION.

913. This may be considered under two heads,—division on the field and division on the threshing-floor.

Division on the field.—This may be done either by actual division of the bundles (बोझा *bojha*) or by appraising (कनब *kanab*) the value of the crop. When the bundles of the cut crop are divided, this is called बोझबटाइ *bojhbatai* or (in Champāran and South-East Tirhut) खरबटाइ *kharbatāi*. To the north-west it is जजाती बटाइ *jajāti batāi*. The rough appraisement of the crops for the purpose of division is called कन *kan* or कूत *kūt*, or कनकूत *kankūt* or कनकुत्ती *kankutti*. When the valuation is done by appraisement it is called कनकुत्ती बटाइ *kankutti batāi*. It is also called दानाबन्दी *dānābandi* generally, भौकट्टा *bhaukatta* in Shahabad and the south-east, दमाव *damāo* or दमकट्टी *damkatti* in Shahabad, Patna, and Gaya. When the crops are ripe for harvesting the landlord deputes an assessor (अमीन *amīn*) and an arbitrator (सालिस *sālis*) to the field. They are met there by the tenant and the village officials. The village measurer (कठाधर *kathādhar*) then measures the field with the local pole, and the arbitrator goes round it, and after a consultation with the assessor and the village officials estimates the quantity of grain in the field. If the tenant accepts the estimate, the quantity is entered in the *patwāri's* field-book (खसरा *khasra*) and the matter is at an end. If the tenant objects, his fellow tenants are called in as mediators, and if they fail to convince either party a test (परताइ *partāi*) takes place. On behalf of the landlord a portion of the best part of the crop is reaped, and an equal portion of the worst part is reaped on behalf of the tenant. The two portions so reaped are threshed and the grain weighed. On the quantity thus ascertained, the whole produce of the field is calculated and entered in the field-book. The tenant is

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then at liberty to reap the crop and take it home whenever it suits his convenience. In calculating the amount due to the landlord from the whole estimated quantity a deduction in favour of the tenant of generally two *sers* per maund, called छुटन्नी *chhutti*, &c., (see § 912), is made to allow for deficient produce and for the cost of reaping, gathering, and threshing, which in this system of division is borne by the tenant. The remainder, thus calculated, is then divided into the respective shares of the landlord and the tenant, and the latter is debited with the landlord's share in the accounts. If he pays this amount within the year, it is paid in kind; but if he does not do so, its value in money is written against him as an arrear in next year's accounts.

914. *Division on the threshing-floor.*—This is बटाइ खरिहानी *batāi kharihāni*, अगोर बटाइ *agor batāi* (because it is watched or guarded till division), or बटाइ *batāi* simply. The man who weighs the grain is called हटन्वा *hatwa* north of the Ganges. He is also हटन्वे *hatwe* in Champāran, Patna, and Gaya, बाया *bāya* or बया *baya* to the west, सोनार *sonār* in Patna, and केवाल *keāl* or बनियाँ *baniyān* in Patna and the south-east. His fees are called हटन्वाइ *hatwāi* or हटन्वई *hatwai* north of the Ganges, and also पछुआ *pachhua* in Champāran and Tirhut. In Champāran and East Tirhut they are also मनन्पई *manpai* or मनन्पौआ *manpaua*. To the west they are बेयाइ *beyāi* or पवही *pawahi* (¼ *ser* per maund), in Gaya and South Munger चालन्सा *chālsa*, in Patna and Champāran धुरिया *dhuriya* (¼ *ser* per maund), and in the south-east केवाली *keāli* or तौलाइ *taulāi* (one *ser* per maund). When grain is measured instead of being weighed, 16 cups (पैला *paila*) of grain make one आढ़ा *ārha*. In this system the crops are reaped under the supervision of both parties, and are gathered on a common threshing-floor (see § 879), and strictly watched by both parties. Threshing does not take place until all the crops of the village have been thus gathered. Neither party is allowed the use of the crop till the grain is threshed out, weighed, and divided. During the reaping period the tenant at the end of each day gets the gleanings of the field (लोढ़ा *lorha*, &c., see § 878), and a fixed proportion of the gross produce (दिनौरा *dinaura*, &c., see § 874), which go as wages to the reaper. From the joint crop the village artisans and officials (carpenter, blacksmith, shoemaker, accountant, &c., see §§1193 and ff.), who have worked all the year round for both tenants and landlords, receive their perquisites. When the heap of grain is ready for division, the grain

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which is blown away with the chaff (चगाड़ *agār*, *&c.*, see § 901) is not divided, but is all the property of the tenant. Out of the common heap are then set aside the dues given for religious purposes (बिसुन पिरित *bisun pirit*, *&c.*, see § 1203), and out of the grain thus left the landlord takes his share, but the refuse grain mixed with dust left after removing the bulk of the crop (तरी *tari*, *&c*, see § 901) is all taken by the tenant. In this system, too, the tenant gets all the straw, chaff, &c.

SUBDIVISION IX.

IRRIGATION.

CHAPTER I.—IRRIGATION GENERALLY.

915. To irrigate is पटाएब *patāëb*, or to the west भरल *bharal*. Irrigation is पटावन *patāwan* or पटौनी *patauni*. In South Munger it is पटान *patān*. The flooding of a field preparatory to planting rice is लेब *leb*, लेअ *leo*, or लेवा *lewa*, and in South Bhagalpur अन्हाव *anhāo*. Such a flooded field is called पनियाएल *paniyāël*. A water-drawer is पनिहारा *panihāra* or पनभरा *panbhara*. In the north-west he is also पनभारा *panbhāra*. A man irrigating has various names. To the north-west he is पनछन्ना *panchhanna*, and in Gaya पनछन्दा *panchhanda*; in Sāran and Champāran he is पनमोरवाह *panmorwāh*; in South-West Tirhut he is खरवाहा *kharwāha*; and in South-West Shahabad he is कमैया *kamhaiya*. The man who distributes the water in the field with the हत्था *hattha* or wooden shovel (see section 64) is called हथवाहा *hathwāha* or छिरकना *chhirkana* to the north-west. In Shahabad he is बरवाह *barwāh*; to the west generally पनिवाह *paniwāh*; in Patna and Gaya, खँड़नोड़ा *khanrmora* or छिचनियाँ *chhichaniyān*; in Patna, सिँचवाहा *sinchwāha* or खँड़वाहा *khanrwāha*; in Champāran and South Bhagalpur, खड़कट्टा *kharkatta*; and in South Munger, गँड़रकट्टा *ganrarkatta*. The wages for irrigation with a lever are लठवाही *lathwāhi*. Sometimes cultivators combine to assist one another in irrigating. This is called जाना *jāna* in Sāran and Champāran, पैंठी *painthi* or पलटी *palti* to the west, and the latter also in Patna and Gaya, परिहर *parihar* in Patna, पतिहर *patihar* in Champāran and South Munger, and पाएट *pāët* in Champāran and South Bhagalpur.

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CHAPTER II.—KINDS OF IRRIGATION.

916. There are three main kinds of irrigation :—

(*a*) *From canals.*—A canal is नहर *nahar* (which is generally used only for the Son and similar Government canals), पैन *pain*, or पैनि *paini*, and नद्दी *naddi* or (South Bhagalpur) लद्दी *laddi*. In South-West Shahabad a canal is ताल *tāl*.

(*b*) *From wells* (कुआँ *kuān*, *&c.*)

(*c*) *From tanks, or ponds.*—A tank is पोखर *pokhar*, पोखरा *pokhra*, or तलाब *talāo*.* A small pond is तलाइ *talāï*. In Patna, Gaya, and South Munger a reservoir of which the water is higher than the level of the surrounding country and is kept in by embankments is called खाँजाना *khājāna* or खजाना *khajāna*.

917. The embankment round all these tanks and ponds is called भींड़ *bhīnr* or भिण्डा *bhinda*. Local names are पींड़ *pīnr* in Patna and Gaya, and खाँवाँ *khānwān* or खावा *khāwa* to the west. The post erected in the centre of a tank is जाठ *jāt*, जाठि *jāti*, जाठ *jāth*, or जाठि *jāthi*. In South Munger it is लाठ *lāth*.

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* In North-East Tirhut पोखरि *pokhari* is a large tank, as is instanced by the proverbial saying—

पोखरि रजोखरि, और सब पोखरा।
राजा सिब सिङ्ह, और सब छोकरा॥

Pokhari Rajokhari, aur sabh pokhra,
Rāja Sib Singh, aur sabh chhokra.

—"The tank at Rajokhari is indeed a tank; all the rest are puddles. Raja Sib Singh was indeed a king; all others were princelets."

Another version of this is—

ताल त भोपाल ताल, और सब तलैया।
राजा त सिब सिङ्ह, और सब रजैया॥

Tāl ta Bhopāl tāl, aur sabh talaiya,
Rāja ta Sibai Singh, aur sabh rajaiya.

Rajokhari and Bhopāl are the names of two villages in the Darbhanga district, where there are very large tanks, said to have been dug by king Sib Singh.

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CHAPTER III.—IRRIGATION FROM CANALS.

918. Flush irrigation, when the water is at a higher level than the field and the cultivator has only to cut the bank of the water channel and allow the water to flow into the field, is called अपन्टा *apta* in the north-west, and अगरन्पाट *agarpāt* in Champāran and North-West Tirhut. To the west it is टोड़ *tor* or मोहर *mohar*. In Patna and Gaya it is छानन *chhānan*, in South Munger मेलान *melān*, and in South Bhagalpur दुरन्का *dhurka*.

919. Irrigation by lift, when the water has to be raised from a lower level, is called उदह के पानी ले जाएब *udah ke pāni le jāëb* to the west, and in the south-east उखेवा *ukhewa*. A dam is sometimes built across the stream to raise the water. This is बाँध *bāndh* or बान्ह *bānh* generally; also खाँड़ *khāñr*, गड़न्नी *garni*, and घेरा *ghera* to the north-west, गराँड़ी *garānri* in the north-west, Patna, and Gaya, फाँड़ी *phānri* in Champāran and Patna, गरण्डी *garandi* in South Munger, and खाँड़ो *khānro* in South Bhagalpur. A gang of men employed in making such an embankment is called in Patna and Gaya गोआम *goām*. A long embankment thrown round a plain of high land in which rice is cultivated, and in which there is a flow of surface water, is डँड़ेड़ी *danreri* to the north-west and in Patna. South of the Ganges and to the north-west खजाना *khajāna*, आहर *āhar*, अहरा *ahra*, and अहरी *ahri* mean the plain itself including the embankment. The embankment as distinguished from the plain is पिण्ड *pind* or अलङ्ग *alang*. A cutting in the embankment is called in Gaya खँड़न्हू *khanrhu*.

CHAPTER IV.—IRRIGATION FROM WELLS.

920. Wells may be divided into three classes:—

(*a*) *Those lined with masonry.*—These are called पक्का *pakka*. In the north-west बावन्ली *bāoli* is a large well, sometimes with a *ghāt* or flight of steps running down to the water. इनारा *ināra*, इँदारा *indāra*, इनार *inār*, or इँद्रा *indra* is a large masonry well. In South Bhagalpur राहट *rāhat* is a masonry well.

(*b*) *A well without masonry lining* is called कच्चा *kachcha*; also कूआँ *kūān* or कुइयाँ *kuiyān* or कूप *kūp*. In South Bhagalpur भँड़ुकी *bhanruki*, and generally भड़न्कूईं *bharkūiñ*, is a small well. In Patna and Gaya कँदरी *kandri* is

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a well dug on a river-bank into which the river-water filtrates and is thereby rendered pure.

(*c*) *Surface depressions containing water.*—These are चूईं *chūīn* north of the Ganges, चुआरी *chuāri* to the west and in Patna, and चूआँ *chūān* elsewhere. A clay well which has fallen in is called भसल *bhasal* north of the Ganges, and भरन *bharan* in Champāran and North-East Tirhut. In Champāran, Patna, and Gaya it is भट्ठा *bhattha*, and to the west भगाड़ *bhagār*. All the above are adjectives agreeing with कूआँ *kūān*. Another expression used in Shahabad is भथनकूआँ *bhathkūān*. The space formed inside a well by the collapse of the sides is खाँखर *khānkhar* in the north-west and धोधर *dhodhar* in Champāran and South-West Tirhut. To the west it is पाल *pāl*, and in Patna and Gaya चौंर *chaunr*.

CHAPTER V.—CONSTRUCTION OF WELLS.

921. The large circular excavation made before a masonry well is built is दवड़ *dawar* to the west and in Patna and South Tirhut, and खाँखर *khānkhar* to the north. In South-West Shahabad it is गोल *gol*, and in the rest of that district गोल गाल *gol gāl*. In Gaya it is गोलमर *golammar* or खभार *khabhār*.

922. The spring is सोता *sota* north of the Ganges, and also in North-East Tirhut मोका *moka*. In Shahabad it is सोत *sot* or सुती *sutti*, in Patna, Gaya, and South Munger सोइ *soï*, and in South Bhagalpur सोत *sot* or सँगन्रा *sangra*. The side spring in a well is तरन्सोआ *tarsoa* in north-west and in West Tirhut. Spring-water is बरियार पानी *bariyār pāni*, or in South Bhagalpur सँगन्रा *sangra*, and in South Munger जिवन्गर *jiugar*, the two latter words being adjectives. When the spring is tapped the phrase used is, north of the Ganges, तावा टूट गेल *tāwa tūt gel*, and south of it बरियार (or जिवन्गर) पानी आबि गेल *bariyār* (or *jiugar*) *pāni ābi gel*. The hole through which the water rises when the spring is reached is भूड़ *bhūnr* or भूर *bhūr*. In Patna and South Munger it is भुरन्हा *bhurha*. An optional word in South Bhagalpur is बम *bam*. When the spring is copious, it is called भुरन्फुट *bhurphut*. When the spring is not reached, the well is called सुन्न *sunn*; and a well, when the spring has risen, is पनिहा *paniha*.

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923. A well supplied from a spring and not from surface drainage is सुतिहा *suttiha* to the west, and सोतही *sothi* in the rest of that district. In Patna, Gaya, and South Munger it is सोइया *soiya*, and in South Bhagalpur जलधर *jaldhar*. The place where the earth begins to become moist as a well is being sunk is पनसेल *pansel* or पनसचा *pansacha* in the north-west. In the south-west it is पसोइ *pasoi*, and to the south-east पसेवा *pasewa*. In some cases there is a stratum of sand so fine that it falls in at once and chokes the well. This is known in the north-west as भास *bhās* The depth to which a well is dug is measured by the height of a man (पुरिस *pūris* or पोरचा *porsa*). Thus a well is said to be four, five, six, or seven पुरिस *pūris* deep.

924. The masonry cylinder of a well is खनजीर *khanjīr*. When a well is made up with circular hoops of kiln-burnt earthenware for sides, these hoops are called खपड़ा or खपरा *khapra*. Other names are (north-west) नाद *nād*, (South-West Shahabad) मोखड़ा *mokhra*, (Patna) गिरन्दा *girda*, (Patna and South Munger) गँड़ुआ *ganrua*, and पाट *pāt* in South Bhagalpur. Sometimes a coil of twigs is used for the same purpose, which is known as कोठी *kothi*, डोल *dol*, or बाँड़ *bānr* in the north-west —the last also in Patna and Shahabad, दोल *dol* in the south-east, and बिण्डी *bindi* elsewhere in the south. Wells protected in this way are कोठिला *kothila* to the west and गड़ौआँ *garauān* in Patna. Wells are sometimes lined with a wooden cylinder, and are then called कठनूआँ *kathkūān*. When the cylinder of a well fails to sink, a second smaller cylinder is sometimes sunk inside. This second cylinder is called परचूईं *parchūīn*.

925. The wooden base of the cylinder is made of *jāmun* wood, and is called जमनवट *jamwat* or जमोट *jamot*. In South Bhagalpur it is called जमनकाठ *jamkāth*.

926. A well so large that two buckets can work it is called दोलड़ी *dolatthi*. In Patna and the south-east it is दुजात *dujāt*, and in South Munger also दुजन्ता *dujanta*. One for three buckets is तिनलड़ी *tinlatthi* or तेलड़ी *telatthi*; in South Munger it is तेजत्ता *tejatta*, and in South Bhagalpur तिनजाँत *tinjānt*.

927. The well-dredger and well-spear are described in § 39 and ff.

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CHAPTER VI.—THE LEVER USED IN RAISING WATER.

928. This is ढेंकुल *dhenkul*, ढेंकुला *dhenkula*, or ढेंकी *dhenki*. It is also called लाठ *lāth*, लट्ठा *lattha*, or लाठा *lātha* south of the Ganges, and जाँत *jānt* in South Bhagalpur.

929. The *pot* (whether earthen or of iron) is कूँड़ *kūnr*, कूँड़ी *kūnri*, or कुण्डी *kundi*. A smaller iron vessel used for drawing water by hand, and not by means of a lever, is डोल *dol*, other names being लोहँड़ा *lohanra* in Shahabad and ढोल *dol* in South Bhagalpur. In North-East Tirhut, however, डोल *dol* is also used for the lever-bucket. In Gaya कठन्नही *kathnahi* is a wooden bucket for drawing water from a well. The stick placed across the mouth of the bucket to which the rope is fastened is किल्ली *killi* or गुल्ली *gulli*. In South Bhagalpur it is रनकिल्ली *rankilli* or पुल्ली *pulli*. The string which fastens this to the pot is कनेटी *kaneti* to the north-west and कुँड़ियाठी *kunriyāthi* generally to the north of the Ganges; also चोरकिल्ली *chorkilli* in Champāran and North-West Tirhut.

930. The *rope* of the lift is बरन्हा *barha*. It is also called बरह *barah* in South Munger, and हथबरन्ही *hathbarhi* and उबहनि *ubahani* in Champāran and North-East Tirhut. The short rope joining it to the bucket by a slip-knot is पनछोर *panchhor* or छोरी *chhori*, with the following local names:—छोर *chhor* (west), जोता *jota* (Patna, Gaya, and the south-east), नाधा *nādha* (Gaya), जोती *joti* (Shahabad and South Munger), and बगन्हा *bagha* (South Bhagalpur).

931. The *lever-beam* is बाँस *bāns* when made of bamboo, also छीप *chhīp* in Champāran and North-East Tirhut. लाठ *lāth* or लाठा *lātha* is a shorter and stouter one. Other names are धुरन्ही *dhurhi* (South-West Tirhut), ढेंकुल *dhenkul* (west), and डण्डा *danda* (south-east). Sometimes a thin piece of wood is spliced on to the end of the beam. This is called बँसजोर *bansjor*, and in Patna and the south-east छीप *chhīp*. The end of the beam which projects beyond the rope over the well is called अगार *agār* or अगारी *agāri*.

932. The lever-beam is weighted with a counterpoise of clods of earth, &c., fixed to the end furthest from the well. These are called लेद *led*, लेदा *leda*, and लेदी *ledi*. In East Tirhut they are लेध *ledh*, and in South-East Bihār लेधो *ledho*. Other names are पछाड़ *pachhār* (Champāran), पछेड़ *pachher* (South-East Tirhut), and चकन्री *chakri* (Champāran, Patna, and Gaya). The peg with which these are

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The irrigation lever (latha), pulled down, with the bucket lowered in the well.

Lith: by Digbejoy Neogy Student Govt. School of Art Calcutta.

Cornwallis Press Calcutta

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The irrigation lever (lātha) raised, with the bucket out of the well

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fastened to the beam are खूँटा *khūnta* or खूँटी *khūnti*; also गँड़न्मेखा *gañrmekha* (Patna and Gaya), गुल्ली *gulli* (Patna), and किला *killa* (Patna and south-east).

933. The *post* on the top of which the lever swings is खभा *khambha*; also धोरेआ *dhorea* in Patna and Shahabad. To the west धुरई *dhurai* is a post with two branches at the top. These posts are often made of a live tree called जीयल *jiyal* (*Odina Wodier*), which forks naturally in a convenient position, and which will grow if only a piece of it is stuck in the ground, hence its name. The forks are कान *kān*, काना *kāna*, कानी *kāni*, कन्ना *kanna*, or कन्नी *kanni*. In Champāran and the south-east they are दोकानी *dokāni* or दुकानी *dukāni*. The cross-axle is अखौता *akhauta* or अखौत *akhaut*, local variants being अखोटो *akhoto* (South Bhagalpur), अँखौता *ankhauta* (South Munger), and अखेता *akheta* or अखेद *akhed* (optional) in Gaya and Patna. Other names are माँझा *mānjha* in Champāran and Gaya, and टोना *tona* in Patna. At right angles to and underneath this cross-axle a piece of wood is tied under the lever-beam to keep the axle in its place. This is called मकरी *makri* in Patna, Gaya, and the west. The holes in which the cross-axle works are called खोल *khol*.

934. The wooden framework over a well on which the person who draws the water stands is called परियाठा *pariyātha* or पौठा *pautha*.

935. When a bucket or *lota* falls into a well, it is pulled up by a set of grappling-hooks, called काँटा *kānta*, कण्टा *kanta*, or झग्गार *jhaggār*.

CHAPTER VII.—THE SKIN BAG USED FOR DRAWING WATER.

936. The use of this has not been noted in East Bihār. In West Bihār it is मोटि *moti*, मोट *mot*, or मौंट *mont*. The iron ring round its neck is मेंड़न्डा *menrra*; also कड़ाही *karāhi* and कड़ा *kara* in Sāran, and काँड़ा *kānra* in South-West Tirhut. The rope or cord which joins the bucket to this iron ring is नथियारी *nathiyāri* or सोरन्ही *sorhi*; also नथिया *nathiya* in South-West Tirhut. The semicircular pieces of bent wood fastened to the ring to keep the mouth of the bucket open are घोरई *ghorai* or घोरानी *ghorāni*. To these are fastened two rings of iron, which are called कड़ी *kari* or बाला *bāla*. किल्ली *killi* or गुल्ली *gulli* is a wooden peg by which the bucket is fastened to the well-rope.

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CHAPTER VIII.—OTHER WELL-APPLIANCES CONNECTED WITH IRRIGATION.

937. The portion of the mouth of the well on which the bucket rests as the water is being discharged is called अड़ाँस *arāns* or अँड़ास *anrās*. Sometimes this is of wood. On this straw or rushes are placed to save the vessel and prevent splashing. In Patna and Gaya this cushion is called सीठा *sītha* or बिण्डा *binda*, and in South-West Shahabad झँगड़ा *jhengra*. In Sāran a similar article made of leather is called छल्ला *chhalla*. When made of straw in Sāran it is called चचार *chachār*, and in Champāran चचरा *chachra*. The catch-basin into which the bucket is emptied is called तीथा *tītha* to the west. Elsewhere it is called अड़ाँस *arāns*, सीठा *sītha*, &c., as above.

938. The bullock yoke, which has two bars (see § 14), is पालो मोटन्हा *pālo motha* or जुआठ *juāth*. Local names are जोठ *joth* (Patna) and जूआड़ *jūar* (Champāran and Gaya). In Champāran, Patna, Gaya, and South Munger पालो *pālo* is used. The above names are also used for the upper bar, and also पल्ला *palla* in South-West Shahabad. The lower bar is तरसईल *tarsaīl* or तरसैला *tarsaila*, local names being सैला *saila* in Shahabad, गतार *gatār* in Champāran and Gaya, and जहड़ *jahar* in the south-east. The outer pins joining these two bars, and which go outside the bullock's necks, are called सईल *saīl* or सैला *saila* to the west, and कनैल *kanail* to the north-west and east. The similar pins inside are समैल *samail* or (Patna and the south-east) समैला *samaila*. They are also called पचार *pachār* in Shahabad. The knob to which the rope is fastened is महादेवा *mahādewa*. In the south-east it is महन्देवा *mahdewa*.

939. The wooden framework over the mouth of a well to prevent people falling in is झँगल्ला *jangla*. The wooden beam laid over the well on which the person drawing the water stands is पावठ *pāwath* or पौठा *pautha*. Other names are लतम्मरा *latmara* (Patna and North-West Tirhut), गोड़न्पौठा *gorpautha* (South-West Tirhut), and धरन्ना *dharna* (Champāran and South Munger). The masonry work at the mouth of a well is जगत *jagat* to the west. Other names are मुड़ेर *murer* (west), मुँड़ेरा *munrera* (also in Champāran) or निरारी *nirāri* in Patna, मुड़ेरी *mureri* in Champāran and Gaya, and मूढ़ा *mūrha* in the south-east.

940. The pulley is generally supported in the fork made by two lopped branches of the trunk of a tree erected by the well. This trunk is called धुरन्ही *dhurhi* or खम्हा *khamha* to the north-west and in South Munger. South of the Ganges we have धुरई *dhuraī* or घोरेआ *dhorea*

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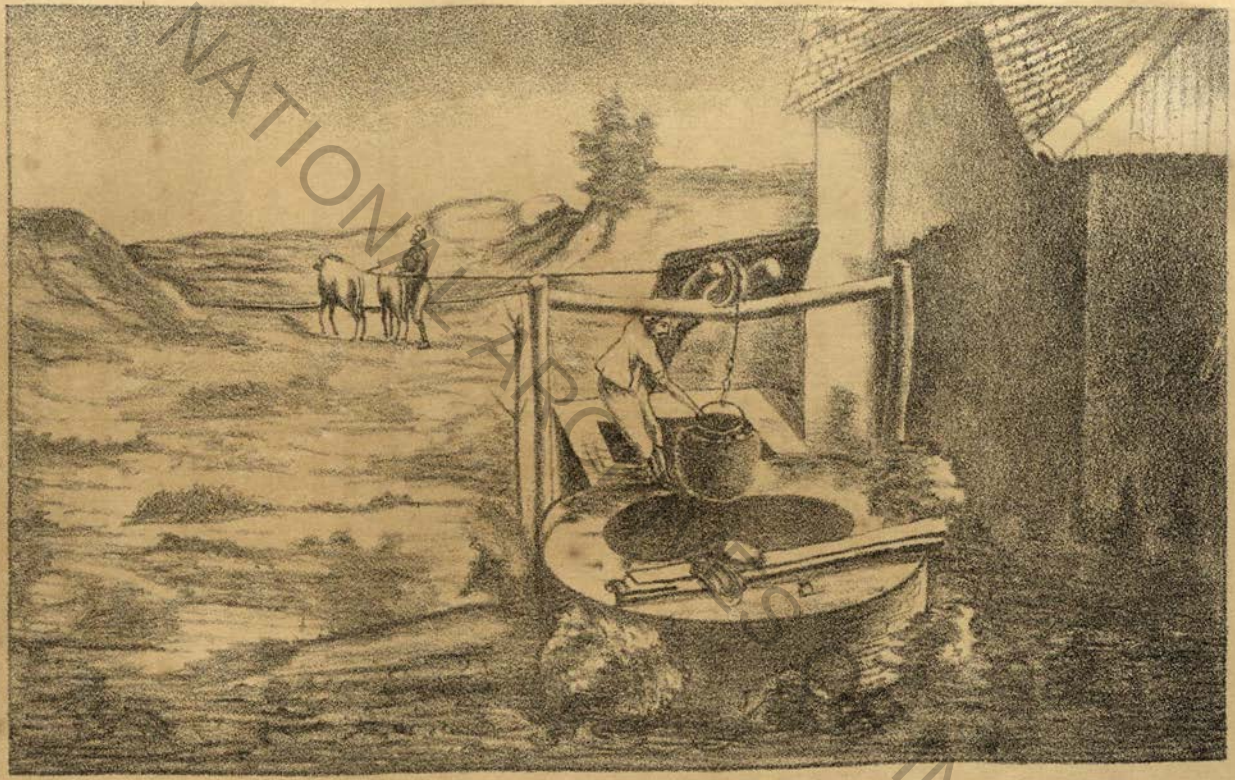

The skin bag for drawing water (moti), as worked with bullocks.

(NOTE.—The photograph had necessarily to be taken from a great height, which throws the picture somewhat out of perspective. Really the bullocks are going down hill, and the receiving vat is level.)

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in Shahabad. In Gaya it is जसेर *jaser* or दसेर *daser*, and in Champāran, Patna, and the south-east खभा *khambha* or खम्हा *khamha*. Other names are धुन्ही *thunhi* in Patna and Shahabad and दोकानी *dokāni* in the south-east. The cross beam is बँड़ेरा *banrera* in the west, and बल्ला *balla* in South-West Tirhut. In parts of Shahabad it is अराठ *arāth*, and in Patna and Gaya पाट *pāt*. The branches in which the pulley works are कन्ना *kanna* or कानी *kāni*, and the pulley axle अखौत *akhaut* or अखौता *akhauta*. Other names for this last are डण्डा *danda* in Champāran and South-West Tirhut, सरन्ना *sarra* in South-West Shahabad, and टोना *tona* in Patna. The pulley itself is घड़ारी *gharāri* to the west, also गड़ारी *garāri* to the north-west and in South Munger. It is घिरन्नी *ghirni* in Champāran and South-West Tirhut, Patna, Gaya, and South Munger, गद्दा *gadda* in South-West Shahabad, घुरन्नी *ghurni* in Patna, and मकरी *makri* in Champāran and to the south-east.

CHAPTER IX.—THE PATHWAY FOR THE BULLOCKS, &c.

941. The sloping pathway for the bullocks is पौदर *paudar*, also दवर *dawar* in Shahabad, बही *bahi* in Gaya, and डगर *dagar* in Champāran, Patna, and the south-east. In South Munger it is also गोड़न्पौर *gorpaur*. The portion above ground is पौदर के माँथ *paudar ke mānth*, or to the west मथार *mathār*. The portion below ground is खोंइछा *khoinchha* to the west. A yoke of well-bullocks is called मोटन्हा जोड़ी *motha jori*. Drawing water by cattle power is मोट चलाएब *mot chalāëb*.

CHAPTER X.—THE WORKMEN EMPLOYED AT THE WELL.

942. The following labourers are employed at the well:—

The bullock-driver.—He is हँकन्वा *hankwa* or हँकनिहार *hanknihār*; also फेरन्हा *pherha* in Shahabad.

943. *The man who empties the water-bag.*—He is धरनिहार *dharnihār* north of the Ganges, छिनन्वा *chhinwa* in South-West Shahabad, and मोटन्धरन्वा *motdharwa* in the rest of that district and in South Munger.

944. Both these men are called north of the Ganges मोटन्वाहा *motwāha*.

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945. *The man who distributes water in the field* is called पनन्मोरा *panmora* or पनन्छन्ना *panchhanna* north of the Ganges. South of the Ganges he is बरन्वाह *barwāh* in South-West Shahabad, मोरन्वाह *morwāh* in the rest of that district, and खँड़ुआर *khanruār* in Gaya. He is also खरन्वाहा *kharwāha* in Sāran and खँड़न्वाहा *khanrwāha* in Patna.

946. *The man who distributes the water with a spade* has already been described in Chapter I of this subdivision.

CHAPTER XI.—THE PERSIAN WHEEL.

947. The Persian wheel is not used in Bihār. Its name, रहट *rahat*, is however known in Patna.

CHAPTER XII.—IRRIGATION FROM TANKS AND STREAMS.

948. Water is raised from these either by the swing-basket or by the spoon-lever.

949. *The swing-basket.*—The swing-basket is generally सैर *sair* to the west and चाँड़ *chānr* in Central and Eastern Bihār. In Tirhut it is also ढोस *dhos*, in South-West Shahabad दौरा *daura*, in Champāran and Gaya सर *sar*, and to the south-east सैन *sain*. The strings from which it swings are डोर *dor* or डोरी *dori*. The place where the men stand who work the basket is गोरन्पौर *gorpaur*, or to the west पौधा *paudha*. In South Bhagalpur it is सैनार *sainār*. The men who work it are सैरन्वाह *sairwāh*, चँड़िवाह *chanriwāh*, or ढोसन्वाह *dhoswāh* in the above-mentioned localities respectively. To work the basket is सैर (चाँड़ or ढोस) चलाएब *sair* (*chānr* or *dhos*) *chalāëb*. In South Bhagalpur it is सैन बराएब *sain barāëb*. The pit from which the water is lifted is चड़ियार *chariyār* in Gaya and South Munger.

950. *The spoon irrigation lever.*—This is a long log of wood hollowed out like a spoon. It is so balanced that the bowl end is over the water to be raised. It is depressed into the water by the foot, and, rising by its own balance, discharges the water along its stem into the higher catch-basin. It is called दोन *don* to the west, and करीन *karīn* or करींग *karing* to the east. The man who works it is called दोनन्वाह *donwāh* and करिनन्वाह *karinwāh* or करिँगन्वाह *karingwāh* respectively. The place where he stands is पौठा *pautha* in the west and लतन्मरा *altmara* in Tirhut.

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Irrigation lever (latha), showing the method of discharging water

Lith: by Choonee Lall Dass Student Govt. School of Art Calcutta.

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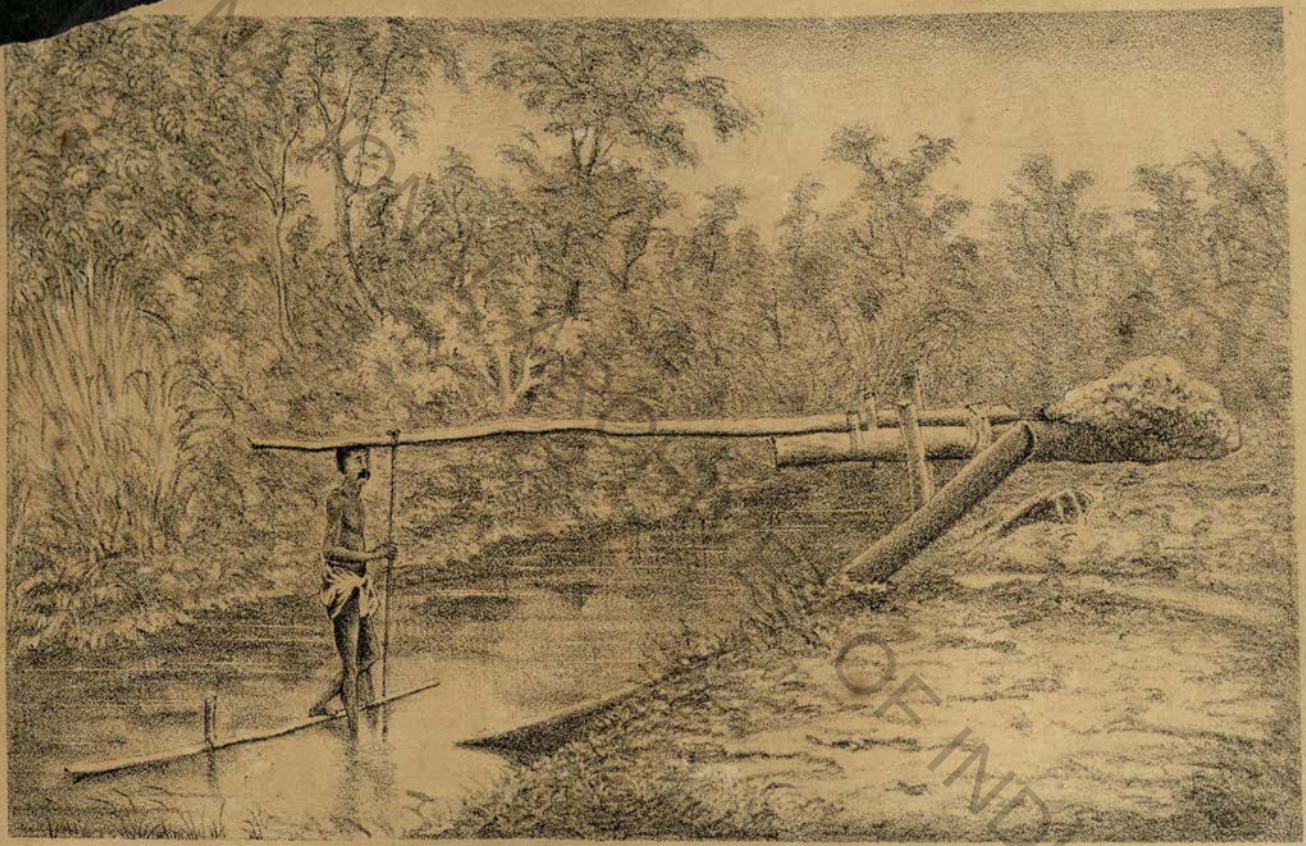
Water-lifting with the swing-basket (sair or chanr).



Irrigation lever (lāṭhā), showing the method of taking in water

CHAPTER XIII.—WATER-LIFTS AND OTHER TERMS COMMON TO IRRIGATION BY THE SWING-BASKET AND THE SPOON-LEVER.

951. The height to which the water is lifted is बोदर *bodar* in Sāran and Shahabad, अनुआ *anua* in Champāran, and गार *gār* in North-West Tirhut. South of the Ganges it is चढ़ाव *charhāo*, अनौआ *anaua* in South-West Shahabad, and एघाँव *eghānw*, &c., as follows.

952. When there are several lifts, the first reservoir is called थेवका *thewka* in the north-west, पहला गार *pahla gār* in North-West Tirhut, and कानर *kānar* in North-East Tirhut. South of the Ganges it is खजाना *khajāna* or एघाँव *eghānw*. Of this last there are local variants एघावा *eghāwa* in Patna and एघाय *eghāy* in South Bhagalpur. The top of the lift is अड़ानी *arāni* to the west, and सीठा *sīṭha* in South-West Tirhut, Patna, and Gaya. The catch-basin from which the water flows into the field is तीथा *tīṭha* to the west. It is also परछा *parchha* in South-West Shahabad, and मेलवानी *melwāni* in Gaya.

953. When there are two or more lifts, the second from the bottom is दोघाँव *doghānw*, with a local variant दोघावा *doghāwa* in Patna. The third is तेघाँव *teghānw*, or in Patna तेघावा *teghāwa*. The fourth is चौघाँव *chaguhānw*, or in Patna चौघावा *chaughāwa*. These lifts are also called ठेउका *theüka* in South-West Shahabad. Thus दो ठेउका *do theüka*, तीन ठेउका *tin theüka*, &c. The raised bank between the two reservoirs is खाँवाँ *khānwān* in South-West Shahabad and मेंड़ *menr* in the rest of that district. In Gaya it is पींड़ *pīnr*, and in Patna अलङ्ग *alang*. In South Munger and Patna it is आहर *āhar*, and elsewhere बाँध *bāndh* or बान्ह *bānh*.

CHAPTER XIV.—WATER-CHANNELS.

954. The channel which conveys the water into the field is generally पैन *pain* or पैनि *paini*. In Patna, Sāran, and Shahabad it is also करन्हा *karha*, and in South-West Shahabad बाहा *bāha*. In Tirhut it is पौड *pauh* or दवन *dawan*, and in North-East Tirhut पौटी *pauti*. In South-East Tirhut it is बह *bah*. To the west नारी *nāri* is also used. In the south-east and Champāran we find डाँड़ *dānr*, and also (in South Bhagalpur) सिंगन्हा *singha*. In North-East Tirhut कनवा *kanwa*, and in Patna and Gaya कनवह *kanwah*, is a narrow branch channel leading from a पैन *pain*. A water-course generally is नदी

naddi or (in South Bhagalpur) लद्दी *laddi*, and its branches बाहा *bāha* or (north of the Ganges) बहन्ना *bahna*. In Shahabad छेर *chher* is a shallow spring of water, and its branches निगरईन *nigraīn*. In Patna and Gaya भोकिला *bhokila* and टँड़ुआ *tanrua* are small water-channels. The latter is smaller than, and is a branch of, the former. A turn in a water-course is मोरानी *morāni* in Patna and the north-west, and घुमान *ghumān* in Champāran and North-East Tirhut.

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DIVISION V.

AGRICULTURAL PRODUCTS AND THEIR ENEMIES.

SUBDIVISION I.

AGRICULTURAL PRODUCTS.

CHAPTER I.—WHEAT.

955. Wheat (*triticum vulgare* or *sativum*) is गेहूँ *gehuñ* north of the Ganges. In East Bihār generally, however, it is गहुम *gahum*. To the west it is also गोहूँ *gohuñ*, and elsewhere south of the Ganges and in North-East Tirhut गोहुम *gohum*. In Gaya it is also मण्डा *manda*. Cf. § 823.

956. The chief varieties are मुँड़िया *munriya*, a first-class beardless wheat. In South-West Shahabad this is मुँड़िलवा *munrilwa*, मुड़ला *murla* in Sāran and Patna, and मुड़ली *murli* or भुँड़िया *bhuñriya* in Gaya. दाउदी *dāudi* or दौदी *daudi* in West Bihār, or to the south-west and in Gaya दौदिया *daudiya*, is an excellent white beardless wheat. In Tirhut it is known as जमाल खानी *jamāl khāni*. A white round-bearded wheat is known as दूधी *dūdhi* or दुधिया *dudhiya* in South Tirhut, Patna, and South Munger. In South Bhagalpur it is पचरूखी *pachrūkhi*. लल्का *lalka* in Shahabad and South-West Tirhut, देसी *desi* or देसिला *desila*, and हरना *harna* or हँरहवा *hañrrahwa*, in the north-west, हाड़ा *hāra* in Tirhut, हड़हड़ा *harhara* in South-West Tirhut, हड़हा *harha* (Patna), केवलहा *kewalha* (Gaya), and जमाली *jamāli* or जमरिया *jamariya* to the east, are a small-grained red wheat. लल्का *lalka* also occurs in South Munger. North of the Ganges दोगला *dogla* is a mixed wheat composed of जमाल खानी *jamāl khāni* and हाड़ा *hāra*. बड़गडमा *bargahuma* in South-East Tirhut is a large bearded wheat. In Shahabad रेंड़ा *renra* means stunted wheat.

957. The germ of a grain of wheat is south of the Ganges पुत्ती *putti*. When a grain of wheat germinates first, the sprout is called सुइया *suiya* or सूआ *sūa*; also अँकुड़ा *ankurha* to the north-west, and

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कन्नी *kanni* in Patna. In North-West Tirhut it is डेफ *deph*, and to the east डेफी *dephi*. The phrase used is सुइया गेल *suiya gail* north of the Ganges, or डेफ निकसल *deph niksal* in North-East Tirhut. To the west they say रेंड्रल बा *renral ba* or रेंड़ गेल *reñr gail*. In Gaya they say सुआल आवे है *sua āwe hai*, and in Patna कनियाएल आवऽ है *kaniyāël āwa hai*. When it has further sprouted, but has not yet taken firm root, it is पुतरा *putra*. When the blade throws out shoots they are called डिब्बी *dibbhi*; also डाभी *dābhi* in South-West Shahabad, and डेंभी *tembhi* in Patna. When about six inches high it is called कौआ लुकान *kaua lukān* in Gaya, Sāran, and Shahabad, and कौआ झपान *kaua jhapān* in the south-east, both meaning sufficiently high to hide a crow. When it is cut unripe it is known as होरहा *horha*, or (Tirhut and the South-East) ओरहा *orha*, and (optionally) in South Munger as होलहा *holha*. When the ear begins to form, they say रेंडा भेल बा *renra bhail ba* in the north-west, गभा भेल बा *gabha bhail ba* in South-West Tirhut, and गम्हड़ा भेल अछि *gamhra bhel achhi* in the rest of Tirhut. In Shahabad they say दुधियाएल *dudhiyāël*. In Patna and Gaya a similar phrase, or the phrase गदराएल है *gadrāël hai*, is used, and in the south-east they say दुधैलै *dudhailai*. गदराएल *gadrāël* is also used in Tirhut. When the grain hardens they say it is हबसाएल *habsāël* in South-West Shahabad, कैलाएल *kailāël* generally; in Sāran and West Tirhut also गोटाएल *gotāël*, अधपक्कू *adhpakku* in Gaya, कैला गेल *kaila gel* in Patna, and कलाएल *kalāël* in the south-east.

958. The beard is टूंड़ *tūnr* or टूंड़ा *tūnra* to the west, and सूँघ *sūngh* or सूँग *sūng* elsewhere. In South-West Tirhut it is सूँड़ *sūnr*. The ear itself is बाल *bāl*, except in North-West Tirhut, where it is बाली *bāli*; in South-East Tirhut, where it is सीस *sīs*; in South Bhagalpur, where it is सीसा *sīsa*; and in South Munger, where it is टुंगना *tungna*.

CHAPTER II.—MIXED CROPS.

959. Wheat and barley grown together are गोजइ *gojai*. A mixture of peas, gram, barley, or wheat, or any two or three of them, is called तेरना *terna* in South-West Shahabad, गजर मसर *gajar masar* in the rest of that district, गजर बजर *gajar bajar* in Champāran, गजा बजा *gaja baja* south of the Ganges generally, and उटरा *utra* in Patna. In the north-west it is पैरा *paira*, in West Tirhut पैर *pair*, and in East Tirhut पौर *paur* or बेझरा *bejhra*. Barley grown with the smaller pea (केराव *kerāo*) is जौ केराइ *jau kerāi*

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generally, also जौ मद्रा *jau matra* to the west, जकेराइ *jakerāï* to the south-east, and जब केरवा *jab kerwa* in North-East Tirhut. Other names are कुसही केराव *kusahi kerāo* in Patna and the south-east, कोसी *kosi* in South Bhagalpur, and हरफोरवा केराव *harphorwa kerāo* in South-West Shahabad. बेरन्रा *berra* or बेरई *beraï* in Shahabad is barley mixed with gram, and the same is called जब बुट्टा *jab butta* north of the Ganges, and जो बट्टा *jo butta* in the south-east. जो खेसरा *jo khesra* is a mixture of barley and peas (खेसारी *khesāri*) in the south-east.

960. When there is a mixture of crops, the inferior one is called तरी *tari* when compared with the other. Thus in जौ केराइ *jau kerāï* the small pea (केराव *kerāo*), being the inferior, is the तरी *tari*.

CHAPTER III.—BARLEY AND OATS.

961. Barley (*hordeum vulgare*) is जौ *jau* generally. In the north-east it is जब *jab*, and in Patna and the south-east जो *jo*. North of the Ganges जई *jaï* (also in Shahabad) or जन्तरी *jantari* are shoots of barley artificially grown and distributed by Brāhmans at the festival of the Dasahra. In Gaya they are जवारा *jawāra*, and in Patna जैंती *jainti*. The prickly hairs on the ear are टूँड़ *tūnr* in West Tirhut, Sāran, and Shahabad; टूँड़ा *tūnra* or सूँढ़ा *sūnrha* in Champāran and Tirhut; सूँड़ *sūnr* in South-West Tirhut, and also सूँघ *sūngh* or सूँग *sūng* in Patna and the east generally.

962. Oats (*avena sativa*) are called the sister of barley, and are hence named जई *jaï* or जै *jai*.

CHAPTER IV.—RICE.

963. Rice (*oryza sativum*), whether as a crop or threshed but unhusked, is called धान *dhān*. When husked it is चाउर *chāür*, but the Hindi form चावल *chāwal* has also been noted in Patna. Husked rice is of two kinds, viz. अरवा *arwa*, which is not parboiled before husking and is eaten by the higher castes, and the cheaper, which is parboiled before husking and is eaten by the lower castes. This latter is called उसिना *usina*, उसना *usna*, or जोसाँदा *josānda*. Rice when partially husked is called मुहचुर *muhchur* in Gaya, भोकड़ा *bokra* in Sāran, and खिजाया *khijāya* in North-East Tirhut. Rice boiled plain is भात *bhāt*, when boiled with pulses it is खिचड़ी *khichri*, and when spices are added to this it is भूनल खिचड़ी *bhūnal khichri* or कबूली *kabūli*; also in

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South Bhagalpur छौंकी *chhaunki*. When rice is boiled to a mash, it is called गोलन्दथ *golhath* or गोलन्हत्थी *golhatthi*. In Gaya पनिहता *panihata* is a dish made by adding water to the rice left from last night's supper. In addition to the usual names, लार *lār*, पोआर *poār*, &c. (see § 894), the long straw of transplanted rice is called मोरी पेटारी *mori petāri*, or (in Champāran) पेटाही *petāhi* or (in Shahabad) पेटाढ़ी *petārhi*.

964. The varieties of rice grown in Bihār are very numerous, as is borne out by many proverbs, such as the following:—रजपूत ओ धान के ओर नाहिँ है *rajpūt o dhān ke or nāhiñ hai*,—there is no limit to the clans of Rajputs or the kinds of rice; धान बाभन कैँ एक्के हाल *dhān bābhan keñ ekke hāl*,—rice and Bābhans are one and the same (in number of kinds). Rice may be divided into two broad classes, those which are sown at once broadcast and are called बावग *bāwag*, बाओग *bāög*, (in Gaya) बोगेड़ा *bogera*, or in Patna बोगन्हा *bogha*, and those which are sown in seed-beds and transplanted, being called रोप *rop* or रोपा *ropa* or (in Gaya and Patna) रोपन्हा *ropha*. At the same time it should be noted that practice varies with locality, and that a kind of rice which is बावग *bāwag* in one place may be रोपा *ropa* in another.

A.—RICE THAT IS SOWN BROADCAST.

965. (1) साठी *sāthi*.—This is a red rice, and ripens in sixty days from sowing, as in the proverb—

साठी पाके साठ दिन,
बरखा होखे रात दिन.

Sāthi pāke sāth din,
Barkha hokhe rāt din.

—*Sāthi* ripens in sixty days if it rains night and day.

In the east it is also called गँभन्री *gambhri* or गम्हरी *gamhri*. It is sown in the month of Jeth (May–June), and is cut in Sāwan (July–August).

(2) सोकन्ना *sokna* (north-west).—This is sown with the first fall of rain in Jeth (May–June), and is cut in Bhādoñ or Āsin (*i.e.*, in September). This crop is also called भदैया *bhadaiya*.

(3) The following are sown in Phāgun (February–March) and Chait (March–April), and are cut in Aghan (November–December). The names were principally

collected in *East Tirhut*, and unless the contrary is specially stated do not apply elsewhere:—

(*a*) अकाल बीर *akāl bīr*. (In Sāran अकाल गीर *akāl gīr*, and in North-East Tirhut also काला गीर *kāla gīr*.)
(*b*) उजागर *ujāgar*, or in Sāran जागर *jāgar*, which name is also current in North-East Tirhut.
(*c*) चनाबक *chanābak*.
(*d*) झलमरदन *jhalmardan*.
(*e*) दरमी *darmi* (also known in the north-west).
(*f*) देसरिया *desariya* (Tirhut and Champāran). In Sāran it is called जसरिया *jasariya*).
(*g*) पीचर *pīchar*.
(*h*) बेलौर *belaur* (also known in the north-west).
(*i*) भाँटिन *bhāntin* (Sāran).
(*j*) भैसलेट *bhaislet* (also known in the north-west).
(*k*) लाँजी *lānji* (Sāran).
(*l*) सतरिया *satariya* (Sāran).
(*m*) साहिल *sāhil* (Sāran).
(*n*) सिंगरा *singra*.
(*o*) सोबरा *sobra*.

खेड़ा *kherha* is a white bearded rice sown all over Tirhut and in Champāran. The following (also East Tirhut) are sown in Jeth (May-June). They are sometimes sown broadcast and sometimes transplanted:—

(*a*) धुसरी *dhusri* (also known in Champāran).
(*b*) बस्तर *bastar*.
(*c*) राम दुलारी *rām dulāri*.

966. In *South-West Shahabad* the following kinds of rice are sown broadcast:—

(*a*) करँगा *karnga* } Two kinds with a black grain (also known
(*b*) करँगी *karngi* } in Sāran).
(*c*) करहनी *karhanni*, a small black grain (also known in Sāran).
(*d*) खाटिन *khātin*, a coarse kind.
(*e*) सहदेइया *sahdeïya*, a red kind.
(*f*) साठी *sāthi*. See above.

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(*g*) सेढ़ा *serha*, a small black and white grain. Like the साठी *sāthi*, it ripens in sixty days. The South-West Shahabad version of the saying already quoted is—

सेढ़ा साठी साठ दिन, जँव देव बरन्से रात दिन
Serha sāthi sāth din, jemw deb barse rāt din.

—*Serha* and *sāthi* take sixty days if it rain night and day.

In the rest of *Shahabad* the following kinds of rice are sown broadcast:—

(*a*) पनसारी *pansāri.*
(*b*) भुइँसीकर *bhuinsīkar.*
(*c*) मूँगा *mūnga.*
(*d*) राम करन्हनी *rām karhanni.*
(*e*) राम दुलारी *rām dulāri.*
(*f*) साहिल *sāhil.*
(*g*) सिरन्हट *sirhant.*

967. In *Gaya* sowing is done in the month of Akhār, in the lunar asterism of *Aradra* (June–July). About this asterism (नछत्तर *nachhattar*) and the two following ones the following rhyme is current throughout Bihār:—

अरद्रा धान, पुनरबस पैया
गेल, किसान, जे बोए चिरैया
Aradra dhān, Punarbas paiya,
Gel, kisān, je boe Chiraiya.

—Paddy sown in *Aradra* turns into plenty, sown in *Punarbas* to chaff, and sown in *Chiraiya* (or *Pukh*) it turns to nothing.

The paddy is generally cut in the month of Pūs (December–January).

Amongst the kinds of paddy sown broadcast in this district are—

(*a*) एदल्ही *edli.*
(*b*) कतिका *katika*,—cut in Kātik (October–November).
(*c*) कनवदा *kanbada.*
(*d*) करन्हनी *karhanni.*
(*e*) जोँगा *jonga.*
(*f*) झँरगा *jhanrga.*
(*g*) धुसन्रा *dhusra.*
(*h*) रटन्वा *ratwa.*
(*i*) लालदेइया *laldeïya.*

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(*j*) लोहरा *lohra.*
(*k*) सिरहट्टी *sirhatti.*

968. In *Patna* on the first fall of rain, which generally takes place in the asterism of *Rohni,* in the month of Jeth (May–June), the sowing is commenced. Paddy which is sown broadcast is divided into two classes—a red, which is considered superior, and is called लालगोंदिया *lalgondiya,* and a black, which is considered inferior, and is called कारा भोगहा *kāra bogha.* The former kind includes करहनी *karhanni* as the principal. The ear is black.

969. In *South Munger* the following kinds are sown broadcast :—

(*a*) अजान *ajān,* a white variety.
(*b*) कजरी *kajri.*
(*c*) करहनी *karhanni.* See above.
(*d*) खिरदन्त *khirdant.*
(*e*) छगरा *chhagra.*
(*f*) जौगा *jauga.*
(*g*) पनसाहा *pansāha* (a coarse red kind).
(*h*) बुढ़वा *burhwa.*
(*i*) राँगी *rāngi.*
(*j*) सरिहन *sarihan,* a white variety.
(*k*) सिरहट्टी *sirhatti.*

970. In *South Bhagalpur* the following kinds are sown broadcast :—

(*a*) कजरघरो *kajargharo.*
(*b*) गोहमा *gohma.*
(*c*) चाँग *chāng.*
(*d*) जोंगा *jonga.*
(*e*) दुदसर *dudsar.*

B.—RICE THAT IS TRANSPLANTED.

971. This rice is generally sown with the first rains in Jeth (May–June). It is transplanted in Sāwan (July–August). In Patna the custom is to commence transplanting on the 5th of Sāwan, after holding a festival, called नकपाँचो *nakpāncho,* or the "fifth of the asterism (नखत *nakhat*)." The regular harvest is held in Aghan (November–December). Before this, however, some is cut for the ceremony of बिसुन पिरित *bisun pirit* (called in Sāran बिसुनटिया *bisunatiya*), at which Brāhmans are feasted on the new grain.

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972. The following kinds of rice are transplanted in *Tirhut*:—

(*a*) अङ्गा *anga*, a black bearded kind.
(*b*) कनक जीर *kanak jīr* (East Tirhut).
(*c*) कमोच *kamoch*, a black kind grown in North-West.
(*d*) करम्मा *karma*, a long black kind (Tirhut).
(*e*) गउमा *gahuma*, a red flat kind grown in North-East Tirhut.
(*f*) जगरनथिया *jagarnathiya*, a similar kind grown in North-West Tirhut.
(*g*) दुधराज *dudhrāj*, small and white.
(*h*) नन्हिया *nanhiya* (East Tirhut).
(*i*) बहरन्नी *baharni* (North-West Tirhut) or बहोरन्नी *bahorni* (North-East Tirhut), a long white variety.
(*j*) भाल सरी *bhāl sari*.
(*k*) मनसरी *manasri*, a red variety (also known in Sāran).
(*l*) माल भोग *māl bhog*.
(*m*) रमुनी *ramuni* (also known in Sāran).
(*n*) लाल देइया *lāl deïya*, or in Sāran लल्देइया *laldeiya*, a red variety.
(*o*) सरिहन *sarihan* (north of the Ganges generally), sown in Baisākh (April–May) and cut in Sāwan (July–August).
(*p*) सिलहट *silhat*, with a black husk but white grain.

973. In *South-West Shahabad* the following are transplanted:—

(*a*) जलहोर *jalhor*, possesses a fine grain.
(*b*) झँगी *jhengi*, a white variety.
(*c*) दुधकाँड़र *dudhkānrar*, white.
(*d*) बासमती *bāsmati*, a superior white variety.
(*e*) बैतरन्नी *baitarni*, a reddish kind.
(*f*) भेंड़काबर *bhenrkābar*, a coarse red kind.
(*g*) माल देही *māl dehi*, a fine-grained variety.
(*h*) मुटुनी *mutuni*, white.
(*i*) रमजूआ *ramjūa*, fine.
(*j*) लाँगचूरा *longchūra* (a black and very fine variety).
(*k*) सिरी केवल *sirī kebal*, white.

974. In the rest of *Shahabad* the following are transplanted:—

(*a*) कनकजीरा *kanakjīra*.
(*b*) दुलहरा *dulahra*.
(*c*) दोलङ्गी *dolangi*.

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975. In *Gaya* the following are transplanted :—

(*a*) कमल्हा परसाद *kamla parsād.*
(*b*) गजपत्ता *gajpatta.*
(*c*) गुडरा *gudra.*
(*d*) गोखुल फूल *gokhul phūl.*
(*e*) गोपाल भोग *gopāl bhog.*
(*f*) ठाकुर भोग *thākur bhog.*
(*g*) दुधगिलास *dudhgilās.*
(*h*) धनीवा *dhanīwa.*
(*i*) नौ धारा *nau dhāra.*
(*j*) बकोइया *bakoiya.*
(*k*) बतास फेनी *batās pheni.*
(*l*) बतासा *batāsa.*
(*m*) बरराँटी *brānti.*
(*n*) बासन्मती *bāsmati.*
(*o*) माधवा *mādhwa.*
(*p*) मुरन्धी *murdhi.*
(*q*) लाल केसर *lāl kesar.*
(*r*) साम जीरा *sām jīra.*
(*s*) सूगा पङ्खी *sūga pankhi.*
(*t*) सेल्हा *selha.*

976. In *Patna* the following are transplanted :—

(*a*) बसन्मतिया *basmatiya.*
(*b*) सफेद *saphed.*
(*c*) सियाह *siyāh.*
(*d*) सेल्हा *selha.*

977. In *South Munger* the following are transplanted :—

(*a*) अनार कली *anār kali.*
(*b*) कजरी *kajri.*
(*c*) कञ्चन चूर *kanchan chūr.*
(*d*) कारी बाँक *kāri bānk.*
(*e*) गजपती *gajpati.*
(*f*) तुलसी फूल *tulsi phūl.*
(*g*) दोलगी *dolgi.*
(*h*) बासन्मती *bāsmati.*
(*i*) लुपन्धी *lupdhi.*
(*j*) सिती सार *sitī sār.*
(*k*) सेल्हा *selha.*

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978. In *South Bhagalpur* the following are transplanted:—

(*a*) कनक चूर *kanak chūr.*

(*b*) कमोदी *kamodi* (a sweet-scented variety).

(*c*) गोखुल सार *gokhul sār.*

(*d*) दौना फूल *dauna phūl* (a sweet-scented variety).

(*e*) बाग नर *bāg nar.*

(*f*) बाँस फूल *bāns phūl.*

(*g*) बासन्मती *bāsmati.*

(*h*) बासा पसिन *bāsa pasin.*

(*i*) मनन्सरा *mansara.*

(*j*) रमनिया *ramaniya.*

(*k*) राम दुलर *rām dullar.*

(*l*) हमन्चा *hamcha.*

979. Of all the above rices, the most esteemed is साम जीरा *sām jīra.* It is a fine kind, and when cooked its fragrance fills the house. The next best is बासन्मती *bāsmati* or बसन्मतिया *basmatiya*, which is not quite so fine as the first. सेल्हा *selha* may be considered as the third best.

C.—OTHER MISCELLANEOUS KINDS OF RICE.

980. बोरो *boro* is a poor kind of rice sown in Āsin (September–October) or Kātik (October–November) in the mud on the banks of streams and lakes. It is transplanted several times in Pūs and Māgh (December, January, and February). लमेरा *lamera* or (in South-East Tirhut) झर *jhar* or in (Sāran) झारन *jhāran* is rice which has fallen from the sheaves when reaping, taken root, and grown next year.

981. *Rice-lands.*—Land which has been under a rice-crop is धनन्हर *dhanhar*, धनन्खेत *dhankhet*, or धनन्खेती *dhankheti*. It is also धनन्खर *dhankhar* in Shahabad, धनन्कियारा *dhankiyāra* in Gaya, and धनन्हा *dhanha* in Patna. Fresh waste land ploughed up for rice sowing is खिलन्मार *khilmār;* also नवाद् खेत *nawād khet* north of the Ganges, and नौखील *naukhil* in Gaya. In the south-east it is खिलन्कट *khilkat* or खिलन्कट्टी *khilkatti*. To dig it in order to make it fit for sowing is खील कोड़ब *khīl korab* or खील तोड़ब *khīl torab*. The preparation of a rice-field is काद्दो (or कद्वा) करब *kādo* (or *kadwa*) *karab;* also लेव करब *leo karab* in

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Sāran, and मसाह करब *masāh karab* in Champāran. A man who cultivates rice is धनन्हा *dhanha* to the west.

982. *Seedlings.*—A nursery for rice seedlings is बिड़ार *birār* or बियार *biyār*. In South-West Shahabad it is बेंगा *benga*. The seed is बीहन *bīhan*, बिहन्नाइ *bihnāi*, or बीया *bīya*, and the same words are also used for the seedlings of any crop; but the seedlings of rice are specially called मोरी *mori* south of the Ganges and to the west. They are also called जरई *jaraī* in Champāran. The bundles of rice seedlings ready for transplanting are आँटी *ānti* or अँटिया *antiya* north of the Ganges and in the south-east, and the quantity transplanted at one place is everywhere except to the south-east बान *bān*. Seedlings of बोरो *boro* rice which have been transplanted once and are again transplanted are called in North-East Tirhut खारु *khāru* or खरुहान *kharuhān*. For fuller information concerning seedlings and transplanting, see 855 and ff.

CHAPTER V.—INDIAN CORN OR MAIZE.

983. Indian corn or maize (*zea mays*) is मकई *makaī* or मकैया *makaiya*. It is also called जनेरा *janera* in the west and जिनोरा *jinora* in Patna, which names ought properly to be applied to the large millet (*holcus sorghum*). The stalks are डट्टा *dhattha* to the west and डठरा *thathera* to the north generally. In South Bhagalpur they are डठेरो *thathero*, and elsewhere डाँट *dānt* or डाँटी *dānti*. The broken stalk is खथेर *lathēr* in the North-West and West Tirhut, and निघास *nighās* or निघेसा *nighesa* in East Tirhut. No special name for this has been noted south of the Ganges.

984. When the grains begin to form, but are not yet fit for eating, the ear is called सञ्चा *sancha*. The unripe ear is दुद्धा *duddha* to the west generally, and also दोधा *dodha* in Shahabad. Other names are खिच्चा *khichcha* or अजू *aju* in Tirhut, दुधघोट्टू *dudhghottu* in Gaya, दुद्धा मकई *duddha makaī* in Sāran and Patna, दुधभोरो *dudhbhoro* in South Bhagalpur, and दँतकमरा *dantkamra* in South Munger. When ripe it is भुट्टा *bhutta* or बाल *bāl*. When the seeds are ripe and hard, and not fit for eating, it is called पकठाइल *pakthāil*. The roasted ear is होरन्हा *horha* generally, and also ओरन्हा *orha* to the east. The empty cob after the grain is beaten out is लेंढ़ा *lenrha* generally; also नेढ़ा *nerha* in East Tirhut and लेंढ़री *lenruri* in Shahabad. In Patna and South-East Tirhut an optional name is बलुरी *baluri*, and South-East

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Tirhut and South Munger बल्ली *balri*. In South-West Shahabad the word used is खुखड़ी *khukhuri* or खोंखड़ी *khonkhri*, and in South Bhagalpur हड्डी *haddi*. The grain beaten out is गोटा *gota* or गोट *got*. An ear with no grain in it is called भोराह *bhorāh* or भोरहा *bhorha* north of the Ganges. When it contains only a few grains it is called पचगोटिया *pachgotiya*. The hair on the ear is भूआ *bhūa* to the west; also घूआ *ghūa* in South-West Shahabad. In Champāran and Gaya it is called सन *san*. In Patna it is मोंछ *monchh*; in South Munger, मोछा *mochha*; in Tirhut and South Bhagalpur, मोच *moch* or मोचा *mocha*. It is also called केसी *kesi*. The sheath of the cob is खोइया *khoïya* to the west, and बलखोइया *balkhoïya* or बोकला *bokla* generally. In Champāran another name is खलचोइया *khalchoïya*, and in South-West Tirhut बलको *balko* or कोसा *kosa*. In East Tirhut it is खोंइँचा *khoincha*, in South Munger पतौरा *pataura*, and in South Bhagalpur पोचो *pocho*. The male ear is called धनबाल *dhanbāl* or धनहरा *dhanahra*.

CHAPTER VI.—THE LARGE MILLET.

985. Large millet (*holcus sorghum* or *sorghum vulgare*) जनेर *janer* or जनेरा *janera* generally. A variety of it is called मसुरिया जनेर *masuriya janer* to the west to distinguish it from maize (*zea mays*, see last chapter). So also it is called नन्हिया जनेरा *nanhiya janera* in East Munger. Local names are गेहुमा *gehuma* and जोन्हरी *jonhri* in Sāran, जिनोरा *jinora* in Patna and Gaya, and गहुमा *gahuma* in South Bhagalpur. Amongst its varieties may be mentioned a large red kind grown in Shahabad, called जोंधरी *jondhri*. This is called सिसुआ गहुमा *sisua gahuma* in South Bhagalpur. A similar red kind is called रकसा *raksa* or रकसी *raksi*. This millet is little grown south of the Ganges. The only other kind noted there is बजरा *bajra*, which is described as a dwarf white variety (*see* however § 987). North of the Ganges दुधिया *dudhiya*, or (in South Tirhut) लरकटिया *larkatiya* or नरकटिया *narkatiya*, is a dwarf white variety. The following also occur north of the Ganges:—झलरिया *jhalariya*, of which the head bends down, and which ripens late. जेठी *jethi* in the north-west is a kind sown for fodder. A kind with two grains in one husk is called गेंहुआँ *genhuān*.

986. The stalks cut up for fodder are ढठेरा *dhathera* or ढठ्ठा *dhattha* to the west, and ठठेर *thather* or ठठेरा *thathera* to the east. When the

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young plant first germinates it is अँकुरा *ankura*, and the young plant is डिभी *dibhi* or डीभी *dibhi*. The ears are बाल *bāl*, or in East Tirhut optionally सीस *sīs*. The large stack of the stalks cut up for fodder is गाँज *gānj* to the west and टाल *tāl* to the east. Local names are खम्हार *khamhār* or काँड़ *kānr* in South-East Tirhut.

CHAPTER VII.—THE SMALL BULRUSH MILLET.

987. This millet *(holcus spicatus* or *pencillaria spicata)* is बजरा *bajra* in Sāran. South of the Ganges it is sometimes incorrectly called मसुरिया जनेर (or in Patna जिनोरा) *masuriya janer* (or in Patna *jinora*), which is properly a different grain, a variety of the large millet (*holcus sorghum ;* see § 986). In South-West Shahabad it is जोंधरिया *jondhariya*, and in South Bhagalpur गहुमा *gahuma*. Just as the large millet is grown principally north of the Ganges, so this millet is grown almost entirely south of it. Hence there is great confusion in their names. The following terms relate exclusively to South Bihār:—The stalk is डाँट *dānt* or डाँटी *dānti* everywhere; also ढट्ठा *dhattha* in Shahabad and ठठेरो *thathero* in South Bhagalpur. The first shoots of the plant are अँखुआ *ankhua* or सुआ *sūa ;* also टिभिया *tibhiya* in South Munger and सुइया *suiya* in South Bhagalpur. To throw out shoots is अँखुआएब *ankhuāëb* or सुआएब *suāëb*. When the ear begins to show itself the phrase used is ललहात बा *lalhāt ba* in Shahabad, रेंड़ा भेल है *renra bhel hai* in Gaya, लहलहा रहल है *lahlaha rahal hai* in Patna, अड़ा गेल *ara gel* in South Munger, and हलहलाइचै *halhalāichai* in South Bhagalpur. When the heads are blighted and grainless, they are ठुण्ठा *thuntha* in South-West Shahabad, बञ्झड़ *banjhar* in the rest of that district and in West Tirhut, काँड़ *bānr* in Gaya, ठुट्ठा *thuttha* in Patna, and मुड़िया *muriya* in the south-east. The fluffy flowers are घोंपा *ghompa* in South-West Shahabad, जावा *jāwa* in South Munger, and फुलको *phulko* in South Bhagalpur.

CHAPTER VIII.—THE SMALL MILLETS.

988. These are—

(1) *Panicum Italicum.*—This is टँगुनी *tanguni* to the south-west and in Sāran, and टाँगुन *tāngun* in Sāran and Gaya. Elsewhere it is कौनी *kauni*, or in South Munger optionally काउन *kāün*.

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989. (2) *Panicum mileaceum.*—सावाँ *sāwāñ* or सावाँ *sāwāñ*. In Tirhut it is also सामा *sāma*, and in South Bhagalpur समा *sama*.

990. (3) *Eleusine coracana.*—This is the most important of all the millets, forming the staple food of a large portion of the population. It is मड़ुआ *marua* or मँड़ुआ *manrua*. The empty dry ears after the grain has been taken out are डाँडी *dānti* north of the Ganges; also कड़ुआ *katua* in North-East Tirhut, मोढ़ी *morhi* in South-East Tirhut, and पुत्ती *putti* in South-West Tirhut. In South-West Shahabad they are खोलड़ी *kholri*, and in the rest of that district भूसी *bhūsi*. In Patna and Gaya they are भूसा *bhūsa* or खलकोइया *khalkoïya*, and in the south-east they are भुस्सा *bhussa*. The stalks are नेरुआ *nerua* or लेरुआ *lerua* to the west, and लार *lār* to the north-east. Another word current to the north-west is डट्ठा *dhattha*. In Patna they are नार *nār*, in Gaya नारा *nāra*, and in the south-east लरुआ *larua* or नरुआ *narua*. In Gaya and the west डाँठ *dānth* or डाँट *dānt* or डाँटी *dānti* is also used. The green ears roasted for food are उम्मी *ummi* or उमी *ūmi* to the west and in Tirhut, and उनी *ūni* in Champāran. When cut somewhat riper, but not quite ripe, and then roasted, they are होरन्हा *horha* generally, and ओरन्हा *orha* in Tirhut and to the east. They are optionally होलन्हा *holha* in Champāran and South Munger. In Shahabad they are हाबुस *hābus*, and south of the Ganges generally घुँघन्नी *ghunghni* or घुघन्नी *ghughni*. This being an important food-crop, there are many popular sayings concerning it. The following may be quoted:—

जब मड़ुआ आ के गाछी भल ।
धिया पुता सुख सुख माछी भेल ॥
जब मड़ुआ मँ बाल भेल ।
धिया पुता के गाल भेल ॥

Jab marua a ke gāchhi bhel,
Dhiya puta sukh sukh māchhi bhel.
Jab marua meñ bāl bhel,
Dhiya puta ke gāl bhel.

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—When the *marua* began to sprout, the children dried up like flies (*i.e.*, their food had been used for seed-grain); but when the *marua* came in the ear, the children got (fat) cheeks.

मड़ुआ मीन चीन सङ्ग दही।
कोदो के भात दूध सङ्ग सही॥

Marua mīn, chīn sang dahi,
Kodo ke bhāt dūdh sang sahi.

—*Marua* should be taken with fish, *chīna* with tyre, and milk with *kodo*.

कोदो मड़ुआ अन नहिँ।
जोलन्हा धुनिया जन नहिँ॥

Kodo marua an nahiñ,
Jolha Dhuniya jan nahiñ.

—*Kodo* and *marua* are not really food-grains, (*i.e.* they are despised as poor men's food), just as weavers and cotton-carders can never be cultivators.

991. (4) *Panicum frumentosum.*—This is चिन्ना *chinna* or चीना *chīna*, local variants being चीन *chīn* in East Tirhut and चीन्ह *chīnh* in South-West Shahabad. It is of two kinds in Sāran,—गौरिया *gauriya* and रक्सा *raksa*. The grains when boiled and then parched are called माढ़ा *mārha* or माँढ़ा *mānrha*, or in East Tirhut माड़ *mār*.

992. (5) *Paspalum frumentaceum*—This is कोदो *kodo*. In Shahabad a smaller variety is called कोदरि *kodai*.

993. *Miscellaneous.*—मकरा *makra* (*eleusine ægyptica*), a kind of grass of which the seeds are eaten. In the North-Western Provinces this name is applied to *eleusine coracana*, but not in Bihār.

CHAPTER IX.—PULSES.

994. Among the pulses are—

(1) *Cytisus Indicus* or *cajanus.*—This is रहर *rahar* or रहरी *rahri*. In North-East Tirhut it is also called रैहड़ *raihar*, राहरि *rāhari*, or राहर *rāhar*. The dry stalks are रहेठा *rahetha*

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north of the Ganges, or रहाठ *rahāth* or राहठ *rāhath* in East Tirhut. South of the Ganges we have हरेठा *haretha* or ररेठा *raretha* (also used in Tirhut) in South-West Shahabad, रहरेठा *rahretha* in the rest of that district, रहरैठा *rahraitha* in Patna and Gaya, लहरैठा *lahraitha* in South Munger, and लरेठो *laretho* in South Bhagalpur. The pods are ढेंढ़ी *dhenrhi* generally, and छेमी *chhemi* also north of the Ganges and in Shahabad. To the East they are also छीमड़ि *chīmari* or छिमड़ी *chhimri*. In Gaya they are also छीमी *chhimi*, in Patna डिण्डी *dindi*, and in South Munger डींड़ी *dīnri*. The stalks used for fodder are भूस *bhūs* or भूसा *bhūsa*; also कहुआ *katua* in Patna and कहुओ *katuo* in the south-east. This and other pulses when sprouting are known as डिभी *dibbhi* or डीभी *dibhi*, except in the north-east, where they are गाछ *gāchh*. Bread made from this pulse, gram (बूँट *būnt*), and *phaseolus mungo* (मुङ्ग *mung*), is called लिट्टी *litti* or रोटी *roti* north of the Ganges (both these words being general terms for bread made from any grain), भभरा *bhubhra* in Patna and Gaya, and चितावा *chitāwa* in South Munger. बरी *bari* is a kind of round cake or fritters made similarly.

995. (2) *Phaseolus mungo.*—This is मुङ्ग *mung* or मूँग *mūng*. In North-East Tirhut it is also called मँझा मूँग *mañha mūng*. The pods are called the same as those of *cytisus cajanus* (रहर *rahar*). The stalks used for fodder are झँगरा *jhengra* in Sāran, Gaya, and South-West Tirhut, झार *jhār* in Champāran and North-West Tirhut, डाँठ *dānth* in North-East Tirhut, and गाछ *gāchh*, झमड़ी *jhamri*, or झाँग *jhāng* in South-East Tirhut. South of the Ganges they are भूस *bhūs* or भूसा *bhūsa*; also कहुआ *katua* in Patna and कुहुओ *kutuo* in the south-east.

996. (3) *Phaseolus roxburghii* or *phaseolus radiatus.*—This is उरिद *urid* or (south of the Ganges optionally) उरदी *urdi*. In East Tirhut it is also called कलाइ *kalāi*, करइ *karāi*, or माष कलाइ *māsa kalāi*. There are several kinds, *e.g.*, डोमा *doma* (East Tirhut), which bears in *Pūs* and *Māgh* (January); लरही *larhi* (Sāran and South-West Tirhut), नरहू *narhu*, नरहो *narho*, लरहो *larho* or असनी *asni* (Tirhut), or अगहनुआ *aghanua* (Sāran, Cham-

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pāran), which bears in *Aghan* (November–December); तेपखी *tepakhi* (Sāran and South-West Tirhut) or कतिका *katika* (elsewhere north of the Ganges), which bears in *Kātik* (October–November); and भद्वी *bhadwi* (South Munger), which bears in *Bhādoñ* (August–September). Another division is into black and green varieties. The black varieties are डङ्गा *danga* (North-East Tirhut), कारी *kāri*, करिया *kariya* (Shahabad and the south-east), काला *kāla* in Gaya, and सियाह *siyāh* in Patna. The green kinds are तुलबुली *tulbulli* in North-East Tirhut, हरिअर *hariar* in Shahabad, हरर्रा *harra* in Gaya, and सबजी *sabji* in Patna. The pods are ढेंढ़ी *dhenrhi*, छेमी *chhemi*, &c., as above.

997. (4) *Phaseolus aconitifolius.*—This has only been noted south of the Ganges. It is generally called मोथ *moth*. A smaller variety is मोथी *mothi*. The stalks used for fodder are भूस *bhūs*, कड़ुआ *katua*, &c., as above.

998. (5) *Ervum hirsutum* (one variety) or *cicer* (or *vicia*) *lens* (another variety).—This is मसूर *masūr* or मसुरी *masuri*.

999. (6) *Miscellaneous.*—कुरन्थी *kurthi* (*dolichos biflorus*), खेसारी *khesāri* (*lathyrus sativa*),* भेंट *bhent* or भेंटवाँस *bhent-wāns*, खेत मास *khet mās* or खेत मासु *khet māsu* (North-East Tirhut), which is apparently a variety of *phaseolus radiatus*, भिरँग्गी *bhirngi* (a kind of wild pulse eaten by the poor), and (Shahabad) लतरी *latri*.

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* It is unwholesome for human beings, but bullocks eat it greedily, *e.g.*, in the saying—

तुरुक तारी, बैल खेसारी,
बामन आम, कायथ काम.

Turuk tāri, bail khesāri,
Bāman ām, Kāyath kām.

—Toddy is necessary for a Musalmān's happiness, *khesāri* for a bullock's, mangos for a Brahman's, and employment for a Kāyasth's.

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CHAPTER X.—PEAS.

1000. Peas (*pisum sativum*) are of various kinds. The large variety is मटर *matar*, or in South-West Shahabad मण्टर *mantar*. A smaller variety is केराव *kerāo*. This is often sown with barley, when the mixed crop is known as जौ केराइ *jau kerāi*, &c., see § 959. The principal varieties are कबिली *kabili* (north of the Ganges) or कबली *kabli* (south of it), which is a large white kind. It is also called घेबली *ghebli* in South-East Tirhut. North of the Ganges सुगवा *sugwa* is a small green variety. Another kind is known as बजरी *bajri* in Champāran. बटुरी *baturi* in Shahabad, and कुसही *kusahi* in Patna, Gaya, and the south-east, is a small black variety. In South Bhagalpur it is called भिठगरा *bhithgara*. Another variety is दबलिया *dabliya* in South-West Shahabad, डबल केराव *dabal kerāo* in the rest of that district, and ढाबली *dhābli* in Patna.

1001. When the plant first appears above ground, it is called डिब्भी *dibbhi* north of the Ganges and in Shahabad, but in the south-west of the latter district it is डाभी *dābhi*. In North-East Tirhut it is also called गाछी *gāchhi*. In Gaya and Tirhut it is अँकुरा *ankura*, in Patna and Tirhut आँखुआ *ankhua*, in South Munger कनसी *kansi*, and in South Bhagalpur गजुर *gajur*. When the pod appears, the phrase is to the north of the Ganges पटा लागल बा *pata lāgat ba*, or a similar phrase. In South-East Tirhut they say that the plant is पटाएल *patāël* or पटरा *patra*. In Shahabad they say it is गदराएल *gadrāël*; in Gaya and South-West Shahabad they say धेँढ़ी लागल है (or बा) *dhenrhi lāgal hai* (or *ba*); and in Patna डिण्डी लागल है *dindi lāgal hai*. The pod when fully formed is धेँढ़ी *dhenrhi*, छीमी *chhimi*, छेमी *chhemi*, or छिमड़ी *chhimri* to the north, and डिण्डी *dindi* to the south. In South Bhagalpur it is धेँड़ी *dhenri*. The unripe pods are गाद *gād* or गादा *gāda*, and when used to make a pottage they are called बटक्कर *batkar* in South-West Shahabad. The young shoots are also used for pottage. These are called north of the Ganges साग *sāg* or भाजी *bhāji*, the latter principally to the west. When cooked to a soup it is called परेह *pareh*, and in Patna and Gaya झोर *jhor*. In South Munger they are चन्दा *chanda*, and in South Bhagalpur मटरो साग *matro sāg*. The young shoots cooked with pulse are called दलपैंता *dalpainta* in South-West Shahabad, and दलसग्गा *dalsagga* in Patna, Gaya, Sāran, and the south-east.

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CHAPTER XI.—GRAM.

1002. Gram (*cicer arietinum*) is बूँट *būnt* generally. It is also called चना *chana* in Sāran, बेदाम *bedām* in East Tirhut, and रहिला *rahila** to the west.

1003. नोनी *noni* or खटाइ *khatāï* is the oxalic acid and acetic acid which form on the leaves. In Shahabad पीयर *pīyar* is a kind of which the grain is yellow pointed, and बूँटी *būnti*, or in Patna चनी *chani*, is a smaller variety. Another small variety is बटुरी *baturi* in Shahabad.

1004. The young shoot as it first appears above ground is said to be सुइआइल *suïāïl*. In East Tirhut they say of it सूई फेँकलन्कैक *sūī phenkalkaik*. The shoot is called दाभ *dābh* in South-West Shahabad, and डिब्भी *dibbhi* in the rest of that district. In South Munger it is टिब्भी *tibbhi*, and in South Bhagalpur गजुर *gajur* or सूआ *sūa*. The young leaves used as pot-herbs are known as साग *sāg* or भाजी *bhāji*, the latter principally in the west. The pod is ढेँढ़ी *dhenrhi* generally, also छीमी *chhīmi* north of the Ganges. Another name is छीमड़ि *chhīmari* or छिमन्ड़ी *chhimri* in East Tirhut. In Patna it is डिण्डी *dindi*, and so also in South Munger. In South Bhagalpur it is ढेँड़ी *dhenri*, and in South-East Tirhut optionally डीँरी *dīñri*. The unripe pods are कचन्रा *kachra*, and elsewhere कचन्री *kachri*. When the gram appears in the pod, the verb used is गदन्राएब *gadrāëb*. The plant is then called in South-West Shahabad पटन्की *patki*, and in the rest of that district चटन्कोहा *chatkoha*. In Gaya the phrase is चिटुरा लागल है *chitura lāgal hai*,

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* *E.g.* in the song—

एहि रहिला के पूरि कचौरी
एहि रहिला के दाल।
एहि रहिला के कैलीँ खिरवरा,
बहुत मोटैलेँ गाल ॥

Ehi rahila ke pūri kachauri,
Ehi rahila ke dāl;
Ehi rahila ke kailīñ khirawara,
Bahut motailen gāl.

—I made this gram into *pūri* (thin bread fried in clarified butter) and cakes into pottage *khirawara* (cakes of rice-flour prepared in hot water), and my cheeks got very fat.

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and in Patna चट्टा धरिस है *chatta dharis hai.* The husk of the gram is बलुखा *balukha* in South-East Tirhut; elsewhere it is भुस्सा *bhussa*, भूँसा *bhūnsa*, or भूसा *bhūsa*. Gram injured by rain is मराइल *marāïl*, in Sāran गलल *galal*. In Tirhut it is मारल गेल *māral gel*. South of the Ganges it is पतल्लग्गू *patlaggu* or पतल्लुआ *patlagua*, except in South-West Shahabad, where it is उकठा *uktha*, in South Munger दहियाइल *dahiyāël*, and in South Bhagalpur दगियाल *dagiyāl*.

CHAPTER XII.—SUGAR-CANE.

1005. Sugar-cane (*saccharum officinarum*) is known generally as ऊख *ūkh* or ऊखि *ūkhi*. In Tirhut, Patna, Gaya, and South-East Bihār a more general name is केतारी *ketāri*. In North-East Tirhut it is also known as कुसियार *khusiyār*. Among the varieties are—

कुसियार *kusihār* (south of Ganges), a dwarf hard variety.

केतार (Gaya and the south-east), केतारा *ketāra* (Patna), केवाली *kewāli* (Sāran), केवाही *kewāhi* (Shahabad), रौंदा *raunda* (South Munger), a tall thin variety. Ripens in *Kātik* (October–November).

केवाही *kewāhi*,—see केतार *ketār*.

चिनिया *chiniya* or चिनियाँ *chiniyān*, which is a soft, large, whitish cane. Good for eating in *Phāgun* or *Chait* (March). It is called पनसारी *pansāri* in Gaya and Shahabad, पनसाही *pansāhi* in Sāran, and also पनछाही *panchhāhi* or पँसहिया *pansahiya* in the south-west of that district and in West Tirhut. In South Bhagalpur it is called पौंड़ी *paunri*.

नरगोरी *nargori* (North Bihār),—see बरौंखी *baraunkhi*.

पछियारी *pachhiyāri*,—see पोंढ़ा *ponrha*.

पनछाही *panchhāhi*, पनसारी *pansāri*, पनसाही *pansāhi*,—see चिनिया *chiniya*.

पोंढ़ा *ponrha* (west), पोंड़ा *ponra* (Patna and Gaya), पछियारी *pachhiyāri* (South Bhagalpur), a tall, stout, juicy variety.

पौंड़ी *paunri*,—see चिनिया *chiniya*.

बरौंखी *baraunkhi* (Sāran), बर ऊख *bar ūkh* (South-West Tirhut), or नरगोरी *nargori* (North Bihār generally). This is thin, with a reddish bark. The juice is sweet and thick.

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भुरकी *bhurli* (North-West Bihār and West Tirhut), a very thick short cane, full of juice. Fit for eating in *Baisākh* (April-May).

मनगो *mango*,—a small, hard, red cane.

रेंवड़ा *renwra* (North-West Bihār and South-West Shahabad) or सकरचीनी *sakarchīni* (Patna and Gaya),—a yellowish kind, not good for eating.

रौंदा *raunda*,—see केतार *ketār*.

ललगोंड़ी *lalgonri*,—a tall, red variety.

सकरचीनी *sakarchīni*,—see रेंवड़ा *renwra*.

साही *sāhi* (South-West Tirhut),—a dwarf variety.

हथुनी *hathuni* (Sāran and West Tirhut),—a moderately thick variety.

1006. A cane-field is to the west उखाँव *ukhāñw* or उखारी *ukhāri*. Elsewhere it is simply ऊख (or केतारी) के खेत *ūkh* (or *ketāri*) *ke khet*. Sugarcane land requires careful cultivation, or, as the saying runs, तीन पटावन, तेरह कोड़न *tin patāwan, terah koran*,—three waterings, thirteen hoeings. Land prepared for sugar-cane is उखाँव *ukhānw* in North-West Bihār. When the land is left fallow the autumn preceding the planting, the plant is called पोढ़ा *porha* in the North-West and in South-West Tirhut, and सुँगार *sungār* in North-West Tirhut. When an autumn crop is taken the season before planting the cane, the system is known as जरी *jari* to the west, or in Sāran नारी *nāri*. In North-West Tirhut it is called दोतुरा *dotura*. South of the Ganges it is generally called चौमास *chaumās*. When cane is cultivated without irrigation, a layer of leaves, grass, &c., is thrown over the seed and acts as a sort of hotbed. This system is known as खदियाखोल *khadiyāöl* to the west and in South-West Tirhut, and गोआ पटाएब *goa patāëb* in North-West Tirhut. To the west two ploughs are used in cane-planting. The first is simply called हर *har* or पहिया वाला हर *pahiya wāla har*; the second is called कान्ही के हर *kānhi ke har* in Sāran and भठौनी *bhathauni* in Champāran. The second plough has a bundle of grass tied round it, called कान्ही *kānhi* or काँनी *kānni*, to widen the furrow. The furrow is everywhere सिराउर *sirāür*, also रेह *reh* in North-East Tirhut. South of the Ganges a second plough is not used. In Āzamghar the furrow is filled up by ploughing a second furrow alongside it, but in Bihār this is usually done by hand.

1007. The first watering of the cane is गण्डा डार *ganda dhār* in Gaya and South-West Shahabad; in the rest of Shahabad it is छँवन्का

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chhenuka. In Patna it is पनगण्डा *panganda*, and in South Bhagalpur अँधरी पटावन *andhri patāwan.* Elsewhere it is simply पहिल पटावन *pahil patāwan.* The second watering is कोड़ा *kora* in Patna. Elsewhere it is दोसर पटावन or (पानी) *dosar patāwan* (or *pāni*), with a variant दोसरो पटावन *dosro patāwan* in South Bhagalpur. The third watering is आंखरी *ākhri* in Patna; elsewhere, तेसर (or तेसरो in South Bhagalpur) पटावन (or पानी) *tesar* (or *tesro*) *patāwan* (or *pāni*).

1008. Cane sprouting from the roots left since the previous season is known as खूँटी *khūnti* north of the Ganges, and also खुँटिया *khuntiya* in North-East Tirhut. When sprung from fresh seed it is known as बावग *bāwag*, or (optionally) in Tirhut रोप *rop.* Cane sown after the autumn crop is cut is known as जरिया के ऊख *jariya ke ūkh* to the west, and also नारी के ऊख *nāri ke ūkh* in Sāran. In South-West Tirhut it is दोतुरा के ऊख *dotura ke ūkh.* Elsewhere it is known as चौमसिया *chaumasiya.* Cane cut up for seed is known as गँड़ा *genra* or गँड़ी *genri* to the west, and टोना *tona* or टोनी *toni* to the east. गुल्ली *gulli* is also used in Shahabad. In Patna it is also called पोंछड़ा *ponhra*, and in South Bhagalpur बीहन *bīhan.* When only the top of the cane (which sprouts quicker than the rest) is cut up for seed, the pieces are called अँगेर *anger* in Sāran, अँगँरा *angenra* in Gaya, अगारी *agāri* in Patna, अगरा *agra* in South Munger, and आगा *āga* in South Bhagalpur. North of the Ganges they are called बधिया *badhiya* or (in North-West Tirhut) फुनगी *phungi.* The hole in which the cane slips are kept before planting is खाद *khād* in Sāran, खाता *khāta* in Champāran, गाड़ा *gāra* in Shahabad, गँड़सार *ganrsār* in Gaya, बलसार *balsār* in Patna, and टोनखाद *tonkhād* or टोनखावा *tonkhāwa* in the south-east.

1009. The sprouting eyes of the cane are आँखि *ānkhi* or आँख *ānkh* in Gaya and to the west generally; so also in South Munger. In North Tirhut they are अँखिया *ankhiya*, and in South-West Shahabad अँखुवा *ankhwa.* In Patna and East Tirhut they are अँखुआ *ankhua*, and in South Bhagalpur अँखियाय *ankhiyāy.* When just sprouted, the cane is called पुआड़ी *puāri* in Champāran, पौरी *pauri* in South-West Tirhut, and गोभी *gobhi* elsewhere north of the Ganges. In Shahabad it is called पोद *poi*, in Gaya it is said to be अँकुराएल *ankurāël*, in Patna अँखुआएल *ankhuāël*, and in Sāran सुइयाएल *suiyāël.* In South Munger it is टिभी *tibbhi*, and in South Bhagalpur डिफी *diphi.* The earth is hoed (कोड़ल *koral*) once after the cane has sprouted. This is called पुआरी के जोत *puāri ke jot* in Champāran, and अन्हरिया *anhariya* in North-East Tirhut. Elsewhere it has no special name. The chief

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hoeing is done in *Akhārh* (June–July), and is called अखाढ़ी कोड़न *akhārhi koran* or अद्‌न्रा के कोड़न्नी *adra ke korni*. To the west it is called असाढ़ी कोड़ *asārhi kor*, and in Gaya it is पासा *pāsa*.

1010. The root is जड़ or जर *jar* to the north-east, and मूड़ *mūrh* elsewhere north of the Ganges. In Shahabad it is जड़ खर *jar khar*, in Gaya and South Bhagalpur खूँटी *khūnti* or खुंटिया *khuntiya*, and in Patna and South Munger जड़ी *jari* or जड़िन्या *juriya*. When the sprouts are two or three feet high, they are called टोंटा *tonta* in Patna. Elsewhere they have no special name: the plant is simply described as भर ठेहुना *bhar thehuna*, or in some similar way. The knots on the cane are पोर *por*, and (in Shahabad) पोइ *poï*. They are also called गिरे *gire* or गिरेह *gireh*. When these become visible, the plant is called पोराना *porāna* in Champāran, Patna, Gaya, and the east generally. In West Tirhut they are गिड़ाना *girhāna*, and in South-East Tirhut पोर छोरन्ना *por chhorna*. In Shahabad they are called डेंड़ौका *denrauka*. When the plant is ready for cutting, it is called अगरन्धन्धू *agarbandhu* in Patna and अँगेरन्धन्धू *angerbandhu* in Gaya. In the south-east it is डाँड़ *dānr*. Elsewhere it has no special name. A sprout of cane is आँख *ānkh* north of the Ganges and in Shahabad and Gaya. In North Tirhut it is अँखिया *ankhiya*, in Patna अँखुआ *ankhua*, in South Munger कनसी *kansi*, and in South Bhagalpur गोंझी *gonjhi*. The leaves at the top and the upper part of the cane are अगेंड़ *agenr* in the west, and गेंड़ *genr* in the south-west of Shahabad. In Patna and Gaya they are अँगेरी *angeri*, and also अगरा *agra* in the latter district. In Tirhut they are पगार *pagār*, in East Tirhut छीप *chhīp*, and in the south-east पगड़ा *pagra*. The dry leaves at the top are पतैन *patain* in Sāran and South-East Tirhut, पतन्हर *pathar* in Champāran and North-West Tirhut, पतन्हो *patlo* in South-West Tirhut, and पतरस *patras* in North-East Tirhut. In Shahabad they are पतई *pataī*, in Gaya पतौरा *pataura*, in Patna पतन्हूल *pathūl*, in South Munger पतौरा *pataura* or पतन्होल *pathol*, and in South Bhagalpur पलन्होर *palhor*. Shoots coming from the knots are कनगोजर *kangojar* or कनोजर *kanojar* in South-East Tirhut.

1011. A branch springing from the bottom and injuring the plant is दोंज *donj* in Sāran and South-West Tirhut, पछन्खी *pachhkhi* in Champāran, फुटन्ना *phutna* in North-West Tirhut, and गोभी *gobhi* in East Tirhut. In South-West Shahabad it is कनखी *kankhi*, and in the rest of that district गँवखा *ganukha*. In Patna and Gaya it is जोंका *jonka*, and in the south-east पगुड़ी *paguri*. In South Bhagalpur

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it is also पहुँच *pahunch* or पोरनोवो *pornowo*. When a plant is attacked by insects, which are called in Sāran and Champāran सीना *sīna* or ताड़ा *tāra*, it is called north of the Ganges कनाइल *kanāil* or रतन्ड़ल *ratral*, or (in Tirhut) कनाह *kanāh*. The latter name is also current in South-West Shahabad, and variants are कनाहा *kanāha* in South Munger, कानो *kāno* in South Bhagalpur, and काना *kāna* in Patna. In Gaya it is called रताइल *ratāël*, and another term in use in Patna is रसाइल *rasāël*. North of the Ganges a plant is called मुड़ियारी मारल *muriyāri māral* when the top withers and fresh sprouts (टेनी *teni* in Sāran and दोंजी *donji* in Tirhut) come out from underneath.

1012. The green top cut for fodder is अगेंड़ *agenr* or अँगेर *anger* in Sāran, गेंड़ *genr* in Champāran and Shahabad, अँगेरी *angeri* in Patna and Gaya, and also अगन्रा *agra* in the latter district, and अगाड़ *agār* in South Munger. In Tirhut it is पगार *pagār*, and in South Bhagalpur पगन्ड़ा *pagra*. The piece between two knots cut for eating is पोर *por*. The piece of cane chewed at one time is गुल्ला *gulla*, or (in Shahabad) optionally गुल्ली *gulli*, and the refuse thrown out of the mouth खोइया *khoiya* north of the Ganges. South of the Ganges it is generally खोहिया *khohiya* or चेपुआ *chepua*, local names being सिट्ठी *sitthi* in Shahabad and South Munger, (also used in West Tirhut) and चोपा *chopa* in South Bhagalpur. For the pieces of cane cut for the sugar-mill, see § 288.

1013. A bundle of canes is पाँजा *pānja*. A large bundle is बोझा *bojha*, which is as much as can be carried by a man.

1014. Among the *preparations of the sugar-cane* may be mentioned रस *ras*, or कचरस *kachras*, and in South Bhagalpur कच्चो रस *kancho ras*, which is the juice of the cane. When boiled down and undrained, it is राब *rāb* or (in Patna and Gaya) रावा *rāwa*. When boiled down for a longer time, it becomes गुर *gur* or गूर *gūr* (often spelt गुड़, गूड़). When made up in smallish balls it is called भेली *bheli*. Other names are मिठाइ *mithāi*, and, when made round and flat, चाकी *chāki* and चकरी *chakri* in Sāran, and चक्की *chakki* in Patna and Gaya. The raw sugar which remains in the bag after pressing the *rāb* is called सक्कर *sakkar*, or in Patna, Gaya, and the south-east सक्कर *sankar*. When dried, it is called खाँड़ *khānr* or भुर्रा *bhurra* or भूरा *bhūra*, *i.e.* brown sugar. The molasses, or juice which runs out of the bag when the *rāb* is pressed, is called छोआ *chhoa*, or in South-West Shahabad सिरा *sira*. मिसरी *misri* is sugar-candy or loaf-sugar, and चिन्नी *chinni* or चीनी *chini* is refined brown sugar (सक्कर *sakkar* or भूरा *bhūra*). The molasses (छोआ *chhoa*) above

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mentioned is used in tobacco manufacture, and is then called तगार *tagār* in Gaya, गरिया *gariya* in Patna, and फाँक *phānk* in South Bhagalpur.

1015. In a sugar-refinery रस *ras* (or in the north-west सरबत *sarbat*) is the raw sugar dissolved in water. मैल *mail* is the scum taken off the boiling-pans. To the south-east this is मैला *maila*, and in North-West Tirhut and Shahabad महिया *mahiya*. The boiled juice is सीरा *sīra*, and the clear filtered juice राब के रस *rāb ke ras*. To the north-west the juice after the first filtering is दोमा *doma*, and after the second ढोपारी *thopāri*. When the scum is mixed with water and again boiled, it is called पसावा *pasāwa*.

CHAPTER XIII.—COTTON.

1016. The cotton-tree (*gossypium herbaceum*) is known everywhere except to the south-west as बङ्गा *banga* or बाँगा *bānga*, with a local variant बाँगो *bāngo* in South Bhagalpur. To the west it is called कपास *kapās*, which properly means the cotton in the pod. Most kinds of cotton ripen about *Baisākh* (April–May). Amongst the varieties may be noted भोगिला *bhogila* (north of the Ganges), a good kind with large pods, and of medium height; भोचरी *bhochri* (north of Ganges), a small variety, of which the cotton is apt to get blown out of the pod by the wind. फेटवाल *phetwāl* is a kind grown in North-West Tirhut, and गाजर *gājar* is one grown close to the house in the बारी *bāri*, and not in the fields, in North-East Tirhut and Shahabad; रहिया *rarhiya* (Patna, Gaya, and the south-west), a dwarf variety; बड़ैसा *baraisa* (Patna and Gaya), a large variety; लरम्मा *larma* (Sāran), नरम्मा *narma* and हेँवन्ती *henwti* (Shahabad), a dwarf variety. Other kinds grown in Shahabad are बँड़ुछा *bañrchha* or बँड़ूछा *bañrūchha*, and मनवाँ *manwān*, and in Munger we find गोला *gola* and सुफेद *suphed*. Tirhut is famous for a special kind of cotton which ripens in *Bhādoñ* (August–September), called कोकटी *kokti* or भदैया *bhadaiya*, which is of a red colour, and of which thread and cloth of extreme fineness are made. A dress of *kokti* cloth lasts a life-time.

1017. The uncleaned cotton in the pod is कपास *kapās*, also बाँगा *bānga* in East Tirhut, बाँगो *bāngo* in South Bhagalpur, and काँच रूआ *kānch rūa* in South Munger. To clean the seeds from cotton is ओटब *otab* or ओँटब *ontab*, and the operation is called

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ओटन्नी *otni* or ओटाइ *otāi* in Sāran, and औंटाइ *auntāi* in South Bhagalpur. The last two words also mean the wages paid for cleaning. The cotton-pod is called ढेंढ़ *dhenrh* to the north-west and ढेंढ़ी *dhenrhi* in Tirhut and South Bhagalpur. In Shahabad it is ढोंढ़ी *dhonrhi*, in Gaya टेर *ter*, in Patna and South Munger डिण्डी *dindi* or डोंढ़ी *dinri*. The cotton-seed is बनौर *banaur* to the west, बँगौर *bangaur* in Tirhut, बँगौरा *bangaura* in South Munger, and बँगन्ठी *bangthi* in South Bhagalpur. In South-West Shahabad it is बँदौर *bandaur*. A cotton-picker is लोढ़निहार *lorhnihār* (which means simply 'gatherer') in the north-west; elsewhere there is no special name. North of the Ganges he or she is paid by a share of the cotton picked. This is called पइ *pai* in Sāran and South-West Tirhut, पोइ *poï* in South-East Tirhut, and बोइन *boïn* in North-East Tirhut. In North-West Tirhut the share is a fourth of the crop, and is called चौठेया *chauthaiya*.

1018. The stages of growth in the plant are as follows:—

When the first leaf shows, it is called पतियाएल *patiyāël* north of the Ganges. In South-West Shahabad it is डुभी *dubbhi*, in the rest of that district डिभी *dibbhi*, and in Patna and Gaya कनियाएल *kaniyāël*.

The next stage is दोपतिया *dopatiya* to the north-west, and also south of the Ganges generally. In Tirhut they say it is कपारी फोरल *kapāri phoral*. In Gaya it is पतिया *patiya*, in South Munger दोपत्ती *dopatti*, and in South Bhagalpur दुपतियो *dupatiyo*.

The third stage is चौपतिया *chaupatiya* or (to the north) चरन्पतिया *charpatiya*, and in South Bhagalpur चरन्पतियो *charpatiyo*.

The flower has no special name, and is simply called फूल *phūl*. To flower is फुलाएब *phulāëb*.

The pod bursting is कपास फूटब *kapās phūtab* to the west, and in East Tirhut बाँगा फूटब *bānga phūtab*. In South Bhagalpur it is बाँगो फूटब *bāngo phūtab*, and in South Munger फोटा *phota*.

1019. Raw cotton is कपास *kapās*, or बाँगा *bānga*, बाँगो *bango*, &c., as above. In East Tirhut बाँग *bāng* is also used. To the west बाँगा *bānga* means cotton stalks. From रहिया *rarhiya* (raw cotton) about one-sixth clean cotton is obtained; from भोचरी *bhochri* and कोकटी *kokti*, about a quarter; from भोगिला *bhogila* and हेंवती *henwti*, about a third; and from फेटवाल *phetwāl*, about two-fifths. मिझरा *mijhra* north of the Ganges is a mixture of भोचरी *bhochri* and भोगिला *bhogila*.

1020. Cotton is the subject of many proverbs, as (for instance) South Munger proverb जेकरा बारह बिगहा बाँग, कमर में डोरो ना, *jekra*

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bārah bigha bāng, kamar meñ doro na—(here's a fine miser) he has twelve *bighas* of cotton and can't afford a string for his waist.

CHAPTER XIV.—TOBACCO.

1021. Tobacco (*nicotiana tobacum*) is तमाकू *tamāku* or तमाकुल *tamākul*. It is little grown south of the Ganges except in South-Bhagalpur and South Munger. North of the Ganges there are three main classes:—

(1) देसी *desi* or (North-East Tirhut) बड़न्की *barki*.

(2) बिलाएती *bilāëti* or (in Champāran and North-West Tirhut) कलकतिया *kalkatiya*.

(3) जेठुआ *jethua*, which is sown in *Māgh* (January–February) and cut in *Jeth* (May–June).

In East Bihār are found धमाकुल *dhamākul*, a broad-leafed variety, and पनडठिया *pandathiya* and खँगड़ीवा *khangṛiwa*, narrow-leaved varieties.

1022. In Shahabad मोरहन *morhan* are long leaves of the best kind, and छेउआ *chheua* the next quality.

1023. When manufactured, there are three main kinds:—

(*a*) *Chewing-tobacco.*—खैनी *khaini* or सुरती *surti*, or in Patna दोखता *dokhta*. Some people call this कल जुग के अमित *kal jug ke amrit*, or the ambrosia of the *kali* age.

(*b*) *Snuff*, which is नास *nās* or नस *nas*.

(*c*) *Smoking-tobacco.*—This is called पीअनि *pīani* or पीनी *pīni* generally. Among its kinds may be noticed काला *kāla* (North-West and South-East Tirhut) or पकुआ *pakua* (Tirhut), which is the coarsest kind. कन्दई *kandai* or भुसना *bhusna* in South Bhagalpur, and गूँड़ी *gūnri* in South Munger, is broken tobacco. करुआ *karua* or (in South Bhagalpur) करुओ *karuo* is a second-class strong kind. दोरसा *dorassa*, or in South Bhagalpur दोरसो *dorasso*, is a mixed tobacco of fair quality. Another similar kind is called मसालदार *masāldār* or महकौआ *mahkaua*. खमीरा *khamīra* is a scented kind mixed with spices, and सादा *sāda* is the plain kind in common use. मलुआ *malua* to the west is the usual kind sold in

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shops, and दोकानी *dokāni* is the cheap kind used by the poor.

1024. The stalks are डण्टी *danti* generally, with local variants डाँट *dānt* in South Munger and डँटन्की *dantki* in South Bhagalpur. In East Tirhut they are also डाँठ *dānth*. The refuse broken leaves and stalks are झाला *jhāla* in the south-east, and in South-East Tirhut खरसान *kharsān*. When blisters come on the leaf when ripe, the verb used is चढ़ब *charhab*; also गुलथियाएब *gulthiyāëb* or चितियाएब *chitiyāëb* in Champāran. The blisters themselves are called चित्ती *chitti*. The seed-capsules are घूनी *ghūni* in Sāran, फर *phar* in Champāran, and बिचो *bichchi* in Tirhut generally. The nipping or cutting off of the head is पता तूरब *pata tūrab* in Sāran and South-West Tirhut, छोपनी *chhopni* in South-East Tirhut, and काटब *kātab* or कटनी *katni* elsewhere. Sometimes shoots appear after doing this, and they are called दोंजी *donji*. Other local names are पचखी *pachkhi* in Sāran and Champāran, कनोजर *kanojar* in North-East Tirhut, कनैल *kanail* or काँखी *kānkhi* in South Tirhut, and कनई *kanai* in the east generally. The first crop is called मोरहन *morhan*. A second crop raised from the roots is दोंजी *donji*, or in South Bhagalpur खुंटिया *khuntiya*. Tobacco seedlings are called पोआ *poa* in South Bhagalpur.

1025. Tobacco is the subject of many proverbs and tales. An example of the former is—

चून तमाकु सान के, बिन माँगे जे दे।
सुरपुर नरपुर नागपुर, तीनू बस कर ले॥

Chūn tamāku sān ke bin māngе je de,
Surpur narpur nāgpur, tīnu bas kar le.

—The man who mixes tobacco with lime (for chewing) and offers it without being asked, conquers (by his virtuous action) heaven, earth, and the lower regions.

1026. A folk-tale about tobacco runs that a villager who went to a distant village to visit his friends found them smoking in the morning before they had said prayers, whereupon he said—

भोर भए मनुस सभ जागे।
हुक्का चिलम बाजन लागे॥

Bhor bhae, manus sabh jāge,
Hukka chilam bājan lāge.

—At daybreak the people awoke, and immediately the *hukkas* began to gurgle.

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To which one of the smoking party replied—

खैनी खाए नऽ तमाकू पीए ।
से नर बतावऽ कैसे जीए ॥

Khaini khāe, na tamāku pīe,
Se nar batāwa kaise jīe.

—Show me the man who can live without either chewing or smoking tobacco. This verse has passed into a proverb.

1027. Tobacco is often compared to the river Ganges, which has three streams,—one of which flows to heaven, another to hell, and the third to the world of mortals. So also tobacco has three branches, viz. snuff, which, by being smelt, goes upwards; smoking-tobacco, which, by being smoked, goes downwards; and chewing-tobacco, which goes neither up nor down.

CHAPTER XV.—OPIUM POPPY.

1028. Opium poppy (*papaver somniferum*) is पोसन्ता *posta* or (in Patna) पोसत *posat*. The advances made to the cultivators are दादनी *dādni*. The average produce per *bigha* is सरन्दर परन्तर *sardar partar* or परन्ता *parta* north of the Ganges and in Gayā. In Shahabad it is माल *māl*, and in Patna पैदा *paida*. The rough measurement of the field is लठाबन्दी *lathābandi* in South-West Shahabad, and elsewhere south of the Ganges नाप *nāp*. North of the Ganges it is नापी *nāpi*.

1029. The poppy petals are फूल *phūl*, and the heads डेंढ़ी *denrhi*, or in Patna डिण्डी *dindi*. The cakes of poppy petals are फुलप्पता *phulpata* in Champāran, फुलप्पत्ती *phulpatti* in Sāran and Tirhut, and पत्तल *pattal* in Patna. Elsewhere they are रोटी *roti*.

1030. The instrument used for piercing the capsule is नहरनी *naharni*, or in Tirhut optionally लहरनी *laharni*. In Patna and Gaya it is नरन्हनी *narhanni*. To lance the capsule is पाछब *pāchhab*. The milky juice which exudes is दूध *dūdh*, and the opium yield is माल *māl*. The scraper used for collecting the coagulated opium off the pod is called सितुहा *situha* or सितुआ *situa*. In South-East Tirhut sometimes a bamboo scraper is used, called पोछनी *pochhni*. The gathering of opium is उठाएब *uthāëb* generally. Local words are काछब *kāchhab* to the north-west and in North-West Tirhut, and पोछब *pochhab*

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also in North-West Tirhut. The person who lances the capsules is पछनिहार *pachhnihār* or (*fem.*) पछनिहारिन *pachhnihārin*, and he or she who collects the coagulated opium which has exuded from the capsule is उटौनिहार *uthaunihār* or उटौनिहारिन *uthaunihārin*. The grain of the prepared opium is दाना *dāna*, and its consistency सुखन्वन *sukhwan*.

1031. The grains of opium-seed are दाना *dāna*. The shell is खोइया *khoiya* north of the Ganges, and खोहिया *khohiya* in Gaya. In South-West Shahabad it is खोलड़ी *kholri*, in the rest of that district and in South-East Bihar बोकला *bokla*, and in Patna बकुला *bakula*. In Gaya चितरा *chitura* are poppy capsules which are empty and have not borne seeds. The oil-cake prepared from the seeds is पिन्ना *pinna* or पीना *pīna*.

1032. The refuse opium, consisting of the washing of the vessels, &c., is धोअन *dhoan* north of the Ganges and धोई *dhoï* south of it. In the south-east it is धोए *dhoe*. The refuse scraped from the vessels is खुरन्चन *khurchan*, or (Gaya, South-West Shahabad, and South Munger) खखोरन *khakhoran*. The juice which drains off the fresh opium is पसेवा *pasewa*. This is inspissated on rags, and the product is कफा *kapha*, of which काफा *kāpha* in Shahabad and कप्पा *kappha* in Sāran and South Munger are local variants. The fluid opium used in pasting the leaves on the cakes is लेवा *lewa* in Patna, and the cakes themselves are गोटी *goti*.

1033. *Preparations of opium.*—मदक *madak* is made by boiling down and inspissating the juice (अरख *arakh*) of pure opium or कफा *kapha*. This inspissated juice is known as किमाम *kimām* or (in Gaya) केमाम *kemām*. With it are mixed cut-up betel or guava leaves, known as जासू *jāsu*. The pipe used for smoking *madak* is known as महरू *mahru* or ठरिया *thariya* or ठहिया *tharhiya*, or to the south-east मेरू *meru*. A small piece of *madak*, known as छीता *chhita*, is ignited in the bowl of the pipe with a spill of charcoal, called कलम *kalam* or (in South Bhagalpur) कँगड़ा *kangra*, which is held by a small pair of tongs, called चिमटा *chimta* in the north-west and चूँटी *chūnti* south of the Ganges.

1034. चण्डू *chandu* or चाँडू *chāndu* is the distilled juice of pure opium, and is smoked in an earthen bowl called चिलम *chilam* to the north-west and दवात *dawāt* south of the Ganges. This is attached to a stem called निगाली *nigāli* in Sāran, Patna, and Gaya, नरचा *narcha* in Champāran, and नर *nar* in North-West Tirhut. Another name is बम्बू *bambu* or बाँबू *bāmbu*, bamboo. It is stirred with an iron skewer, called थक *thak*.

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When it is desired to make the preparation extra strong, the sediment which accumulates in the stem of the pipe is added. This is called चच्ची *anchi* south of the Ganges generally, इन्सी *insi* in South Munger, and इन्ची *inchi* in South Bhagalpur. In Patna it is also called कैंटी *kainti*, and in Champāran कैटी *kaiti*.

1035. पिनिक *pinik* is the drowsiness produced by opium intoxication, and चुसन्की *chuski* the quantity of opium water drunk at one time.

CHAPTER XVI.—HEMP.

1036. The hemp plant (*cannabis sativa*) is known as गाँजा *gānja* when cultivated in Rajshahai, and भाँग *bhāng* when wild elsewhere. The leaves are known as भाँग *bhāng* or भङ्ग *bhang* (generally), सबुजी *sabuji* (north-west), or सबज्जा *sabja* (Patna and Gaya). A favourite way of taking the drug is in the form of a sweetmeat, called मजूम *majūm* or माजूम *mājūm*. चरस *charas* is the resin which exudes from the flowers and leaves.

1037. The flat *gānja* is चपण्डा *chapta* or चिपण्डा *chipta*; also in Shahabad कली *kali*. The round *gānja* is गोल *gol*, also गिरगिटिया *girgitiya* in South-West Shahabad, and also पमड़ी *pamri* in the rest of that district. Broken *gānja* is रोरा *rora* or चूर *chūr*, or (in Gaya and South Munger) रई *rai*. In Shahabad बालूचर *bālūchar* and जासर *jāsar* are two kinds of imported *gānja*. *Gānja* with stalks attached is called डाढ़ी *dārhi* in Shahabad. मेदनि *medani* or मेद्नी *medni* is a plant taken with *gānja*.

CHAPTER XVII.—INDIGO.

1038. Indigo (*indigofera tinctoria*) is लील *līl*. The word नील *nīl* used by Europeans is a Westernism borrowed from Urdu-knowing subordinates.

1039. Indigo sown before the rains and irrigated by artificial means is called पटौआ *pataua*. The first cutting is मोरन्हन *morhan*. The second cutting is खूँटी *khūnti* or (in South-East Tirhut) दोंजी *donji*, and the third cutting is called तेंजी *tenji* or तेलरी *telri*, or in the north-west तिराँटी *tirānti*. If the second or third cutting is allowed to grow on to the second year it is called कलम *kalam* or कल्मी *kalmi*. In South Bhagalpur there are two sowings (बावग *bāwag*),—one called कतिकी

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katiki (कातिक *Kātik* = October-November), and the other फलगुनी *phalguni* (फाल्गुन *Phālgun* = February-March). In North Bihār the chief sowing is the फगुनी *phaguni* (फागुन *Phāgun* = February-March), and there is a second sowing in अखाढ़ *Akhārh* (June-July), called असाढ़ी *asārhi* or अखाढ़ी *akhārhi*. There are also sowings in कातिक *Kātik* (October-November) and बैसाख *Baisākh* (April-May).

1040. The system of obtaining the plant from cultivators on advances is called दादनी *dādni* or दादन *dādan* in the north-west, in South-West Tirhut, and in South Bhagalpur. When indigo is grown by cultivators who have entered into an agreement to do so, it is called रैयती *raiyati* or असामिवार *asāmiwār* or असामियार *asāmiyār*. Under the system called in the north-west खुश खरीद *khush kharīd*, the planter advances money to a cultivator to sow indigo. He also advances indigo-seed at a given rate, the price of which is recovered in the settlement of accounts. This is also called खुसकी *khuski* in Champāran and नविश्तखानी *nawishtakhāni* in North-West Tirhut. ठीका के खील *thīka ke līl* is when the planter takes a village in farm and cultivates the *zira'ats* (जिरात *jirāt*) and such other land as he can secure. The special cultivation carried out by the planters themselves is जिरात *jirāt*, or (in South Bhagalpur) बाड़ी *bāri*. The divisions of their estates are called जिला *jila*, each under charge of a जिलादार *jilādār*, and a subdivision is (north of the Ganges) टोक *tōk*, under charge of a टोकदार *tokdār*.

1041. अलावा *alāwa* or अलावे *alāwe* is indigo grown by the cultivator on his land after opium or other crop.

CHAPTER XVIII.—OTHER DYES.

1042. The following may be noted:—

(1) आल *āl* (*morinda citrifolia*).—This is used for dyeing red cotton cloth सालू *sālu* and the coarse red cloth खांचचाँ *khāruān*. The root is divided into classes, called बाना *bāna*. The best and thinnest roots are known as फूहा *phūha*. The thickest roots are कचरी *kachri* in Shahabad and South Munger, and तोड़न *toran* or गुल्ली *gulli* in Patna and Gaya. मेल *mel* in Shahabad is a mixture of the two kinds.

1043. (2) *Safflower* (*carthamus tinctorius*).—This is कुसुम *kusum* generally north of the Ganges, and कोसुम *kosum* south

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of it. A local name is फूल *phūl* in Tirhut. The seed is बरर्री *barri* in South Munger. It is also called to the west and in Patna and Gaya बर्रे *barre*. The following are some of the colours prepared from safflower:—

असमानी *asmāni*, light blue.
कागी *kāgī*, navy blue.
काला *kāla*, black.
काहि सबुजा *kāhi sabuja*, dark green.
केसरिया *kesariya*, saffron-yellow.
गुलाब *gulāb* or गुलाबी *gulābi*, pink.
चँपई *champai*, orange.
नारङ्गी *nāranji*, orange yellow.
पैठानी *paithāni*. Made by dipping into an indigo-vat also.
फालसाही *phālsāhi*, plum-coloured.
बदामी *badāmi* or बेदामी *bedāmi*, almond-coloured.
बैंगन्नी *baingni*, purple.
मासी *māsi*, a very dark green.
लाल *lāl*, red.
लीला *lila*, dark-blue.
सबुजा *sabuja*, green.
सुरन्मई *surmai*, antimony-black.
सुरख *surukh*, red.
सोनऊला *sonáhula*, golden yellow.

Of course all the above are not made from safflower alone, but it forms the basis of all. In most of the darker colours it is used in conjunction with indigo. The following riddle shows the comprehensive range of colours embraced by safflower. At a marriage procession garments of every bright colour are worn, and the riddle is—

बाप रहल पेटे, पूत गेल बरियात.
Bāp rahal pete, pūt gel bariyāt.

—While the father was still in the womb (*i.e.*, pod), the son went to a wedding party. The father is the seed of the safflower in pod; the son is the safflower dye.

In the north-west जरुआ तेल *jarua tel* is an oil extracted by means of heat from the safflower-seeds. It is called जरड़ुआ तेल *jarathua tel*, and in Shahabad डड़ुआ तेल *darhua tel*. It is used for applying to sores, and also for burning.

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1044. (3) बकम *bakam* (*cœsalpina sappan*).—This is a red dye, used principally where आल *āl* is not obtainable.

CHAPTER XIX.—OILSEEDS.

1045. Oilseeds in general are चिकन्ना *chikna*, तेलन तीसी *telhan tisi*, or simply तेलन्हन *telhan*. Amongst the varieties may be noted—

(1) *Mustard* (*brassica campestris* or *sinapis dichotoma*).—This is सरिसों *sarison* or सरिसो *sariso* north of the Ganges and in the south-west; elsewhere it is सरसों *sarson*. In South Bhagalpur it is गोटो *goto*, and in North-East Tirhut also गोट *got*. Oil from this seed is called करुआ तेल *karua tel* or करू तेल *karu tel*.

(2) *Mustard* (*brassica juncea* or *sinapis ramosa*).—This is लाही *lāhi* or राइ *rāi* to the west. In South Munger it is रची *ranchi*, and in East Tirhut रैंची *rainchi*. Elsewhere it is तोरी *tori*, and so also in Champāran.

(3) *Sesamum* (*sesamum orientale* or *Indicum*).—This is तील *til*. In South-West Shahabad तिली *tilli* is a variety with a white grain, which is sown with the autumn crop.

(4) *Linseed* (*linum usitatissimum*).—This is तीसी *tisi*. To the east it is also called चिकन्ना *chikna*.

(5) *Safflower* (*carthamus tinctoria*).—See last chapter.

(6) *Castor-oil plant* (*ricinus communis*).—This is रेंड़ *renr* or लेंड़ *lenr*, also अँड़ड़ *anrar* in the north-west, Tirhut, and South Bhagalpur, and अण्डा *anda* in Tirhut and South Bhagalpur. The seed is लेंड़ी *leñri* or रेंड़ी *reñri* generally, also अँड़री *anrri* in the north-west, Tirhut, and South Bhagalpur, and अण्डी *andi* in Tirhut and South Bhagalpur. A plantation of this is रेंड़वारी *renrwāri* or लेंड़वारी *lenrwāri*.

(7) *Bassia latifolia*.—The tree is called मह *mahu* or महुआ *mahua*. Its clusters of buds are छत्ता *chhatta* or कोंच *konch*. The flower which falls to the ground and is used for distilling spirits is मह *mahu* or महुआ. The oilnuts which are borne by the tree are कोइन *koïn* north of the Ganges, or कोइनी *koini* in South-East Tirhut. In South-West Shahabad they are कोइन्दा *koïnda*. In South Munger the *mahua*-pickers sing a song while employed, called टोहड़ *toha*.

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(8) *Celastrus paniculatus.*—This is मलकँगनी *malkangni* or डिठौरी *dithauri* in South-West Shahabad, मलकौनी *malkauni* in Patna and Gaya, मनकौनी *mankauni* in South-East Tirhut, कौनी *kauni* in South Munger.

(9) *Croton* (*croton tiglium*).—This is जमाल गोटा *jamāl gota* in Patna, Gaya, and the west.

(10) Two other oils may be mentioned here. One is मिमियाइ के तेल *mimiyāi ke tel*, which is supposed to be extracted from the heads of coolie emigrants to the colonies, by hanging them head downwards over a slow fire, see §1464. The other is अकोल के तेल *akol ke tel*, made from the nut of the अकोल *akol* (*aleuritis triloba*) tree, which if rubbed on a person's body makes him invisible. This is like saying that if you catch a guinea pig by the tail his eyes will drop out; for the nut is so hard that it is impossible to extract oil from it.

CHAPTER XX.—FIBRES.

1046. *Hemp,* as a drug (*cannabis sativa*).—See Chapter XVI.

1047. *Hemp,* as a fibre plant.—There are two varieties of this :—

(1) सन *san* (*crotolaria juncea*) or (North-East Tirhut) कसमिरा *kasmira* or सोन *son*.

(2) पटुआ *patua*, कुतुरम *kuturum*, or (in South Bhagalpur) कुद्रम *kudrum* (*hibiscus cannabensis*, Roxb.) This is like *san*, except that its flower is like the safflower, and that it is used only for making the coarse fibre (चन्ना *channa*). See below.

1048. The stalk is सनई *sanai* north of the Ganges generally except in North-East Tirhut, where it is सनै *sanai*. In Shahabad it is सनैठा *sanaitha*, in South Munger सनाठी *sanāthi*, and in South Bhagalpur सनसनाठी *sansanāthi*. When the bark has been removed, it is सण्ठी *santhi*, or in South Munger सनाठी *sanāthi*, and in South Bhagalpur सनसनाठी *sansanāthi*. A bundle of fibres is लरछा *larchha*, or in East Tirhut धोआ *dhoa* or थूआ *thūa*. Short stalks that remain in the fibre are called in North-East Tirhut गुद्री *gudri*, खुदर *khudar* to the west and in West Tirhut, कुदारी *kudāri* in North-East Tirhut,

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and गुद्दर *gudar* in East Tirhut. In North-East Tirhut the coarsest fibres are called चन्ना *channa*, the next finest पटुआ *patua*, and the finest कसमिरा *kasmira*. There is no special name for the seed.

CHAPTER XXI.—BETEL.

1049. Betel (*piper betel*) is called पान *pān*, and the man who grows it बरई *barai*. Amongst its varieties the best is कपूरी *kapūri*, which has a long leaf, mild, but slightly bitter. The next best is साँची *sānchi*. The common varieties are ककीर *kakīr* (North-East Tirhut) or ककेर *kaker* (South-East Tirhut), which has a large leaf and mild flavour; the बेलहरी *belahri* (south-west) or बेलहरी साँची *belahri sānchi* (North-East Tirhut), and the मगही *maghi*, which have a round leaf and a sweet taste; and the बँगला *bangla* or (South-West Tirhut) बँगरा *bangra*, which is small and slightly bitter. To the west there is also a kind called करवा *karárua*, which is small and sweet.

1050. The mound on which the plant is grown is भिण्डा *bhinda*, बरैठा *baraitha*, or पाढ़ *pārh* north of the Ganges. South of the Ganges it is भीट *bhīt*. A betel-garden is बरेव *bareo* or बरन्वे *barwe*. The rows in the plantation are सपुरा *sapura* in Sāran and South Tirhut, and साँपुर *sāmpur* in North-East Tirhut. In South-West Shahabad they are पास *pās*, and in the rest of that district पाँती *pānti*. The intervening spaces are आँतर *āntar* or अँतरा *antra*. They are also पाहे *pāhe* in South-East Tirhut, दौंगर *daungar* in Patna and Gaya, and दौग *daug* in the south-east. The main props down these lines are कोरो *koro* in Tirhut and कोरई *korai* in Shahabad. In the south-east and in Sāran they are इकरी *ikri*.

1051. The spaces between these props are in North-East Tirhut कोरवास *korwās*. The supports of the plants are सरई *saraī* north of the Ganges, or in South-East Tirhut खरही *kharhi*, of which there are generally six between each main prop. In Shahabad they are ईंकर *inkar*, and in the south-east सरकण्डा *sarkanda*. In Shahabad ढेंपी *dhempi* are the lumps of clay in which the plants are sown. The supports of the roof are also कोरो *kōro*, except in Patna and Gaya, where they are खभा *khambha*, and in South Munger, where they are खाम्ही *khāmhi*. The walls are टट्टी *tatti*, or in East Tirhut टाट *tāt*, and in East Munger टाटी *tāti*. The roof is माड़ो *māro* or माँड़ो *mānro*. In South-East Tirhut it is optionally माड़व *mārab*. In South-West Tirhut

it is ठठरा *thatra*, and in Shahabad and East Tirhut optionally छानी *chhāni*. In South Munger it is मड़वा *marwa* or ठठरी *thathri*.

1052. The brushwood on the top is खरई *kharaī* or (in South-West Shahabad) खरचा *kharcha*, and in South Munger कचुआ *kachua*. The young seedlings for planting are कलम *kalam* in Patna, Gaya, and Shahabad, and बेल *bel* elsewhere. They are watered from an earthen vessel called लोटी *loti* or (in Sāran) लोट *lot*. In North-East Tirhut मटोर *mator* is a basket in which the gardener carries earth to the plant, and which he also uses for keeping the leaves. In East Tirhut भूर *bhūr*, and in South Tirhut भूरा *bhūra*, are the shoots which come out of the plant near the root in Jeth (May-June), and कन *kan* are those which come out in Bhādon (August–September).

1053. A packet of twenty leaves is called a कोरी *kori* south of the Ganges. North of the Ganges one of fifty leaves is called चौठैया *chauthaiya*, and one of a hundred leaves आधा ढोली *ādha dholi*. A ढोली *dholi* has 200 leaves.

1054. North of the Ganges and in Shahabad—

7 ढोली *dholi*	=	1 कनवाँ *kanwān*.
14 ditto	=	1 अधवा *adhwa*.
28 ditto	=	1 पौआ *paua* or पावा *pāwa*.
4 पौआ *paua*	=	1 लेसो *leso*.

1055. Elsewhere south of the Ganges 108 ढोली *dholi* make 1 लेसो *leso*. A leaf of betel rolled up in a cone for chewing is बीड़ा *bīra*, बिरवा *birwa*, or बिरिया *biriya* or खिली *khilli*. It is also गिलौरी *gilauri*. सिंघारा *singhāra* are the triangular-shaped packets. Betel is kept for consumption in a wickerwork basket, called बेलहरा *belahra* or (in East Tirhut) बिरहरा *birahra*. In North-East Tirhut ढाकी *dhāki* is a large basket used by the betel-grower for the same purpose.

1056. The betel-nut, which is the fruit of the *areca catechu*, is called सुपारी *supāri* or सोपारी *sopāri*. Other names are कसैली *kasaili* north of the Ganges, and मुखसुध *mukhsudh*, मुखसुधि or मुखसुधी *mukhsudhi*, in East Tirhut. The nippers for cutting the nut are सरौता *sarauta*. A well-known proverb is मुखसुधि न० परकार, तनिका अरियातक बड़ चमत्कार *mukhsudhi na parkār, tanika ariyātak bar chamatkār*,—he can't afford to give his guest even a bit of betel-nut, and yet he escorts him out of the house with as great pomp as if he had been actually entertaining him.

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CHAPTER XXII.—GARDEN CROPS.

1057. These may be divided into—(1) edible roots, (2) gourds, (3) miscellaneous.

EDIBLE ROOTS.

(1) *Potatoes* (*solanum tuberosum* or *esculentum*).—आलू *ālu*, and in East Tirhut also आरू *āru*. Also north of the Ganges अलुआ *alua* and अलुई *aluī*. North of the Ganges लल्का *lalka* or दक्खिनी *dackhini* is a red kind, and मलदहिया *maldahiya* or नपाली *napāli* a white one. A red variety of the last name but one is called मलदहिया कनकपुरिया *maldahiya kanakpuriya*. Seed potatoes brought from the hills are बीया के आलू *bīya ke ālu*, and each eye is आँखि *ānkhi* or आँख *ānkh*. The produce of these kept for next year is called पहिला माँटी के बीया *pahila māñti ke bīya*, and the produce again of this kept for seed for the third year is दोसरा माँटी के बीया *dosra mānti ke bīya*.

1058. (2) *Yams* (*dioscorea sativa*).—These are लतार *latār* generally north of the Ganges, and also रतार *ratār* to the west. To the north-west yet another name is अतार *atār*, and to the south-west कठार *kathār*. In Patnà and Gaya it is रतालू *ratālu*. In Tirhut it is also called फर *phar*, and to the east also खम्हरुआ *khamharua*.

1059. (3) *Sweet potato* (*batatas edulis*).—This is सकरकन्द *sakarkand* generally. North of the Ganges it is also called लमका अलुआ *lamka alua*, and in South-East Tirhut अलुआ *alhua*. In East Bihār it is अलुआ *alua*. North of the Ganges there are two varieties :—(*a*) A red one, called देसी *desi*, and also in South Tirhut लल्का *lalka*; (*b*) a white one, called बिलाएती *bilāëti*, and also करमिया *karmiya*, and in South Tirhut also उजरका *ujarka*. A large white variety, weighing from one to twenty *sers*, is called in North-East Tirhut तेकुआ *tekuna*.

1060. (4) A kind of yam (*dioscorea fasciculata*).—सुथनी *suthni*.

1061. (5) *Arum colocasia*.—This is अरुई *arui* generally. Also अरब्बी *arabbi* in North-East Tirhut, पेकच्चा *pekcha* in South-East Tirhut, पेकच्ची *pekchi* in Shahabad, पेपच्ची *pepchi* in Gaya and Shahabad, and in South Bhagalpur

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अल्ती *alti*. Another variety (*colocasia antiquorum*) is कच्चू *kachchu*. A larger variety is अरुआ *arua* or कन्दा *kanda*.

1062. (6) राम केसौर *rām kesaur* (North Tirhut), or मिसिरी कन *misiri kan* (East Tirhut), a large edible root sometimes weighing eight or nine *sers*. Considered a very cooling food.

1063. (7) आदीचक *ādichak*, the Jerusalem artichoke (*helianthus tuberosus*).

GOURDS.

1064. (1) *The water-melon* (*cucurbit citrullus* or *citrullus vulgaris*).—These are तरबूज *tarbūj* or तरबूजा *tarbūja* or in North-East Tirhut ताबूज *tārbhūj*. In Champāran they are also called पनिहौआ *panihaua*, and in South-West Shahabad हिनुआना *hinuāna*.

1065. (2) *The melon* (*cucumis utilatissimus* or *cucumis melo*).—खरबूजा *kharbūja*. Also लालमी *lālmi* in West Tirhut and Patna and the west, and फूँट *phūnt* (which is properly the *cucumis momordica*) to the south-east.

1066. (3) *Cucumis momordica*.—This is फूँट *phūnt* when it is ripe after bursting spontaneously. The young fruit used for cooking is डाम *dām* and (South-West Shahabad) डभक्को *dabhko*.

1067. (4) *The bitter gourd* (*momordica charantia*).—करैला *karaila*, also करैली *karaili* in Shahabad and South Bhagalpur and करैल *karail* in North-East Tirhut.

1068. (5) *The bottle-gourd* (*lagenaria vulgaris* or *cucurbita lagenaria*).—This is कदुआ *kadua* generally, or कद्दू *kaddu* in South Bhagalpur. Another name in Gaya, South Munger, and the west generally is लौका *lauka*, with a variant लौआ *laua* in Patna. In East Tirhut it is also called सजिवन *sajiwan*.

1069. (6) *Lagenaria acutangulus* or *cucumis acutangulus*.—This is तरोइ *taroï* generally. Other varieties are सतपुतिया *satputiya*, झिङ्गा *jhinga*, झिंगुनी *jhinguni*, or झिंगुली *jhinguli*, and नेनुआँ *nenuān*, घिउरा *ghiura*, or घेवड़ा *ghewra*.

1070. (7) *Cucumber* (*cucumis sativus*).—खीरा *khīra*. A variety is बालम खीरा *bālam khīra* in Shahabad. A large variety of

cucumber is called ककड़ी *kakri* or काँकरि *kānkari* (*cucumis utilatissimus*). Natives much appreciate this vegetable, as in the proverb निकौरिया गेलाँह हाट, काँकरि देखि हिया फाट *nikauriya gelāh hāt, kānkari dekhi hiya phāt*,—the man without money went to market, and his heart burst when he saw the cucumber. The great size of the plant is well illustrated by the proverb एक हाथक काँकरि, नौ हाथक बीया *ek hāthak kānkari, nau hāthak bīya*,—a cucumber only one cubit long has an offspring nine cubits long. (Cf. the parable of the grain of mustard-seed.)

1071. (8) The *sweet pumpkin* (*cucurbita pepo*).—This is कोँहड़ा *koñhra*; also in North Tirhut कोम्हड़ा *komhra*, and in East Tirhut कदीमा *kādīma*. Another variety, much used for making sweetmeats, is भतुआ *bhatua* to the west; also भूआ *bhūa* or भूरा *bhūra* in Gaya, सिसकोँहड़ा *siskoñhra* in Champāran, सिजकोँहड़ा *sijkoñhra* in Tirhut, सुरजकोँहड़ा *surujkoñhra* in South-East Tirhut, and कुम्हड़ *kumhar* to the east.

1072. (9) चिचिरा *chichira* or चिचुरा *chichura* (north of the Ganges), the snake-gourd (*trichosanthes anguina*).—In East Tirhut it is कैता *kaita*, and in Sāran कैत *kait*.

MISCELLANEOUS VEGETABLES (IN ALPHABETICAL ORDER).

1073. The writer regrets that he has not been able to identify the botanical names of more than a few of the undermentioned plants. In some cases the identification given is doubtful. He has to thank Dr. Shaw, Civil Surgeon of Darbhanga, for much assistance rendered in correcting the botanical portion of this division.

अजमोदा *ajmoda* or (Tirhut) बनजवाइन *banjewāïn*, parsley (*petroselinum sativum* or *? apium involucratum*).—Cf. पितरसेली *pitarseli*.

अजवाइन *ajwāïn*,—see जवाइन *jawāïn*.

अदरख *adrakh* or अदरक *adrak*, ginger (*zingiber officinale*), also आदी *ādi* generally, आद *ād* in South-East Tirhut.

असफगोल *asaphgol*,—see सफगोल *saphgol*.

आद *ād*, आदी *ādi*,—see अदरख *adrakh*.

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इमिरती *imirti*, or in Gaya रामचरना *ramcharna*, an acid curry-vegetable, the fruit of *spondia mangifera* (?).

कथ *kath*,—see खैर *khair*.

कमल पतर *kamal patr*,—see पियाज *piyāj*.

करमकल्ला *karamkalla* or बन्धा कोबी *bandha kobi*, cabbage (*brassica olereacea*).

कलमी साग *kalmi sāg*, the tops of *convolvulus repens*, much used as a spinach.

कवाछ *kawāchh*,—see केवाँछ *kewānchh*.

कासनी *kāsni*, endive (*cichorium endivia*).

काहु *kāhu* (Patna and Gaya), a kind of lettuce (*lactuca sativa*).

कुनरी *kunri*, a creeping-plant, of which the fruit is used for curries.

केवाँछ *kewānchh* or कवाछ *kawāchh*, a plant which produces a pod like a bean (*dolichos pruriens*). In Gaya it is भूप सेम *bhūp sem*.

कैता *kaita*,—see चिचिरा *chichira*.

कोचल्ला के साग *kochla ke sāg*, a kind of spinach.

कोबी *kobi*, the cabbage (*brassica oleracea*).

खुरप्पा *khurpha* or गोलावा *golāwa* (Sāran, Patna, and Gaya), purslane (*portulaca sativa*).

खुसबरी *khusbari*,—see मकोय *makoe*.

खेखसा *khekhsa*,—see चटैल *chathail*.

खैर *khair* or कथ *kath*, catechu (*acacia catechu*).

गदीना *gadīna*, a kind of pot-herb with a taste of garlic.

गजरा or गजड़ा *gajra* or (in South-West Shahabad) गाजड़ *gājar*, the carrot (*daucus carota*).

गाजड़ *gājar*,—see गजरा *gajra*.

गुल्फा *gulpha*, a kind of spinach.

गेंहरी *genhri* or (in East Tirhut) गेंहारी *genhāri*, a pot-herb (? *amaranthus frumentaceus*).

गलहन्ता *gelhanta*, गोलभण्टा *golbhanta*,—see बैंगन *baingan*.

गोलावा *golāwa*,—see खुरप्पा *khurpha*.

गोल मिरिच *gol mirich* or गुलमिरिच *gulmirich*,—see मिरिच *mirich*.

घेंच *ghench* (North-East Tirhut), an aquatic tuber whose white stalk is eaten by the poor (? *aponogeton monostachyon*).

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चठैल *chathail* or चटैल *chatail*, a much-appreciated curry-vegetable, a creeping-plant. In Gaya it is called खेखसा *khekhsa*.

चनसुर *chansur*, a kind of cress (*lepidum sativum*).

चितरसेली *chitarseli*,—see पितरसेली *pitarseli*.

चेंगवा *chengwa*,—see बैंगन *baingan*.

जवाइन *jawāin* (west, Patna, and South Bhagalpur), अजवाइन *ajwāin* (Gaya and South Munger), जेवाइन *jewāin* (north of the Ganges), a plant something like aniseed (*ligusticum ajowain* and *ptychotis ajowan*), खोरासानी जवाइन *khorāsāni jawāin* is *hyosciamus niger*. This plant is not the true aniseed (*anisi*).

जीरा *jīra* or (South-East Tirhut) जीर *jīr*, cummin (*cuminum cyminum*).

जेवाइन *jewāin*,—see जवाइन *jawāin*

ठहिया *tharhiya*,—see मारसा *mārsa*.

डिढ़िया मिरचाइ *diriya mirchāi*, ढेंरिया मिरचाइ *dheñriya mirchāi*,—see मिरिच *mirich*

तरकारी *tarkāri*,—see तीयन *tīyan*.

तरकोंका *tarkonka* (Patna), the bud of the red lotus, used for medicine.

तीयन *tīyan*, तरकारी *tarkāri*, or पतौरा *pataura*, the general term for vegetables.

धनियाँ *dhaniyān*, coriander (*coriandrum sativum*).

नेवार *newār*,—see मूली *mūli*.

पतौरा *pataura*,—see तीयन *tīyan*.

परवर *parwar*, पलवल *palwal*, परोर *paror*, परोरा *parora*, or (in South Bhagalpur) परोल *parol* (*trichosanthes dioica*), (Roxb.)

पलाँकी *palānki*,—see पालक *pālak*.

पालक *pālak*, पांलकी *pālki* or (East Tirhut and Champāran) पलाँकी *palānki*, spinach (*spinacea oleracea*).

पितरसेली *pitarseli* or (Tirhut) चितरसेली *chitarseli*, parsley (*petroselinum sativum* or ? *apium involucratum*).—Cf. अजमोदा *ajmoda*.

पियाज *piyāj* or (South Bhagalpur) पेयाज *peyāj*, and north-west कमल पतर *kamal patr*, the onion (*allium cepa*).

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पुदेना *pudena*,—see पोदीना *podīna*.

पोदीना *podīna*, पोदेना *podena*, or पुदेना *pudena*, also (Tirhut) फुदेना *phudena*, mint (*mentha sativa* or *viridis*).

फुदेना *phudena*,—see पोदीना *podīna*.

फुलकोबी *phulkobi*, the cauliflower (*brassica olereacea*).

बकला *bakla*, बकुली *bakuli*, बँगला *bangla*,—see बोकला *bokla*.

बनजेवाइन *banjewāin*,—see अजमोदा *ajmoda*.

बनभुटका *banbhutka*,—see मकोय *makoë*.

बिरवाइ *birwāi* (Gaya), vegetable seedlings.

बिलाएती पटुआ *bilāëti patua*, roselle (*hibiscus sabdariffa*).

बिलाएती बैंगन *bilāëti baingan*, the tomato (*solanum lycopersicum*).

बैंगन *baingan*, भण्टा *bhanta* (usually confined to the round variety) or गोलभण्टा *golbhanta*, and in South Munger also गेलण्ढा *gelhanta* and चेंगवा बैंगन *chengwa baingan*. In East Tirhut it is optionally भाँटा *bhānta*; the egg-plant (*solanum melongena*). Compare the proverb काहू के भण्टा बैरी काहू के भण्टा पथ्य *kāhu ke bhanta bairi, kāhu ke bhanta panth*,—to some the egg-plant is an enemy, to others it is prescribed as a regimen; *i.e.*, what is one man's meat is another's poison.

बोकला *bokla* or बँगला *bangla* (north-west), बकला *bakla* (Champāran), बकुली *bakuli* (South-West Tirhut), बोकला बीन *bokla bīn* (South-East Tirhut) (?), a kind of bean (*? faba major*).

भटकूचाँ *bhatkūān*, भटकोंचा *bhatkoña*,—see मकोय *makoe*.

भण्टा *bhanta*,—see बैंगन *baingan*.

भिण्डी *bhindi* or राम तरोइ *rām taroï*, also to the east राम परोर *rām paror*, a long kind of fruit used for cooking (*hibiscus esculentus* or *abelmoschus esculentus*).

भुटका *bhutka*,—see मकोय *makoe*.

भूप सेम *bhūp sem*,—see केवाँच *kewānchh*.

मकोय *makoe* (west and Tirhut), खुसबरी *khusbari* (gooseberry), or (purple variety) भटकोंचा *bhatkoña* or भटकूचाँ *bhat kūān*, the cape gooseberry, or *tiparee* (*physalis Peruviana*). The red variety is also भुटका *bhutka* or बनभुटका *ban bhutka* in South-East Tirhut.

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मरिचा *maricha*,—see मिरिच *mirich*.

मारन्सा *mārsa* or ठढ़िया *tharhiya* (west), *amaranthus mangostanus*.

मिरन्चा *mircha*, मिरन्चाइ *mirchāi*,—see मिरिच *mirich*.

मिरिच *mirich* or (West Tirhut, Shahabad, and Gaya) मरिचा *maricha* and मिरन्चाइ *mirchāi*, (Patna) मिरन्चा *mircha*, (South Munger) डिड़िया मिरन्चाइ *diriya mirchāi*, (Gaya) ढँरिया मिरन्चाइ *dheñriya mirchāi*, long pepper, &c. (*capsicum fastigiatum*, *&c.*) गोल मिरिच *gol mirich* or गुल्नमिरिच *gul mirich* is black pepper (*piper nigrum*). Bird's eye pepper (*capsicum baccatum*) is लौंगिया मरिचा *longiya maricha* or जैया मिरन्चा *jaiya mircha*.

मुनग्गा *munga*,—see सैयन *saiyan*.

मुरई *muraï*, मुराइ *murāi*, मुल्ली *mulli*, मूर *mūr*, मूरो *mūro*,—see मूली *mūli*.

मूली *mūli*, मुल्ली *mulli*, or मुरई *muraï* or (East Tirhut optionally) मूर *mūr*, (South Munger) मुराइ *murāi*, (South Bhagalpur) मूरो *mūro*, the radish (*raphanus sativus*). In Shahabad there are two kinds—(1) नेवार *newār*, which is large, and (2) लुतिया *lutiya* or देसिला *desila*, which is small.

मेथी *methi* or मँथी *menthi*, fenugreek (*trigonella fœnum Græcum*).

रमन्चरन्ना *ramcharna*,—see इमिरन्ती *imirti*.

रसुन *rasūn*, रस्सुन *rassun*,—see लहन्सुन *lahsun*.

रहरिया सेम *rahariya sem* or राम रहर *rām rahar*, a kind of bean, not a climbing-plant, but a shrub.

राम तरोइ *rām taroï*, राम परोर *rām paror*,—see भिण्डी *bhindi*.

लहन्सुन *lahsun*, or to the east रसुन *rasūn* or रस्सुन *rassūn*, garlic (*allium sativum*). A clove of garlic is पोटी *poti* or पोट *pot*.

लुतिया *lutiya*,—see मूली *mūli*.

लौंगिया मिरिच *longiya mirich*,—see मिरिच *mirich*.

सफग्गोल *saphgol*, or in South-West Shahabad असफग्गोल *asaphgol* (*phantago isabghola*).

सलग्गम *salgam* and also (south of the Ganges) सलज्जम *saljam*, the turnip (*brassica rapa*).

सहज्जन *sahjan*, &c.,—see सैयन *saiyan*.

सिँघाड़ा *singhāra*, the water-caltrop (*trapa bispinosa* or *natans*).

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सीम *sim*,—see सेम *sem*.

सेम *sem* (west), सीम *sim* (east), a bean (*phaseolus magnus*). A variety is सेमा *sema*.

सैयन *saiyan*, or (Tirhut) सोहिजन *sohijan* or सोहन्जन *sohjan* or सहन्जन *sahjan*, or (Shahabad) सँहिजन *sañhijan* or (Patna) सहन्जना *sahjana*, the horse-radish tree (*hyperanthera moringa*). Its fruit is called सुनग्गा *munga*, and is used as a vegetable, and its root (which tastes like horse-radish) is used as a condiment.

सौंफ *saumph*, ? a kind of aniseed (*peucedanum graveolens* or *anethum sowa*).

हरन्दी *hardi*, or in Shahabad optionally हलन्दी *haldi*, turmeric (*curcuma longa*).

हलन्दी *haldi*,—see हरन्दी *hardi*.

SUBDIVISION II.

INSECTS AND CAUSES OF INJURY TO CROPS.

CHAPTER I.—DESTRUCTIVE INSECTS AND DISEASES.

1074. Among these may be noted the following, which are arranged in alphabetical order:—

अँगरा *angra* (north-west), झरंका *jharka* (Sāran and Tirhut), blight in cereals caused by the sharp west wind; also (Champāran) a blight in opium. See मुरंका *murka*.

अरैया *araiya*,—see पोआरी *poāri*.

उकन्ठा *uktha* (south), a sort of mildew which dries up the grain in wheat.

उकन्हा *ukrha*, उखन्रा *ukhra*, उकन्सा *uksa*,—see उखन्ठा *ukhtha*.

उखन्ठा *ukhtha* or उकन्हा *ukrha* (north generally), उखन्रा *ukhra* (Tirhut), उकन्सा *uksa* (north-west), withering of crops from excessive drought.

औरङ्ग *aurang* (Champāran),—see गपन्नू *gaptu*; also (north-west) or (in Tirhut) बभन्नी *babhni*, a white spot appearing in the

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leaf of millets, causing them to wither up.

कचोहा *kachoha* (South Bhagalpur), a disease in tobacco.

कजन्रा *kajra*,—see कजन्री *kajri*.

कजन्री *kajri* (generally), कजन्रा *kajra* (West Tirhut, Patna, and Gaya), कजन्ला *kajla* (North-West Tirhut), मजन्री *majri* (East Tirhut), a green grub which eats the young plants of rice, wheat, and barley when they are about six inches high.

कजन्ला *kajla*,—see कजन्री *kajri*.

कटुइ *katui*, an aquatic beetle which infests rice.

कटैया *kataiya* (South-West Shahabad), कटोइ *katoï*, कटोइया *katoïya* (elsewhere south of the Ganges), a blight which attacks rice and turns the ears an orange colour and destroys them.

कटोइया *katoiya*, कटोइ *katoï*,—see कटैया *kataiya*.

कतन्री *katri* (South-West Shahabad), a disease of the rice-plant.

कनाठा *kanātha*, कन्ही *kanhi*,—see छीरी *chhīri*.

कपन्ता *kapta* (Champāran), an insect which attacks young rice.

कमुआ *kamua*,—see कम्मा *kamma*.

कम्मा *kamma* or कमुआ *kamua* (Patna), a smooth kind of caterpillar.

किरौना *kirauna*,—see गाँधी *gāndhi*.

कीरी *kīri* or (South Bhagalpur) कीरो *kīro*, a maggot.

कुकुही *kukurhi* (Sāran and Tirhut), an insect which attacks cotton.

कुकुही *kukuhi* (north-west), an insect which injures the cold-weather crops.

कुसव्वटन्ना *kuswatna* (north-west), कुसियाना *kusiyāna* (Tirhut), a blight in transplanted rice.

कुसियान्ना *kusiyāna*,—see कुसव्वटन्ना *kuswatna*.

केँउआँ *keñuān*,—see लरुका *larka*.

कोइया *koiya*, a tiny black insect which does great damage in granaries.

कोइली *koili*, कोढ़िया *korhiya*, कैलिया *kailiya*, blights of various kinds in rice.

कोढ़िया *korhiya*, कैलिया *kailiya*,—see कोइली *koïli*.

खँखड़ी *khankhri*, a blight in cereals on account of which no grain is produced in the ear.

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खपन्ड़ोइया *khaproïya* (Champāran), गड़न्रा *garra* (Gaya, Sāran, and Tirhut), a small white insect which attacks rice.

खरुका *kharuka*,—see जाला *jāla*.

खैरा *khaira* (west), खैरी *khairi* (North-East Tirhut), a blight which attacks rice and turns the ears an orange colour and destroys them.

गड़न्रा *garra*,—see खपन्रोइया *khaproïya*.

गड़ार *garār* (north), a grub which attacks the roots of sugar-cane.

गदन्धी *gadhi* (north) or (Sāran and East Tirhut) गदहिया *gadahiya*, an insect very destructive to growing pulses.

गन्धकी *gandhki* (Patna and Sāran), a small green fly, which attacks rice.

गन्धी *gandhi*,—see गाँधी *gāndhi*.

गपन्तू *gaptu* or गपन्तुआ *gaptua* (Patna and north), गभन्तू *gabhtu*, ठोँठियारी *thonthiyāri* (Shahabad), गपन्सू *gapsu* (Sāran), and औरङ्ग *aurang* (Champāran), a disease affecting millets, sugar-cane, and Indian corn, in which the tops wither.

गभन्तू *gabhtu*,—see गपन्तू *gaptu*.

गादुर *gādur* (South-West Shahabad), an insect which attacks pease and gram.

गाँधी *gāndhi* or गन्धी *gandhi*, also to the west गँधन्वा *gandhwa*. Other names are माँछी *mānchhi* (north generally), किरौना *kirauna* (South-West Shahabad), and भेमन्रा *bhemra* (South Munger), the flying-bug,—an evil-smelling insect, which attacks principally the millets before the flowers are formed.

गेरुआ *gerua* (west), the grub which attacks the roots of sugar-cane.

गेरुई *geruī* (north and south-west), a disease of the cereal crops, in which the plant dries up and assumes a reddish colour while the ear is black. It is caused by excess of winter rains and east wind.

गोबन्रौरा *gobraura* (West Tirhut and west), blight in betel.

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गोभी *gobhi*, a disease produced by prevalence of severe winds, and consisting in the plant giving out little shoots, which weaken it.

गौंछी *gaunchhi* (West Tirhut, Patna, and Gaya), an aquatic beetle which destroys rice by floating from one plant to another in a boat made of a leaf.

घँघरी *ghanghri* (Shahabad),—see घोंघड़ी *ghonghri*.

घून *ghūn*, a weevil destructive to wood and grain.

घोंघड़ी *ghonghri* or (Shahabad) घँघरी *ghanghri*, a worm in the ear of millets and gram.

चत्रा *chatra*,—see मुआर *muār*.

चपटवा *chapatwa* (South-West Shahabad), a small green fly which attacks rice.

छपटा *chhapta* (north-west), पचकट्टा *pachkatta* or (Tirhut) पतकट्टा *patkatta*, a green caterpillar which eats up the rice-plant.

छीरा *chhīra*,—see छीरी *chhīri*.

छीरी *chhīri* (south and west), छेंड़ी *chhenri* north-west and Tirhut), also छीरा *chhīra* in Champāran. Other names are कन्ही *kanhi* (South Munger) and कनाठा *kanātha* (South Bhagalpur), the palmer (?) worm, which attacks pulses, cotton, and tobacco.

छेंड़ी *chhenri*,—see छीरी *chhīri*.

जाला *jāla* (Tirhut, Patna, and east), पक्खन *pakkhan* (West Tirhut and Gaya), खरका *kharuka* (South-West Shahabad), मुरका *murka* (west and West Tirhut), a blight in opium.

झरका *jharka*,—see अँगरा *angra*.

झिल्ली *jhilli* (north-west), फुलभङ्गा *phulbhanga* (Tirhut), an insect which eats the stalks of pulses and makes the leaves crumple up.

टाड़ा *tāra* or टाँड़ा *tānra* (west), a small green insect which ravages wheat and eats the roots of sugar-cane.

टाड़ा *tāra* (north-west), टाँड़ी *tānri* (North-West Tirhut), a grub which eats the young plants of wheat and barley when they are about six inches high.

टीड़ी *tīri* or (South-West Shahabad) टिररी *tirri*, and फरिङ्गा *pharinga* (Tirhut and east), the locust.

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टुनन्की *tunki* (north), a disease which attacks rice.

ठोंठियारी *thonthiyāri*,—see गपन्नू *gaptu*.

तितिली *titili*, a butterfly.

तेलचट *telchat* (Patna and east), पटोइ *patoï* (West Tirhut, Gaya, and South Munger), a disease of the castor-oil plant.

दखिनन्हा *dakhinha*, (north and south-west), also दखिनाहा *dakhināha* (Gaya and south-west); also नीमा *nīma* (North Tirhut), सिरोरा *sirora* (Patna), and पीरो *pīro* (South Bhagalpur), a disease of rice, millets, and sugar-cane caused by a noxious wind from the south. A white spot appears on the leaf of millets, and they wither. In sugar-cane the tops wither.

दहिया *dahiya* (north), a disease in चीना *chīna* (*Panicum frumentosum*).

दिअँका *dianka*, दिउँका *diunka*, दियाँड़ा *diyānra*, दियार *diyār*, दिवार *diwār*,—see दीयाँ *diyān*.

दीयाँ *dīyān* or दियाँड़ा *diyānra* (Patna, Gaya, and south-east), दिउँका *diunka* (South-West Shahabad), दिअँका *dianka* or दिअका *diaka* (west generally), दियार *diyār* (Champāran and Tirhut), and दिवार *diwār* (East Tirhut), the white ant.

नीमा *nīma*,—see दखिनन्हा *dakhinha*.

नेड़ा *nerha*,—see लेँड़ा *lenhra*.

पक्खन *pakkhan*,—see जाला *jāla*.

पक्खी *pakkhi* or पखिया *pakhiya*, a small insect which attacks the *singhāra* plant or water-caltrop (*trapa natans* or *bispinosa*).

पचन्कट्टा *pachkatta*, पतन्कट्टा *patkatta*,—see छपन्टा *chhapta*.

पटाड़ी *patārhi*,—see पेटाड़ी *petārhi*.

पटोइ *patoï*,—see तेलचट *telchat*.

पिटोइ *pitoi* (Patna and South Munger), a small green insect, which ravages wheat and eats the roots of sugar-cane. = डाँड़ा *tānra*, *q.v.*

पिल्लू *pillu* or पिलुआ *pilua*, a small white maggot, which attacks cotton, safflower, and grain, whether growing or stored.

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पिहिका *pihika*,—see सुखड़ा *sukhra*.

पीरो *pīro*,—see दखिनहा *dakhinha*.

पेटाड़ी *petārhi* or पटाड़ी *patārhi* (Tirhut), an insect which attacks stored rice only.

पेटारही *petārhi* (Shahabad), a red-coloured insect which attacks cotton, gram, and the castor-oil plant.

पैया *paiya*, a worm in the ear of grain.

पोआरी *poāri* (east) or अरैया *araiya* (South Munger), a disease of the rice-plant.

पौंछी *paunchhi* (Patna and South Munger), a branch springing from the root of sugar-cane and injuring it.

फटहा *phatha* (South Bhagalpur), फट्टा *phatta* (South Munger), a disease of the rice-plant.

फट्टा *phatta*,—see फटहा *phatha*.

फतिङ्गी *phatingi*, a kind of grasshopper which eats the leaves of sugar-cane.

फनगी *phangi* (west), a kind of grasshopper which appears in years of drought and attacks roots of wheat and gram.

फनिगा *phaniga*,—see सुरंका *surka*.

फरिङ्गा *pharinga*,—see टीड़ी *tīri*.

फाटी *phāti*, a blight in the ear of rice.

फाँड़ा *phānra* (Tirhut) or फाँड़ी *phānri* (Tirhut), a weevil destructive of wood and grain.

फुलभङ्गा *phulbhanga*,—see झिल्ली *jhilli*.

बकुला *bakula*,—see बक्की *bakki*.

बकुली *bakuli* (south-west), a green caterpillar destructive to rice. Cf. कजरी *kajri*.

बकेया *bakeya*,—see बक्की *bakki*.

बक्की *bakki*, also बकेया *bakeya* or बकुला *bakula* (also in West Tirhut) in Shahabad, and बुहिया *burhiya* or बड़ही *barhi* in South Bhagalpur, a small kind of caterpillar which attacks rice. A larger kind is बाँका *bānka*.

बड़ही *barhi*,—see बक्की *bakki*.

बभनी *babhni* (Tirhut), a blight affecting rice, sugar-cane, millets, and opium. See also औरङ्ग *aurang* and मुरंका *murka*.

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बलुआ *balua*, बलुई *baluï*,—see बालू *bālu*.

बाँका *bānka*,—see बक्की *bakki*.

बाँकी *bānki* (Gaya), a disease which attacks the leaves of trees (especially the pepper-tree), and causes them to curl up and wither.

बाला *bāla*,—see बालू *bālu*.

बालू *bālu* or बलुआ *balua* (Patna, Gaya, and south-east), बलुई *baluï* (Shahabad), बाला *bāla* (South-West Shahabad), an insect which eats the stalks of pulses and makes the leaves crumple up.

बीझल *bījhal* (Gaya and South Munger), weevil-eaten.

बुढ़िया *burhiya*,—see बक्की *bakki*.

भङ्ख *bhankh*,—see भाँख *bhānkh*.

भरन्का *bharka* (West Tirhut and south-east), an insect injurious to rice, caused by prevalence of south winds and excess of rain.

भँवन्रा *bhañwra*,—see भेँड़ा *bhenra*.

भरन्की *bharki* (South Bhagalpur), a disease of the rice-plant.

भाँख *bhānkh* (north) and also भाँखी *bhānkhi* (north), भङ्ख *bhankh* (east), a blight which attacks the millet सावाँ *sāwān* (*panicum frumentaceum*).

भुरला *bhuïla*, भुइली *bhuili*, भुरन्री *bhurri*, भुरन्ली *bhurli*, भुरिला *bhurila*, भुरिली *bhurili*,—see भूआ *bhūa*.

भूआ *bhūa* (Tirhut, Patna, Gaya, and east), भुरला *bhuïla* or भुरन्ली *bhuili* (West Tirhut and north-west), also भुरन्ली *bhurli* (Sāran), भुरिला *bhurila*, भुरिली *bhurili*, or भुरन्ड़ी *bhurri* (south-west), a hairy worm which eats the leaves of the castor-oil plant and pulses, and is fatal to cattle when eaten.

भेँड़ा *bhenra* or भेँड़न्वा *bhenrwa* (Patna and east), भँवन्रा *bhañwra* (West Tirhut and Shahabad), an insect which attacks millets and stored grain in dry weather.

भेमरा *bhemra*,—see गाँधी *gāndhi*.

मगन्रा *mangra* (South-West Shahabad), an insect which attacks the sugar-cane in the root.

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मजरी *majri*,—see कजरी *kajri*.

मरहिन्ना *marhinna*, मरी *mari*,—see मुआर *muār*.

माँछी *mānchhi*,—see गाँधी *gāndhi*.

मारा *māra* (North-East Tirhut), a disease in rice which withers the plants.

मुआर *muār* (west), चत्तरा *chatra* (Patna and Gaya), मरहिन्ना *marhinna* (Tirhut and East), मरी *mari* (West Tirhut and South Bhagalpur), a disease in which the whole plant is burnt up.

मुरका *murka* (north), also अँगरा *angra* (Champāran), and बभनी *babhni* (Tirhut), a blight in opium. See जाला *jāla*.

मुरिया *muriya*,—see सुखड़ा *sukhra*.

लछमिनिया *lachhminiya* (East Tirhut), a small, thin, red-coloured beetle found in granaries. It does no harm, and is reverenced by grain-merchants.

लरका *larka* or (Gaya) लुरका *lurka*, a worm which attacks gram and pease. North of the Ganges it also burrows into the ribs of the leaf of the tobacco-plant, and is then called केँउआँ *keñuān* in Tirhut.

लाही *lāhi*, plant-lice.

लेंढ़ा *lenrha* (west and West Tirhut), नेढ़ा *nerha* (Tirhut), a disease in wheat or barley in which the ears turn black.

सड़का *sarka*, a worm in the root of rice.

सिरका *siruka*,—see सुरका *surka*.

सिरोरा *sirora*,—see दखिनहा *dakhinha*.

सुखठा *sukhtha*,—see सुखड़ा *sukhra*.

सुखड़ा *sukhra* (West Tirhut and south generally), सुखठा *sukhtha* (West Tirhut and west), पिहिका *pihika* (rest of Shahabad), मुरिया *muriya* (South Bhagalpur), a blight in sugar-cane.

सुँदरी *sundri* (east), an insect which eats the leaves of the castor-oil plant.

सुण्डा *sunda*,—see सूँड़ा *sūnra*.

सुरका *surka* (East Tirhut and Shahabad), सिरका *siruka* (Sāran and Patna), फनिगा *phaniga* (Tirhut and South-West Shahabad), an insect which eats the leaves of sugar-cane and destroys gram, pease, and cereals.

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सूँड़ा *sūnra* or सूँड़ी *sūnri* (Tirhut and south generally), सूँढ़ *sūnrh* or सूँढ़ा *sūnrha* (Gaya), सुण्डा *sunda* (West Tirhut and south-east), a kind of weevil destructive to wood and stored grain. Cf. कीरी *kīri*.

सूँढ़ *sūnrh*,—see सूँड़ा *sūnra*.

हड्डा *hadda* a white stem growing out of the root of the tobacco-plant, and throwing it far out of the soil.

हथिया *hathiya* (North-East Tirhut and Gaya) and हथिया सुण्डा *hathiya sunda* (south-east), a small white insect which damages rice.

हरन्दा *harda* (north and east), a sort of mildew which dries up the grain in cereal crops. The plant turns yellow, and the ear black.

CHAPTER II.—NOXIOUS WEEDS.

1075. These are as follows:—

अँकन्टा *ankta*,—see अँकन्रा *ankra*.

अँकन्रा *ankra* or अँकन्री *ankri* (West Tirhut and Shahabad), अँकन्टा *ankta* (Tirhut and elsewhere south) (*vicia sativa*), it appears in wheat.

अगिया *agiya* (north and east), a weed which burns the rice-plant (from आग *āg*, fire).

उखन्ड़ा *ukhra*,—see हड्डा *hadda*.

उरन्कुस्सी *urkussi*,—see बिछौतिया *bichhautiya*.

ककन्ना *kakna* (Patna, Gaya, and south-east), बनन्सारी *bansāri* (Shahabad and East Tirhut), a weed which chokes crops.

कठरँगन्नी *kathrengni*,—see रँगन्नी *rengni*.

कनन्वाँ *kanwān*, कन्ना *kanna*,—see काना *kāna*.

कनन्सन *kansan*,—see काँसी *kānsi*.

काना *kāna* (Tirhut, Patna and east), कन्ना *kanna* (north-east Tirhut), कनन्वाँ *kanwān* (Gaya), केना *kena* (West Tirhut and west), a weed which chokes rice (a species of *Coix*).

काँसी *kānsi* (West Tirhut, Patna, Gaya, and the south-east), कास *kās* (Shahabad and North Bihār), कनन्सन *kansan* (Sāran), (*saccharum spontaneum*), a most destructive grass.

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केना *kena*,—see कांना *kāna*.

कोइल खो *koïl kho*,—see गोरखुल *gorkhul*.

खरुका *kharuka*,—see खरन्थूआ *kharthūa*.

खरन्थूआ *kharthūa* (Patna and Gaya), बथुआ *bathua* (generally) खरुका *kharuka* (North-East Tirhut and Shahabad), मोचटी *mochaṭṭi* (ditto), a weed in opium.

खुरका *khurka* or मछैती *machhaiti* (north), also रुआरी *ruāri* (Sāran), a weed in opium. Cf. रुआरा *ruāra*.

गड़हर *garhar*,—see गाँड़र *gānrar*.

गड़हरो *garhro*,—see गेड़हरुआ *gerharua*.

गड़ार *garār*,—see गाँड़र *gānrar*.

गाँड़र *gānrar* (West Tirhut and Patna), गड़ार *garār* (Tirhut and east), जमार गड़ार *jamār garār* (South Munger), गड़हर *garhar* (South-West Shahabad), a weed which injures rice (various species of *Coix*).

गेड़हरुआ *gerharua* (north-west), गड़हरो *garhro* (North Tirhut), a weed in cereal crops.

गोखुला *gokhula*,—see गोरखुल *gorkhul*.

गोरखुल *gorkhul* (west), बाँसी *bānsi* (generally), गोखुला *gokhula* (West Tirhut, Patna, Gaya, and South Munger), कोइल खो *koïl kho*, a plant which injures rice (*tribulus terrestris*).

चपड़ा *chapra*,—see धुरपा *dhurpa*.

चिचड़ोर *chichhor*, चिचोर *chichor*, चिचोरी *chichori*,—see लेंड़रे *lenrai*.

चौपट्टा *chaupatta*,—see पिपरा *pipra*.

जँगला *jangla*,—see झिरुआ *jhirua*.

जमार गड़ार *jamār garār*,—see गाँड़र *gānrar*.

जम्हार *jamhār*, जाम्हर *jāmhar* (Patna and South Munger), जिन्हार *jinhār* (South-West Shahabad), and डम्हरो *damharo* (South Bhagalpur), a coarse hard grass, infesting poor soils (varieties of *andropogon*.)

जाम्हर *jāmhar*,—see जम्हार *jamhār*.

जिनवाँ *jinwān*, a grass something like दूभ *dūbh*, *q.v.*

जिन्हार *jinhār*,—see जम्हार *jamhār*.

झर *jhar*, झरँगा *jharnga*, झार *jhār*,—see झारङ्ग *jhārang*.

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झारङ्ग *jhārang* (north-west), झरँगा *jharnga* (Shahabad), झार *jhār* or झर *jhar* (Tirhut and east), a weed which injures rice

झिरुआ *jhirua* (Patna, Gaya, South Munger, and North Bihār). झिरौआ *jhiraua* (South Munger), झिरुवा *jhirua* (South Bhagalpur), जँगला *jangla* (South-West Shahabad), झीरो *jhīro* (East Tirhut), a weed which chokes rice.

झीरो *jhīro*,—see झिरुआ *jhirua*.

ठोकरा *thokra*,—see बिछौतिया *bichhautiya*.

डम्हरो *damharo*,—see जम्हार *jamhār*.

डर *dar*, डेयोरा *deyora*,—see मोंथा *montha*.

डाभी *dābhi* (north) a coarse grass, injurious to crops (*xyris indica*).

तितिली *titili*,—see पिपरा *pipra*.

दुधिया *dudhiya*,—see हड्डा *hadda*.

दूभ *dūbh* or दूब *dūb* (north and east), also दुभी *dubbhi* (south), a grass which overspreads fallow fields (*cynodon dactylon*).

धुरपा *dhurpa* (Patna, Gaya, and South Munger), धुरप *dhurup* (South Bhagalpur), चपड़ा *chapra* (Shahabad), a tough, coarse grass spreading over uncultivated lands, which are inundated yearly (*cynodon dactylon*). It is only removed by digging.

नकछिकनी *nakchhikni*,—see रेँगनी *rengni*.

पिपरा *pipra* (Sāran, Patna, and east), पुपरा *pupra* (South Bhagalpur), चौपट्टा *chaupatta* (South-West Shahabad), तितिली *titili* (generally), a weed in wheat.

पुपरा *pupra*,—see पिपरा *pipra*.

बड़गोहुमा *bargohuma* (south and east), a weed in wheat.

बथुआ *bathua*,—see खरथूआ *kharthūa*.

बनपियजुआ *banpiyajua*, बनपियाज *banpiyāj*, and बनरसना *banrasna*,—see रुआरा *ruāra*.

बनसारी *bansāri*,—see कँकना *kakna*.

बसाँढ़ी *basānrhi*,—see बसौंता *basaunta*.

बसौंता *basaunta* (West Tirhut and north-west), बसाँढ़ी *basānrhi* (Tirhut), a weed which injures the spring crops (*acalypha indica ?*)

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बाँसी *bānsi*,—see गोरखुल *gorkhul*.

बिछौतिया *bichhautiya* or बिछ्वतिया *bichhwatiya* is a parasitic plant which injures the poppy. It is also called भरभाँड़ *bharbhānr* in South-West Shahabad, ठोकरा *thokra* in the rest of that district and north of the Ganges, and उरुकुस्सी *urkussi* in South-East Bihār.

भँगरा *bhangra* (West Tirhut, Patna, Gaya, and South Munger), भँगरैया *bhangraiya* (Tirhut and east), भँगरिया *bhengāriya* (North Bihār and Shahabad), भँगरिया *bhangariya* (Tirhut) (*verbesina prostrata*), a small creeping-weed with a white flower which injures rice.

भँगरिया *bhangariya*,—see भँगरा *bhangra*.

भरभाँड़ *bharbhānr*,—see बिछौतिया *bichhautiya*.

भेंगरिया *bhengariya*,—see भँगरा *bhangra*.

मकड़ा *makra* (north and east), a rough coarse grass spreading over uncultivated lands which are inundated yearly. It is only removed by digging (*cynosurus*).

मछैती *machhaiti*,—see खुरका *khurka*.

मँड़ेर *mañrer* (Patna, Gaya, and east), मड़र *marar* (South Bhagalpur), मरेन *maren* (Shahabad), a weed which chokes rice.

मोचट्टी *mochatti*,—see खरथूआ *kharthūa*.

मोंथा *montha*, also डर *dar* and मौना *mauna* (also in West Tirhut) in the south-east, and डेयोरा *deyora* in South Munger. A coarse grass which grows in uncultivated land and injures the autumn crops (*cyperus rotundus*).

राड़ी *rāri* (north), a coarse hard grass infesting poor soils.

रुआरा *ruāra* (Patna), बनरसन्ना *banrasna* (Gaya and South Munger), बनपियाज *banpiyāj* or बनपियजुआ *banpiyajua* (Tirhut and Shahabad), a weed which grows in opium. Cf. खुरका *khurka*.

रुआरी *ruāri*,—*see* खुरका *khurka*. Cf. रुआरा *ruāra*.

रेंगनी *rengni*, the Mexican poppy (*argemone Mexicana*), a thistle-like plant, which overspreads fallow fields. It is also called नकछिकनी *nakchhikni* or (to the east) कठरेंगनी *kathrengni*. It was introduced into India in a cargo

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from Mexico within the last hundred years, and is now very common.

लेँड़राँ *leñrai* (north-west), चिचोर *chichor* (north and Gaya), चिचोरी *chichori* (Tirhut), चिचन्होर *chichhor* (east), चिचोरो *chichoro* (South Bhagalpur and Tirhut), a weed which chokes rice.

हड्डा *hadda* or उखन्ड़ा *ukhra* (West Tirhut and south), or (West Tirhut and Gaya) दुधिया *dudhiya*, a small creeping-plant injurious to crops (*euphorbia hirta*). Cf. also § 1183 for other names.

CHAPTER III.—MISCELLANEOUS.

1076. A stunted crop is बैठल हासिल *baithal hāsil* north of the Ganges. In Shahabad and West Tirhut it is सितुरियाएल *situriyāël* or ततुरियाएल *taturiyāël*, or in Sāran, सुतरियाएल *sutariyāel*. In Gaya it is ठिँगुरियाएल *thinguriyāël*, in Patna भँटन्वाँस *bhentwāns*, in West Tirhut and South Munger ठुरियाएल *thuriyāël*, and in South Bhagalpur बिरनियाएल *birniyāël*. A blighted ear is मराएल *marāël* north of the Ganges. In Shahabad it is अबन्दा *abda* or दगन्दार *dagdār*, in Patna and Gaya कोइल *koïl*, and in the south-east मरा *mara*. पैया *paiya* in Gaya and the west, and भोर *bhor* to the north-east, is rice in which the ears have no seed. Blighted millets are called भखियाएल *bhakhiyāël* in the north-west, and भख चटुआ *bhakh chatua* in Tirhut. In Shahabad they are खुक्खा *khukkha* or खोजन्ड़ा *khojra*, in Gaya अलगल *algal*, and in Patna फुलन्हर *phulhar*.

1077. Crops withered from drought are to the west and in West Tirhut मुआर *muār*; in Gaya they are मोआर *moār*, and in Patna मुअल *mual*. To the east and in Tirhut they are मरन्हेना *marhena* or मरन्हिन्ना *marhinna*, and in South Bhagalpur also मरा *mara*. An irretrievably spoilt crop is बिगरल हासिल *bigral hāsil* north of the Ganges. In Shahabad it is बाँकन्टा *bānkta*, and in Patna चुचुहिया *chuchuhiya*. Scarcity of rain is सुखार *sukhār*.

1078. Failure of seed is बिजमार *bijmār* in Gaya and the west. In South Munger it is बीया मार *bīya mār*. North of the Ganges it is also निर्बिज्ज *nirbijj*, निर्बीज *nirbīj*, or अबिज्ज *abijj*. Other names are बँझौरा *banjhaura* (South-West Shahabad), बाँझी *bānjhi* (rest of Shahabad), बँझौरी *banjhauri* in Patna, and दैहाएब *daihāëb* in South Bhagalpur. In North-East Tirhut there is also कौर जाएब *kaur jāëb*, and in East Tirhut भखड़ जाएब *bhakhar jāëb*.

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1079. Crops trodden down by cattle are धँगाठ (also spelt धङाठ) *dhangāth* north of the Ganges, local variants being डँगाठ *dangāth* in South-East Tirhut, धँगाएल *dhangāel* in Sáran, and धँगेड़ *dhanger* in West Tirhut and Champāran. In South-West Shahabad they are लहन्नाएल *lahnāël*, in Gaya and South Munger खुरखुन *khurkhūn*, and in South Bhagalpur खींची *khīnchi*. In East Tirhut they are also called निघेस *nighes*.

1080. Crops laid by the wind are called गिरल *giral* or खसल *khasal*. A hot dry wind which burns up crops is to the west called झोला *jhola*, and such crops are known as झोलाइल *jholāïl* or झोंकन्रल *jhonkral*. To the east it is डाहा *dhārha* or डाढ़ी *dhārhi*. A frosty wind which frost-bites the crops is पाला *pāla* or (to the east) पल्ला *palla*. The same words are used for frost-bite itself, and a frost-bitten crop is पलमरुआ *palmarua*. An inundation is दहार *dahār* or बाढ़ *bārh*, also बाढ़ि *bārhi* (North-East Tirhut), धाध *dhādh* (Gaya), आफत *āphat* (Patna), and बोहा *boha* or खार *khār* in the south-east. Morning fogs are कूहा *kūha*, of which optional local variants are कुहेस *kuhes* or कुहेसा *kuhesa* to the west and कुहस्सा *kuhassa* in South Bhagalpur. कुहेस *kuhes* is also current in North-East Tirhut, and in South-East Tirhut we find कुम्हेस *kumhes*. A fog in the day-time is धून *dhūn* or धूँध *dhūndh*. Hail-stones are पत्थल *patthal*, पत्थर *patthar*, पाथर *pāthar*, or बनौरी *banauri*, a local variant of the last being बँगौरी *bangauri* or बँगौरिया *bangauriya* in West Tirhut, Patna, and the east.

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DIVISION VI.

AGRICULTURAL TIMES AND SEASONS.

1081. The* Bihār agriculturist follows the Hindu year in calculating his seasons. The year is divided into twelve lunar months (माह *māh*, माँह *māñh*, महिना *mahina*, महिन्ना *mahinna*, or महीना *mahīna*) of 30 days each, and therefore consists of 360 days. Each month is further divided into a first or dark half [किसुन पख (or पच्छ) *kisun pakh* (or *pachchh*)] (commencing with the first day of the wane of the moon), and a second or light half (सुकल पख *sukl pakh*). Roughly speaking, a Hindu month commences at about the 15th of an English month; but as there are thus only 360 days in a year, they begin each year somewhat earlier in the solar year than the year before, till the calendar is brought nearly right every third year by the insertion of an intercalary month (मलमास *malmās*) of 30 days every third year.

1082. Besides the above, another important division of the year must be noticed,—that into lunar asterisms (नखत *nakhat*, नछत्तर *nachhattr*, or निछत्तर *nichhattr*). There are 27 of these in each year, and consequently 2¼ in each month. Each asterism is not of equal length. The longest is हथिया *hathiya*, which is 16 lunar days. The others range from about 13 lunar days in the dry months to 15 lunar days in the wet. Every agricultural operation commences in a certain asterism, and so it is necessary to know when they occur. The accompanying table shows roughly the relative positions of the English and Hindu months and of the lunar asterisms.

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* Part of the following will be found in Carnegy's Kachahri Technicalities, s.v. *nakhat*.

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Hindu

Approximate European Month.	Name.
Part of September	आसिन *Āsin* or कुआर *Kuār* ...
October	कातिक *Kātik* ... ...
November	अगहन *Aghan* ... ...
December	पूस *Pūs* ... ...
January	माघ *Māgh* ... ...
February	फागुन *Phāgun* ... ...
March	चैत *Chait* ... ...
April	बैसाख *Baisākh* ... ...
May	जेठ *Jeth* ... ...
June	अखाढ़ *Akhārh* or असाढ़ *Asārh* ...
July	सावन *Sāwan* or साओन *Sāon* ...
August	भादौं *Bhādoñ* ... ...
Part of September	

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Months.

Dark half (किसुन पख *kisun pakh*) and light half (सुकल ख *sukl pakh*).	Asterisms, of which there are two and a quarter to each Hindu month.
Dark	¾ of उतरा फगुनी *Utra Phaguni.*
Light	हस्त *Hast* or हथिया *Hathiya.*
	चितरा *Chitra.*
Dark	स्वाती *Swāti* or सिवाती *Siwāti.*
Light	बिसाखा *Bisākha.*
Dark	अनुराधा *Anurādha.*
Light	जेष्ठा *Jeshtha.*
Dark	मूल *Mūl.*
Light	पुरबा खाढ *Purba Khārh.*
Dark	उतरा खाढ *Utra Khārh.*
Light	सावन *Sāwan.*
Dark	धनिष्ठा *Dhanishtha.*
Light	सतभीखा *Satbhikha*
Dark	पूरब भद्रपद *Pūrab Bhadrapad.*
Light	उत्तर भद्रपद *Uttar Bhadrapad.*
	रेवती *Reoti.*
Dark	अश्विनी *Aswini* or असनी *Asni.*
Light	भरनी *Bharni.*
Dark	क्रित्तिका *Krittika.*
Light	रोहनी *Rohni* or रोहिनी *Rohini.*
Dark	मिरगसिरा *Mirgsira* or मिरगिडाह *Mirgidāh.*
Light	अरदरा *Aradra* or अदरा *Adra.*
	पुनरबस *Punarbas.*
Dark	पुख *Pukh* or चिरैया *Chiraiya.*
Light	असरस *Asres* or असलेखा *Aslekha.*
Dark	मघा *Maggha.*
Light	पुरबा फगुनी *Purba Phaguni.*
	¼ of उतरा फगुनी *Utra Phaguni.*

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1083. The year current in Bihār is the *Fasli* year, which commences with the Hindu month of *Āsin*. The year is also popularly* divided into three seasons, viz. the hot (गरम्मी *garmi*), the wet (बरखा *barkha*), and the cold (जाड़ा *jāra*). The hot season commences in फागुन *Phāgun*, the wet in अखाढ़ *Akhārh*, and the cold in कातिक *Kātik*. The following rhymes, some of which will be found also in Carnegy's Kachahri Technicalities, are current over the greater part of Northern India, and show the various seasons for agricultural operations.

1084. Cultivation commences in Jeth, in the asterism of Rohni, when ploughing and sowing begin. The rain of Mirgsira is not good, and hence no sowing is done in that asterism. In Aradra sowing is recommenced and transplanting is done for the winter (*aghani*) crop. This goes on into Punarbas and Pukh if the rains are late. In Magha and Purba Phaguni the *urid*, *kurthi*, and other pulses are sown. In Hathiya rain is very important, both for the winter crops and for the sowing of the spring (*rabbi*) crops. In former days (say cultivators) the rains used to stop in Swāti, which was very good for the crops, but now they end in Hathiya. So valuable is the rain of Swāti that any drop which falls during that asterism into a pearl-oyster becomes a pearl. That is how pearls are made. The rain in Chitra, on the contrary, is very bad.

मघा लगावे घघा, सिवाती लावस टाटी।
कहतारी हाथी रानी, हम हूँ ऐवात बाटी॥

Maggha lagāwe ghaggha, siwāti lāwas tāti,
Kahtāri Hāthi rāni, ham hūñ āwat bāti.

—Maggha brings rain-storms, Swāti brings a screen (*i.e.*, rain stops), and Queen Hathiya tells (by her thunder) that she is coming.

फागु कराइ चैत चुक किर्त्तिक नइहि तार।
स्वाती नइहि माख तिल कहि गए डाक गोआर॥

Phāgu karāi, chait chuk, kirttik natthahi tār,
Swāti natthahi mākh til, kahi gae Dāk Goār.

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* Astrologers and poets count six seasons, but the above is the popular division.

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—If it rains in the month of Phāgun, *urid* is spoilt; if in the month of Chait, lemons;* if in the asterism of Krittika, the toddy palms; and if in that of Swāti, beans and sesamum, saith Dāk, the Gowāla.

जौँ बरसै बैसक्खा राउ ।
एक धान मैँ दोबर चाउ ॥

Jauñ barse Baisakkha rāu,
Ek dhān meñ dobar chāu.

—If King Baisākh (April-May) rain, every grain of paddy will produce two of rice.

क्रित्तिका चूए छौ ले मूए ।
जाँ रोहिनी नाहिँ काद्दो करै ॥

Krittika chūe chhau le mūe,
Joñ Rohini nāhiñ kādo kare.

—If it rains in Kṛittika, there will be no rain for the six following asterisms, provided Rohini makes no mud.

Krittika is the best asterism for sowing *chīna* (*panicum frumentosum*): hence they say in Tirhut—

जब जनिहत खरचाक हीन ।
क्रित्तिका मैँ तूँ बोइहत चीन ॥

Jab janiha kharchāk hīn,
Krittika meñ tūñ boiha chīn.

—If you find your stock of food becoming exhausted, sow *chīna* in *Krittika*.

मिरगसिरा तबय रोहिनि लबय अरद्रा जाय बद्बुदाय ।
कहै डाक सुनु भिल्लरि कुत्ता भात न खाय ॥

Mirgsira tabay Rohini labay aradra jāy budbudāy
Kahai Dāk sunu Bhillari, kutta bhāt na khāy.

—If Mirgsira is hot, Rohini rains, and Aradra gives a few drops, saith Dāk, hear, O Bhillari, (rice will be so plentiful that) even dogs will turn up their noses at it.

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* चुक *chuk* is a mess of lemons kept for fermentation, and is here applied to the fruit on the tree.

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1085. The rain of Aradra (middle of June) is of considerable importance to the future crops: thus—

आदरा माँस जे बोए साठी।
दुख के मार निकाल्ह लाठी॥
Adra māns je boe sāthi,
Dukh ke mār nikāla lathi.

—If you sow sixty-day rice in Aradra, you strike distress with a club and drive it away.

आदि न बरसे आरद्रा हस्त न बरसे निदान।
कहहिँ डाक सुनु भिल्लरि भए किसान पिसान॥
Ādi na barse aradra, hast na barse nidān,
Kahahiñ Dāk sunu Bhillari bhae kisān pisān.

—If Aradra does not rain at the commencement, and Hathiya at its end, saith Dāk, hear, O Bhillari, the cultivator is crushed.

And—

चढ़त बरसे आरद्रा उतरत बरसे हस्त।
कतेक राजा दाँड़े, रहे आनन्द गिरहस्त॥
Charhat barse aradra, utrat barse hast,
Katek rāja dānre, rahe anand girhast.

—If it rain when Aradra commences and when Hathiya is ending, no matter how much rent may be demanded, the householder is still happy.

आरद्रा बरसे सभ किछु हाँ।
एक जवास पतर बिन भाँ॥
Aradra barse sabh kichhu hān
Ek jawās patr bin bhān.

—If Aradra rains everything grows (*lit.* is): only one, the *jawās* (*Hedysarum alhagi*), loses its leaves.

1086. Aradra and Punarbas are the two main asterisms of the month of Akhārh (June-July). This is the great month of the year for finishing the preparation of the fields, as the proverb says, जेकर बनल अखड़न्वा रे तेकर बारहो मास *jekar banal akharwa re tekar bāraho mās*, —he whose fields are ready in *Akhārh*, is ready also all the year round. If the rains are late, paddy sowing goes on as late as Punarbas or even Pukh, but this is rarely successful. These last two asterisms are usually devoted to transplanting, and not to sowing.

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पुख पुनरबस बोए धान।
मग्घा असलेखा कादो धान॥

Pukh punarbas boe dhān,
Maggha aslekha kādo sān.

—Sow paddy in Pukh and Punarbas, and in Maggha and Aslekha mix thoroughly the mud (*i.e.* prepare the fields).

अरद्रा धान, पुनरबस पैया।
गेल, किसान, जे बोए चिरैया॥

Aradra dhān, punarbas paiya.
Gel, kisān, je boe chiraiya.

—Paddy sown in Aradra turns to plenty, in Punarbas it has empty ears, and sown in Pukh it turns to nothing.

1087. After Akhārh (June–July) comes Sāwan or Sāon (July–August), to which the following rhymes apply :—

साओन सुकला सप्तमी छपि कै उगहिँ भान।
तौँ लगि मेघा बरसै जौँ लगि देव उठान॥

Sāon sukla saptami chhapi kai ūgahiñ bhān.
Tauñ lagi megha barse jauñ lagi deb uthān.

—If on the morning of the seventh day of the bright half of Sāwan the sun rises obscured by clouds, it will rain up to the festival of the *Deb Uthān* (11th of the light half of Kātik, *i.e.* early in November).

साओन सुकला सप्तमी उग के लुकहिँ सूर।
हाँको पिया हर बरद बरखा गेल बड़ि दूर॥

Sāon sukla saptami, ug ke lūkahiñ sūr,
Hānko piya har barad, barkha gel bari dūr.

—If on the same day as that above mentioned the sun rises (clear) and afterwards hides itself behind clouds, drive away, my dear, your plough and bullocks, for the rain is very far off.

साओन सुकला सप्तमी, उदै जौँ देखे भान।
तुम जाओ पिया मालवा हम जैबौँ मुलतान॥

Sāon sukla saptami, udai joñ dekhe bhān,
Tum jāo piya Mālwa, ham jaiboñ Multān.

—A cloudless morning on the same day (is a sure sign of drought). My dear (let us leave the country,) I am going to Multān, and you can go to Mālwa.

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साओन सुकला सप्तमी रैनि होँहि मसियार।
कह भड्डर सुनु भड्डरि परवत उपजय सार॥

Sāon sukla saptami, raini hoñhi masiyār,
Kah Bhaddar sunu Bhaddari, parbat upjay sār.

—If on the same date the night is dark, saith Bhaddar, hear, O Bhaddari, excellent crops will grow even on a mountain.

साओन सुकला सप्तमी, जोँ गरजे आधी रात।
तुम जाओ पिया मालवा, हम जैबोँ गुजरात॥

Sāon sukla saptami, joñ garje ādhī rāt,
Tum jāo piya Mālwa, ham jaibon Gujrāt.

—If on the same date it thunders at midnight (there will be a drought), you must go to Mālwa and I to Gujrat.

करके भीँजे कँकरी, सिङ्घ गरजे जाए।
कह भड्डर सुनु भड्डरि कुत्ता भात न खाए॥

Karke bhīnjai kankri, singh garjai jāe,
Kah Bhaddar sunu Bhaddari, kutta bhāt na khāe.

—"If in Cancer (Sāwan, July–August) the gravel is wet, and Leo (Bhādon, August–September) passes by with thunder," saith Bhaddar, "hear, O Bhaddari, rice will be so plentiful that even dogs will refuse it."

साओन पछवा भादब पुरवा आसिन बहे ईसान।
कातिक कन्ता सिकिओ न डोले कतय के रखबह धान॥

Sāon pachhwa, Bhādab purwa, Āsin bahe īsān,
Kātik, kanta, sikio na dole katay ke rakhbah dhān?

—If the west wind blow in Sāwan, the east in Bhādon, and the north-east in Āsin, and if there is so little wind in Kātik that even the reeds do not shake, where, my dear, will you have room to keep your rice? (*i.e.*, you will have a bumper crop).

साओन मास बहै पुरवैया बेचह बरद कीनह गैया।

Sāon mās bahai purwaiya, benchah barad kīnah gaiya.

—If the east wind blow in Sāwan, sell your bullocks and buy cows (it will be no use trying to plough).

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सावोनक पछवा दिन दुइ चारि।
चूल्हीक पाछा उपजे सारि॥

Sāonak pachhwa din duï chāri,
Chūlhīk pāchha upje sāri.

—If the west wind blow in Sāwan for only two or three days, rice will grow even behind your hearth.

सावोन पछेआ मह्नि भरे।
भादोँ पुरवा पथल सड़े॥

Sāon pachheu mahi bhare,
Bhādoñ purwa pathal sare.

—If the west wind blow in Sāwan, the land will be flooded; and if the east wind blow in Bhādoñ, (it will rain so that) the very stones will melt.

जे न भरे असरेखा मग्घा।
फेर भरे असरेखा मग्घा॥

Je na bhare Asrekha Maggha,
Pher bhare Asrekha Maggha.

—That which is not filled up with water in Asres and Maggha has no chance of being filled up till they come again next year.

1088. To Bhādoñ (August–September) the following apply:—

South Munger—

पुरवा रोपे पूर किसान।
आधा घघरी आधा धान॥

Purwa rope pūr kesān,
Ādha ghaghri ādha dhān.

—If a cultivator does not finish transplanting before Purwa (*i.e.* Purba Phaguni), half his crop will be paddy and half chaff.

जौँ पुरवा पुरवैआ पावे। सुखले नदिया नाओ बहावे॥

Jauñ purwa purwaiya pāwe, sukhle nadiya nāo bahāwe.

—If the east wind blows in the asterism of Purwa (*i.e.* Purba Phaguni), there will be so much rain that ships will float in the dried-up beds of rivers.

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Closely connected with this is the following :—

पुरवा पर जौँ पछवा बहै। बिहँसि राँड़ बात करै॥
एह दोनाँ के इहै बिचार। ऊ बरसै ई करै भतार॥

Purwa par jauñ pachhwa bahai, bihañsi rāñr bāt karai,
Eh donoñ ke ihai bichār ū barsai ī karai bhatār.

—If the west wind blows during Purwa, and if a widow chats and smiles, from these facts you may judge that in the first case it will rain, and in the second case she is going to marry a second time.

With this may be compared—

तीतिर पख मेघा ऊड़े, ओ बिधवा मुसुकाइ।
कहे डाक सुनु डाकिनि, ऊ बरसे ई जाइ॥

Titir pakh megha ūre, o bidhwa musukāè.
Kahe Dāk sunu Dākini, ū barse ī jāë.

—"When the clouds fly like the wings of the partridge, and when a widow smiles," saith Dāk, "hear, O Dākini, the one is going to rain and the other to marry."

सूक करे बदरी सनीचर रहे छाइ।
ऐसन बोले भड्डरि बिन बरसे नहिँ जाइ॥

Sūk kare badri sanīchar rahe chhāe,
Aisan bole Bhaddari bin barse nahiñ jāe.

—A cloudy sky on Friday and Saturday is a sure precursor of rain.

सावोन के पुरवा, भादोँ पछिमा जोर।
बरधा बेँचउ सामी, चलऊ देस का ओर॥

Sāon ke purwa, bhādoñ pachhima jor,
Bardha bencha sāmi, chala des ka or.

—My husband, let us sell our bullocks and leave the country if there is east wind in Sāon and a strong west one in Bhādoñ.

The following is current in Tirhut :—

कुसी अमावस चौठी चान।
अब की रोपब धान किसान॥

Kusi amāwas chauthi chān,
Ab kī ropba dhān kisān.

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—After the *Kusi Amāwas* (the festival of the 15th Bhādon, on which Brāhmans dig *kus* grass), and the *Chauk Chanda* (the moon of the 19th of Bhādoñ, O cultivator! you neede not plant out paddy.

उतरा मैं जनि रोपहु भैया।
तीन धान होए तेरह पैया॥

Utra meñ jani ropahu bhaiya,
Tin dhān hoe terah paiya.

—Do not transplant in Utra Phaguni, for you will only get three grains to thirteen empty husks.

रातुक कागा दीनुक सियार।
कि झरी बादर कि उपटार॥

Rātuk kāga dīnuk siyār,
Ki jhari bādar ki uptār.

—If the crow speak by night, and the jackal by day, there will be either a rain-storm or an inundation.

औआ बौआ बहे बतास।
तब होला बरखा के आस॥

Aua baua bahe batās,
Tab hola barkha ke ās.

—When the wind blows from all four quarters, there is hope of rain.

1089. To Āsin (September–October) the following apply:—

हथिया बरसे तीन चोत बा, सक्कर, सालो, मास,।
हथिया बरसे तीन जात बा, तील, कोदो, कपास।

Hathiya barse tin hot bā, sakkar, sāli, más,
Hathiya barse tin jāt bā, til, kodo, kapās.

—Rain in Hathiya produces three things,—sugar-cane, rice, and pulse; and destroys three things,—sesamum, *kodo*, and cotton.

With this may be compared—

अद्रा गेल तीनि गेल, सन साठी कपास।
हाथिया गेल सभ गेल, आगिल पाछिल चास॥

Adra gel tini gel, san, sāthi, kapās;
Hathiya gel sabh gel, āgil pāchhil chās.

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—Want of rain in Aradra destroys three crops,—hemp, sixty-day rice, and cotton. But by want of rain in Hathiya every thing is ruined, both what has been sown and what will be sown.

हथिया बरिसे, चित्तरा मेँड़राय।
घर बैसे धनहा रिरियाय (or अगराय)॥

Hathiya barise, chitra meñrrāy,
Ghar baise dhanha ririyāy (or *agrāy*).

—If Hathiya rains, and (the clouds of) Chitra hover about, the paddy-cultivator sits at home and utters cries of joy.

चित्तरा बरसे माटी मारे।
आगे भाइ गेरुई के कारे॥

Chitra barse māti māre,
Āge bhāi gerui ke kāre.

—Rain in Chitra destroys the power of the soil and is likely to produce blight.

आधा चित्रा राइ सुराइ।
आधा चित्रा जौ केराइ॥

Adha Chitra rāi murāi.
Ādha Chitra jau kerāi.

—In one-half of Chitra sow mustard and radishes, and in the other half barley and pease.

1090. To Kātik (October-November), the following apply:—

एको पानि जोँ बरसे स्वाती।
कुरमिन पहिरे सोना पाती॥

Eko pāni joñ barse Swāti,
Kurmin pahire sona pāti.

—If a single shower come in Swāti it enriches people so much, that even Kurmi women get golden earrings to wear.

बेद बिदित ना होखे आन। बिना तुला नहिँ फूटै धान।
सुख सुखराती देव उठान। तकरै बरहै करह नेमान॥
तकरै बरहै खेत खरिहान। तकरै बरहै कोठिए धान॥

Bed bidit na hokhe ān, bina Tula nahiñ phūtai dhān,
Sukh sukhrāti deb uthān, takrai barhai karah nemān,
Takrai barhai khet kharihān, takrai barhai kothie dhān.

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—What has been written in the Vedas cannot happen otherwise, and paddy cannot ripen before the balance (*i.e.* *Libra* = Kātik = October–November). From the festival of the *Sukhrāti* (*i.e.* the *Diwāli*) to the *Deb Uthān* (11th of the light half of Kātik) there will be happiness. On the twelfth day after that, hold the festival of eating the new grain; on the twelfth after that, heap up the corn on field and threshing-floor; and on the twelfth after that, put the grain in the store-house.

1091. The following are the signs of the stoppage of the rains:—

छप के उगै तो क्या भये, निरमल रैनि करन्त ।
कीये जल देखिहउ सगरा, कामिनि कूप भरन्त ॥

Chhap ke ugai to kya bhaye, nirmal raini karant,
Kīye jal dekhiha sagra, kāmini kūp bharant.

—It matters little if the sun rises obscured by clouds, because when the nights are clear (the rains will stop). You will only find water in the sea, and women will have to go to the wells for water.

रात निबद्दर, (or रातुक चकमक) दिन कें छया ।
कहँ घाघ जे बरखा गया ॥

*Rāt nibaddar (*or *rātuk chakmak), din keñ chhaya,*
Kaheñ Ghāgh je barkha gaya.

—If you see a cloudless night and a cloudy day, be sure, says Ghāgh, that the rains are at an end.

बोली लुखरी, फूले कास ।
अब नाहीं बरखा के आस ॥

Boli lukhri, phūle kās,
Ab nāhīñ barkha ke ās.

—The barking of the fox and the flowering of *kās* grass are signs of the end of the rains.

उगे अगस्त बन फूले कास ।
अब नाहीं बरखा के आस ॥

Uge agast ban phūle kās,
Ab nāhīñ barkha ke ās.

—The appearance of the star Canopus and the flowering of the *kās* grass in the forest are signs of the end of the rains.

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काँसी कूसी चौठ के चान ।
अब का रोपबऽ धान किसान ॥

Kānsi kūsi chauth ke chān,
Ab ka ropba dhān kisān.

—If the *kās* grass and the *kūs* grass flower on the fourth of the light half of Bhādon, why do you plant out, O cultivator (for the rains are stopped)?

1092. The following refer to the dry season:—

अगहन दोबर, पूस ड्यौढ़ा ।
माघ सवाइ, फागुन बरसे घर हू के जाई,

Aghan dobar, Pūs dyaurha,
Māgh sawāi, Phāgun barse gharhu ke jāi.

—If it rains in Aghan, you will get double an average crop; if in Pūs, one and a half; if in Māgh, one and a quarter: but if in Phāgun, then even (the seedlings which you brought from) your house will be lost.

अगहन जे बरसे मेघ,
धन ओ राजा धन ओ देस ॥

Aghan je barse megh,
Dhan o rāja dhan o des.

—Happy are the king and people when it rains in Aghan.

पानी बरसे आधा पूस ।
आधा गेहूँ आधा भूस ॥

Pāni barse adha Pūs,
Adha gehūñ adha bhūs.

—Rain in the middle of the month of Pūs (*i.e.* early in January) will give you half wheat, half chaff.

माघ के गरमी, जेठ के जाड़, ।
पहिला पानी भर गैल ताड़ ।
घाघ कहँ हम होबौं जोगी ।
कूचाँ का पानी धोइहैं धोबी ॥

Māgh ke garmi, Jeth ke jār,
Pahila pāni bhar gail tār,
Ghāgh kahen ham hobauñ jogi,
Kūān kā pāni dhoihen dhobi.

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—Heat in Māgh (January–February), cold in Jeth (May–June), and the tanks filled with the first fall of rain (are signs of a drought). I'll become a beggar, says Ghāgh, and the washermen will wash with well-water.

चैत के पछेआ भादों के जल्ला ।
भादों के पछेआ माघ के पल्ला ॥
Chait ke pachhea, Bhādoñ ke jalla,
Bhadoñ ke pachhea, Māgh ke palla.

—The west wind in Chait (March–April) means rain in Bhādoñ (August–September), and the west wind in Bhādoñ means frost in Māgh (January–February).

1093. It will now be of advantage to compare the above with a native account of the behaviour of the asterisms preceding the famine of 1873-74. The poet Phatūri Lāl, in his tale of the famine, says as follows:—

June 1873.—ROHNI is the first asterism of the rainy season; but, as it came, it departed without rain.

Rainfall in Tirhut about 4 inches.

MIRGSIRA fulfilled our hopes, for it gave a few drops of rain and departed.

July.—ARADRA passed by with great majesty, thundering on every side.

Rainfall about 6½ inches, of which 4 inches were in the second week and 1½ inches in the last week.

PUNARBAS is a very holy asterism, but it was also a miser.

PUKH saved the face of the earth, but it became the end of the rains.

August.—ASRES rained upon such of the seedlings as did rise.

Rainfall about 4½ inches.

MAGHA was as poor as a beggar.

September.—PURBA PHAGUNI gave no proof of his existence by rain.

Rainfall about 4 inches.

UTRA PHAGUNI did not give even a drop to swear by.

October.—HATHIYA was like an elephant (*hāthi*) who put his trunk in his mouth.

Rainfall nil.

CHITRA was only a robber and a murderer.

November.—SWĀTI was put to public disgrace.

Rainfall nil.

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DIVISION VII.

CATTLE AND OTHER DOMESTIC ANIMALS.

CHAPTER I.—CATTLE GENERALLY.

1094. Cattle generally are known as मवेशी *maweshi*, माल *māl*, or माल जाल *māl jāl*. Other names are चौआ *chaua* north of the Ganges, धूर *dhūr* in Patna and Gaya, and बरन्धा *bardha* in South-West Shahabad. A head of cattle is राश *rās*, and in Patna and Gaya also धूर *dhūr*. Horned cattle, exclusive of buffaloes, are गोरू *goru* or गाय गोरू *gāy goru*; also धूर डाँगर *dhūr dāngar* in Patna and Gaya. In Sāran डाँगर *dāngar* means cattle worn out from old age. In North-East Tirhut they are called लटल *latal*. A worn-out, useless cow or buffalo is said to be टुटाह *tutāh* or टूट गेल *tūt gail* north of the Ganges, or in North-West Tirhut बेहवाल *behwāl*. In Patna the term is थौंसा *thaunsa*, in Shahabad थहुसल *thahusal* or थौसल *thausal*, in Gaya नकादर *nakādar*, and in South Bhagalpur उठानो *uthāno*. Dead cattle are डाँगर *dāngar* in Shahabad and मरी *mari* in East Bihār.

CHAPTER II.—BULLS.

1095. A bull is साँढ़ *sānrh* when branded with sacrificial marks and let go, and धाकर *dhākar* when not so branded. चौभर *chaubhar* (Patna and Gaya) or धकरच्छोह *dhakarchhoh* is an imperfectly castrated bull, and बिनन्हामो *binhāmo* is a bull to the south-east.

CHAPTER III.—BULLOCKS.

1096. A bullock is बरध *baradh*, also in Patna, North-West Tirhut, and in Shahabad optionally बरद or बड़द *barad*. To the west it is also called बैल *bail*, and in Gaya धूर *dhūr* or पैरा *paira*. Plough-bullocks are called हराथी *harāthi* to the east. The pair are called जोड़ा *jora*. In a team of three bullocks the wheelers are called धूरी *dhūri*

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or धुरिया *dhuriya* to the west, and जोड़ी *jori* to the east. The leader is बाँइ *bāinr* or बिंड़िया *binriya* to the west, and झिट्टी *jhitti* or नाटा *nāta* to the east.

1097. A yoke of well-bullocks is called मोटन्हा बरध *motha baradh*. The bullock which works blindfolded in an oil or sugar-cane press is called नाटा *nāta* or कोल्हुआ बैल *kolhua bail*. When there is ploughing going on or a cart being pulled by the aid of three bullocks, of whom only two are yoked at a time while the third one rests, the three are called तेधुरा *tedhura* or (in East Tirhut) तेधन्री *tedhri*, or in Patna डेपन्टा *tepta*. Similarly when there are four bullocks, of whom two rest while two work, the team is called चौखर *chaukhar* or चौखरिया *chaukhariya* or चरन्बरधा *charbardha*, or in South-West Tirhut फेरुवार *pherwār*. In the case of ploughing, the boy who looks after the unemployed bullocks is called in North-East Tirhut अनवाह *anwāh*.

1098. Bullocks are distinguished by various peculiarities, such as the following:—

A bullock unbroken to work is अदारी *adāri*, also अदार *adār* in Tirhut, in Shahabad, and in South Bhagalpur. In Patna and Gaya he is औदार *audār*, in South Munger अबाँ *aboñ*. One that sits down at work is पदुआ *parua* to the west, and north of the Ganges कोढ़ि *korhi*.* In South-West Shahabad he is गरिअर *gariar*, in Shahabad and Gaya गर *gar*, and in Patna मनकोढ़ी *mankorhi*. A vicious bullock is मरखाह *markhāh*, also मरखण्डा *markhanda* in Patna, मरखन्नो *markhanno* in East Bhagalpur, and मरखन *markhan* in Gaya. In South-West Shahabad the words मरकहा *markaha* and लठन्हा *latha* are used. A shying bullock is फेफरियाह *phephriyāh* to the north and west, and चिहुकार *chihukār* or हरकाह *harkāh* north of the Ganges generally. In South-West Shahabad he is बँदिया *bandiya*, in the rest of the district मन्झार *manjhār*, in Patna and Gaya भरकाहा *bharkāha*, and to the south-east हरकाहा *harkāha*. To butt is हर पेटल *hur petal* in the west and मारब *mārab* in Tirhut. In Patna and the east it is धूँस मारब *dhūns mārab*, and to the south-east धूस मारब *dhūs mārab* or धूसा मारब *dhūsa mārab*. In Gaya it is धुसियाएब *dhusiyāëb*, and such a bullock is धुसमार *dhusmār* or धुसियाहा *dhusiyāha*. To break in cattle is तेवारे जोतल *tewāre jotal* to the west. In Tirhut it is पाट लगाएब or जोतब *pāt lagāëb* or *jotab*. In East Tirhut it is पाएट घुमाएब *pāët ghumāëb*, and in Gaya पीरी मेँ जोतब *pīri meñ jotab*. In Shahabad निकासल *nikāsal*, in Patna डघन्राएब

* Compare the proverb कोढ़ि बरद केँ फेफड़ि बहुत *korhi barad keñ phephari bahut*,— it is the lazy bullock that snorts and shies.

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daghrāëb, in Gaya डहन्राएब *dahrāëb*, in South Munger गोहन्राएब *gohrāëb*, and in South Bhagalpur छटियाएब *chhatiyāëb*, mean to cause an animal to get up and to drive it along a village-road.

1099. A stunted bullock is नन:किरन्वा *nankirwa*, नाटा *nāta*, or नटन्वा *natwa*. A dwarf bullock is गैना *gaina*.

1100. A bullock whose horns project in front is घोंचा *ghoncha* north of the Ganges and in Patna and South Bhagalpur, also घोंपा *ghompa* in East Tirhut. In Shahabad it is घोंचन्वा *ghonchwa*, in Gaya घोंघर *ghonghar*, in Patna also घोंगन्रा *ghongra*, and in South Munger घोंघन्रा *ghonghra*.

1101. A bullock one of whose horns is erect while the other hangs down is सरगपताली *saragpatāli* (literally pointing to heaven and hell) or सरङ्गपताली *sarangpatāli*. He is also called डेब *deb* in Champāran and West Tirhut, कँसासुरी *kansāsuri* in South-West Shahabad, पताल सिङ्घी *patāl singhi* to the south-east.

1102. A bullock whose horns join in the centre is गौसिङ्घी *gausinghi* in South-West Tirhut, and सिँगन्जुट्टा *singjutta* or सिँगन्जूटल *singjūtal* generally.

1103. A bullock whose horns are loose and are turned down is called मैना *maina*, or in Patna and the south-east मैन *main*.

1104. A bullock whose horns are curled like a ram's is भेँड़न्वा *bheñrwa*, भेँड़ *bheñr*, or मेँढन्वा *mendhwa*.

1105. A bullock one of whose horns turns to the right and the other to the left is चातर *chātar*, or चत्रा *chatra* when they are small and flat. When they are large, he is called फठाह *phathāh* or फठन्हा *phatha*. In North-East Tirhut he is फरकन्झाड़ा *pharakjhāra*.

1106. A bullock with stunted horns is मुठन्रा *muthra* or मुठिया *muthiya* generally, but in Shahabad it is मुठाल *muthāl* or मुठल *muthail*, and in Gaya मुठरिया *muthariya*.

1107. A bullock with no horns is मुँड़ेड़ा *munrera* in Sāran, भुण्डा *bhunda* in Champāran, भूँड़ा *bhūnra* or भुँड़न्वा *bhunrwa* in Shahabad, मूँड़ा *mūnra* in North-East Tirhut, and मुण्डा *munda* in Gaya and the rest of Tirhut, मुड़न्ला *murla* in South-East Tirhut, Patna, and South Munger, and मूड़ा *mūra* in South Bhagalpur. Other names are डुँड़िया *dunriya* in South-West Shahabad and ठूठा *thūtha* in South-East Bihār.

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1108. A bullock with only one horn is एकसिङ्गा *eksingha* or सिँघन्हुटा *singhtutta*.

1109. When a bullock has a broken tail he is called बाँड़ *bānr* or बाँड़ा *bānra* north of the Ganges and to the south-west, also नाढ़ा *nārha* in East Tirhut and the south-east. In Gaya and Champāran he is बण्डा *banda*, and in Patna लण्ढा *landha* or बण्ढा *bandha*. In South Munger he is लाँढ़ा *lānrha*. The opposite to this is पोँछवाला *ponchhwāla*.

1110. A bullock with its ears covered with long hair is झाबर *hābar* to the east and झबरा *jhabhra* to the west. One with crooked eye-brows is भौँचाँ टेर *bhauñāñ ter* or भौँचाँ डेर *bhauñāñ der*, also in South Munger भाँवाँ डेरा *bhāñwāñ dera*.

1111. A bullock not used for agriculture because it has excrescences (representing Shiva) on its body, but purchased by religious mendicants, is known as जटहा *jataha* or बसहा *basaha*. Other local names are जटाधावा *jathāwa* in Shahabad and जटो *jato* in South Bhagalpur. It is the bullock ridden by Shiva.

1112. A छेरुआ *chherua* or बधिया *badhiya* is a castrated animal, as distinguished from the साँढ़ *sānrh* or entire bull devoted and let go. The sacred marks placed on this last are the तिरशूल *tirsūl* or trident and the चक्कर *chakkar* or discus.

1113. The following rules for selecting cattle are current throughout Bihār:—

बैल बेसाहै चललह कन्त। बैल बेसहिह दू दू दन्त॥
काछ कसौटी साँझोर बान। ई छाड़ि किनिह मति आन॥
जब देखिह रूपधौर। टाका चारि दीह उपरौड़॥
जब देखिह मैना। तब एहि पार सँ करिह बैना॥
जब देखिह बैरिया गोल। उठ बैठ कै करिह मोल॥
जब देखिह करियवा कन्त। कैला गोला देखह जनु दन्त॥

Bail besāhai chalalah kant, bail besahiha dū dū dant,
Kāchh kasauti sāñor bān, ī chhāri kiniha mati ān.
Jab dekhiha rūpadhaur, tāka chāri dīha uparaur,
Jab dekhiha maina, tab ehi pār san kariha baina.
Jab dekhiha bairiya gol, uth baith kai kariha mol,
Jab dekhiha kariyawa kant, kaila gola dekhah janu dant.

—My dear, you have started to buy a bullock, be sure and buy one with only two teeth. Do not buy any which is not some shade of grey; but if you see a pure white one, you may

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advance your price four rupees. If you see one with loose horns, give handsel without crossing the road (to look at it more carefully, *i.e.*, it is sure to be a good one). If you see one with a red head and a light red body, don't buy till you have had a good look at it. But, my dear, if you see a black, or a yellow-grey, or a red one, don't take the trouble to look at its teeth.

The following is a warning against two kinds of bullocks:—

सरग पताली भौंहाँ टेर।
अप्पन खाय, परोसिया हेर॥
Sarag patāli bhauñāñ ter,
Appan khāy parosiya her.

—A bullock with horns pointing up and down, or one with crooked eye-brows, injures its master and the neighbours as well.

CHAPTER IV.—COWS AND BREEDING.

1114. A cow is गौ *gau* or गाय *gāy*. One that has had one calf is known as a पहिलोठ or पहिलौंठ गाय *pahiloth* or *pahilaunth gāy*. Sometimes these words are spelt with ट *t* instead of with ठ *th*. A cow or buffalo within six months after calving is धेन *dhen* generally. In North-East Tirhut it is धेउन *dheün* or धेनु *dhenu*, in Patna and the south-east धेनू *dhenu*, and it is also धेँनू *dhenu* in Patna. After this she is बकेन *baken*, or (in Shahabad and the south-east) बकेना *bakena*. A cow that calves yearly, or that never stops milking, is पुरहिया *purâhiya* north of the Ganges. A cow that breeds when five years old is पचाड़ *pachār*. In Shahabad and Patna she is धनपुरही *dhanpurahi*, in Patna (also), Gaya, and South Munger बरसाइन *barsāin*, and in South Bhagalpur पोरैया *poraiya*. A barren cow is बहिला *bahila* generally, also ठहरा *thahra* in South-West Shahabad.

1115. To be covered by a bull is बरधियाएब *bardhiyāëb* or परियाएब *pariyāëb*, and also south of the Ganges बरदाएब *bardāëb*. Another general term is पाल खाएब *pāl khāëb*. To copulate (of animals) is बाहब *bāhab*, also in North-East Tirhut ओहाएब *ohāëb*. In regard to buffaloes, भैंसाएब *bhainsāëb* may also be used, and of a goat छगराएब *chhagrāëb* to the west.

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1116. A cow in calf is बरन्दाएल *bardāël* or गाभिन *gābhin*. In South Bhagalpur she is फरल्ली *pharli*. The act of calving is बियान *biyān* or बियाना *biyāna*. South of the Ganges झोल देब *jhol deb* is to give birth to a number of young, *e.g.* in South-West Shahabad a man was heard saying हमार छेरी दू झोल बच्चा दिहल्स हँ *hamār chheri du jhol bachcha dihlas ha*,—my goat has dropped kids on two occasions.

1117. A cow that is a good milker is दुधार *dudhār* or दुधारि *dudhāri*.* One which gives milk for one and a half years is डेवढ़ *dewarh*, or in North-East Tirhut बरन्खु *barkhu*. A cow or buffalo that has gone five months in calf, or that has given milk for five months, is सहन्रोस *sahros* north of the Ganges, and also पुरहिया *purāhiya* in North-East Tirhut. One that gives little milk is चोंहरी *chonrhi* or चोंढ़ *chonrh*, also चोरन्नी *chorni*, and in Tirhut धोंछ *dhonchh*. In Shahabad it is नठहर *nathāhar*, and in South Bhagalpur चौंड़ *chaunr*. A cow that kicks at the time of milking is रन्कट *karkat*, or in Tirhut लथन्राह *lathrāh*.

CHAPTER V.—CALVES.

1118. A calf as long as it is unweaned is लेरू *leru*. A male calf is बाछा *bāchha*, बछन्वा *bachhwa*, or बछन्रू *bachhru*, and a female calf बाछी *bāchhi* or बछिया *bachhiya* when they are from 1½ to 3 years old. When a calf has two teeth, it is दोहान *dohān* north of the Ganges and in Shahabad. In the rest of Shahabad it is दुदन्त *dudant*, and elsewhere दोदन्त *dodant* or दोदन्ता *dodanta*. In West Tirhut it is दोख बैल *dokh bail*. When it has not yet got its true teeth it is called उदन्त *udant*, or to the east अदन्त *adant*. ओसर *osar*, or to the west कलोर *kalor*, is a heifer ready for the bull. In North-East Tirhut she is गौर *gaur*, in Patna फेटाइन *phetāïn*, and in South Bhagalpur अँकरिया *ankariya*. In South-East Tirhut थैर *thair* is a two-year old heifer. Full-grown cattle are तैयार *taiyār*. In calculating roughly the age of pack-bullocks, the word तौल *taul*, or in Gaya पूर *pūr*, is used. Thus एक तौल *ek taul* or एक साल के तौल *ek sāl ke taul*, one year full-grown; दू तौल *du taul*, two years full-grown; and so on, the counting commencing from

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* Cf. the proverb जाही तें किछु पाइऐ सहिऐ कड़ुइ बैन; लात खात चुचुकार तें सहत दुधारि धेन *jāhi teñ kichhu pāïai, sahiai karui bain*; *lāt khāt chuchukār teñ sahat dudhāri dhen*,—from whomsoever you expect to receive benefits, you must bear abusive words; even while being kicked by a milch-cow, a man will endure its actions and pat it.

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the time when the bullock has eight teeth, viz. when he is four years or more old. A calf with six teeth is called छदाँत *chhadānt*. It is also called छकड़ *chhakkar*, छकड़ा *chhakra* (male), or छकड़ी *chhakri* (female). Such calves are not appreciated, as in the proverb मुइल बरद्दा छकड़ी *muil barda chhakri*,—as soon as a bullock is dead (it is abused and called) a *chhakri*. A calf with seven teeth is सतदर *satdar* or सथधर *satdhar* to the west, and सत्तर *sattar* elsewhere south of the Ganges, except South Bhagalpur, where it is सतत्तर *satattar*. In West Tirhut it is सतदन्ता *satdanta*. A calf with eight teeth is पूरा *pūra*, *i.e.* full-grown, or अधैल *adhail*.

1119. Coaxing a cow that has lost its calf to eat grain is called तोरिया *toriya*, or in South-East Tirhut घसन्तुरिया *ghasturiya*. In South Bhagalpur it is called तोरियान *toriyān*. The same words are used for reconciling a cow or a buffalo to its newly-born calf by smearing the latter with sugar. A kind of hair string used for tickling a cow with a similar object is सेल्ह *selh* or सेल्ही *selhi*; and to do this is दाँवल *dānwal* in the north-west and सेल्हल *selhal* in South-West Tirhut. Sometimes the skin of the calf stuffed with hay is put before a cow which has lost its calf, especially at milking time. Salt is sprinkled on it and the cow licks it and lets her milk flow. The stuffed calf is called लगावन *lagāwan* north of the Ganges. In South-West Shahabad it is called खलितड़ी *khalitari*, in the rest of the district मौर *maur*, in Patna करन्ची *karchi*, and in Gaya करन्नी मूरी *karti mūri*. The kind of food given to cows when they calve is पखेव *pakheo* to the west and in Patna; also पखेवा *pakhewa* in South Munger. In North-West Tirhut it is चोहाट *chohāt* or चुहाड़ *chuhār*, and in North-East Tirhut चोहैर *chohair*. In South-East Tirhut it is महेला *mahela*, and generally मसाला *masāla*. In Gaya it is पुसन्टै *pustai*.

CHAPTER VI.—BUFFALOES.

1120. A male buffalo is भैंसा *bhainsa*, also महिसा *mahisa* in East Tirhut. A female buffalo is भैंस *bhains* or भैंसी *bhainsi*; also भइँ *bhaiñ* north of the Ganges, and महिस *mahis* or महिसी *mahisi* in East Tirhut. A buffalo calf is पड़न्हू *parru* or कड़न्हू *karru*. A male buffalo calf is पाड़ा *pāra* or काड़ा *kāra*, and a female one पाड़ी *pāri* or काड़ी *kāri*. A well-known proverb is खेत महिसी चर, पड़न्हिँ मार *khet mahisi char, parruhiñ mār*, —buffaloes are grazing in the fields, beat the calves, *i.e.*, in a fight the smaller men get caught, and the richer and more powerful real

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culprits get off. In Patna and the south-west लोचर *lochar* is a two-year old buffalo. In Gaya it is टेहान *tehān*. A buffalo with two teeth, *i.e.* three years old, is पस *pas*.

CHAPTER VII.—GOATS.

1121. A goat is छेर *chher* or बक्कर *bakkar*. A he-goat kept for breeding is generally बोका *boka*. General names for all male goats are बकरा *bakra*, खस्सी *khassi*, or खँस्सी *khañssi*. Other terms are छागर *chhāgar* or बोकड़ा *bokra* (North-East Tirhut), बोतू *botu* (Patna) or बोतो *boto* (South-East Bihār), बीयड़ *bīyar* (South-West Shahabad), and बिअहन *biahan* (rest of that district). A she-goat is बकरी *bakri* or छेरी *chheri*, also छगरी *chhagri* to the east. A castrated goat is specially खस्सी *khassi* or खँस्सी *khañssi* in Tirhut and south of the Ganges. North of the Ganges the general name is छेरुआ *chherua*.

1122. A kid is पठरू *pathru*. A male kid is पाठा *pātha* or मेमना *memna*, and a female पाठी *pāthi*, पठिया *pathiya*, or मेमनी *memni*. In South Munger it is sometimes called बकरू *bakru*. A goat kept for sacrifice is called south of the Ganges पठरू *pathru*, but when kept for other sacrifices it is called खस्सी *khassi*.

CHAPTER VIII.—SHEEP.

1123. A sheep is भेँड़ *bheñr*. A ram is भेँड़ा *bheñra* or (in South Bhagalpur) भेँड़ो *bheñro*, and a ewe भेँड़ी *bheñri*. A lamb is भेँड़िक बच्चा *bheñrik bachcha*, also पठरू *pathru* and बकरू *bakru* in Tirhut. मेमना *memna* is also used in South-East Tirhut.

1124. A flock of sheep or goats is झुण्ड *jhund* or झूँड़ *jhūnr*; also जेड़ *jer* in East Tirhut, हेड़ *her* in West Tirhut, and जेल *jel* in South Tirhut. A flock of about twenty is लेँहड़ *leñhar*, and of about one hundred बाग *bāg*. गहेँड़ *gahenr* is a still larger flock of four or five बाग *bāg*. In South Bhagalpur खरुहो *kharuho*, and in South Munger सहेर *saher*, mean a flock of sheep.

CHAPTER IX.—PIGS.

1125. The general term is सूगर *sūgar* or सूअर *sūar*, also ढोका *dhoka* in North-East Tirhut. Musalmān villagers call them euphemistically

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बद् कौम *bad kaum*, or in North Tirhut and Patna बद् खोम *bad khom* (*i.e.*, 'low caste'). Other similar names are हरामं *harām* in Gaya, and बद् मोहरी *bad mohri*. A young pig is पाहुर *pāhur* to the east, also (male) डहरा *dahra* north of the Ganges and in Gaya, टहरा *tahra* in Shahabad, छौना *chhauna* in Patna and the west, and छावा *chhāwa* in Gaya. Female names are डहरी *dahri* (also in Gaya) or छाई *chhāi* north of the Ganges, and कुभी *kumbhi* in Gaya. A full-grown boar is पट्ठा *pattha* or पठरा *pathra* in North-East Tirhut, and a full-grown sow is सोमन्नी *somni* in the same place. A pigsty is खोभार *khobhār*, or to the west खोभारि *khobhāri*. In South-West Shahabad it is also खोबार *khobār*, in South-East Bihār it is खभार *khabhār*, and in Patna and Gaya it is बखोर *bakhor*.

CHAPTER X.—HORSES, MULES, AND ASSES.

1126. A horse is घोड़ा or घोरा *ghora*, and a mare घोड़ी or घोरी *ghori*. A common term for both is घोड़ or घोर *ghor*. South of the Ganges and in Sāran another word for a horse or mare is चरुवा *charwa*. A pony is टट्टू *tattu*, and a pony mare टटुआनी *tatuāni*, and also in Patna and Gaya मदियान *madiyān*. A foal is बछेड़ा *bachhera*, and a filly बछेड़ी *bachheri*.

1127. To own a horse is a great piece of display according to Bihār ideas, as in the proverb डेढ़ गोट घोड़ी, नौ गोट फौज *derh got ghori, nau got phauj* (spoken of one who makes display when he cannot afford it),—the owner of one and a half (*i.e.* two wretched) mares goes about (like a lord) with nine servants.

1128. An ass is गदहा *gadha*, a she-ass is गदही *gadhi*, and an ass's foal गदहा के बच्चा *gadha ke bachcha*, or (in East Bihār and Shahabad) छौनी *chhauni*. An ass-driver is गदहँड़ी *gadheñri*. A mule is खच्चड़ *khachchar*.

CHAPTER XI.—ELEPHANTS.

1129. An elephant is हाथी *hāthi*, a male elephant is हत्था *hattha*, and a she-elephant हथिनी *hathini*, हथनी *hathni*, or (in East Tirhut) मेदनी *medni*, and in South-West Tirhut जोड़ी *jorhi*. A male elephant with small tusks is मकुना *makuna*. One with large tusks is पट्ठा *pattha*.

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1130. Elephants are tied up with a front foot-chain, which is बेड़ी *beri* or पैकर *paikar*, and also in South-East Tirhut छनुआ *chhanua*. Its hind legs are chained with chains called डग्गी *daggi* or नङ्गर *nangar*, and also with a wooden hobble, called कठबन्धन *kathbandhan*.

CHAPTER XII.—CAMELS.

1131. A camel is ऊँट *ūnt*, also among Musalmāns शुतुर *shutur*. Its young is called बोता *bota* in North-East Tirhut. Its nose-ring is नकेल *nakel*. कठरा *kathra* or काठी *kāthi* is its wooden saddle, also called पलान *palān* in North-East Tirhut; and गद्देला *gaddela* or गद्दी *gaddi* is the pad.

CHAPTER XIII.—STRAYING OF CATTLE.

1132. To stray is generally हेरा जाएब *hera jāëb*; also in Sāran भूला जाइल *bhûla jāil*. Other terms are अनेर *aner* (or अनेरुआ *anerwa*) जाएब *jāëb* in North-East Tirhut, बहकल *bahkal* or भौंरियाएल *bhonriyāël* in Shahabad, and बहट जाएब *bahat jāëb* in Patna and Gaya. बथान *bathān*, and also in North-East Tirhut गोआस *goās*, is a cattle enclosure. Other words are घेरा *ghera*, डाठ *dhāth*, and डाठा *dhātha*. लभ्भब *lambhab*, लाँभब *lāmbhab*, or लाम्हब *lāmhab*, is to drive cattle into another's field to graze on the crops.

CHAPTER XIV.—COLOURS OF CATTLE.

1133. These are—

White.—This is चरक *charak* or चरुआ *charka*, with a variant चरुको *charko* in South Bhagalpur. In Gaya it is रुपाधौ *rupādhau*, and elsewhere also रूपधर *rūpdhar* or रूपधौर *rūpdhaur*. Another word is चँवरा *chamwra* in North-West Tirhut.

1134. *Grey of various shades.*—धवर *dhawar*, धौर *dhaur*, or in Shahabad धावर *dhāwar*, is a light grey. सोकन *sokan* is a dark grey, कैल *kail* or कैला *kaila* is a yellowish grey or cream-colour, and सिलेबा *sileba* or सिलेबे *silebe*, reddish grey. साँवर *sāmwar* or सौंरा *saunra* is a black grey. कसौटी *kasauti* and काछ *kāchh* are shades of grey.

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1135. *Red.*—A reddish cow is गोल *gol*, गोला *gola*, or गोलवा *golwa*. A dark red one is लाल *lāl*. A cow with a red head and the rest of the body of a lighter colour is बैरिया गोल *bairiya gol*. धुरगोलो *dhurgolo* is another shade of red in South Bhagalpur. महुगोल *mahugol* means red like the *mahua* flower (*bassia latifolia*). In Shahabad this is महुवर *mahuar*, and in South Munger महुलखा *mahulakha*.

1136. *Yellow.*—This is पीयर *piar* or पियरा *piara*. गहुमन *gahuman* or गोहुमन *gohuman* is wheat-coloured.

1137. *Black.*—This is कारी *kāri*, करिया *kariya*, करियवा *kariyawa*, or (South Bhagalpur) करुआ *karua*.

1138. *A spotted cow* is काँस *kāns*, *a brindle one* बगछला *bagchhalla* (tiger-skinned), लाल बगछला *lāl bagchhalla* being a red brindle and सुफेद बगछला *suphed bagchhalla* a white brindle. करकन्धा *karkandha* is *one black on the shoulders*. In Shahabad this is called करिकन्धा *karikandha*. गुलदार *guldār* is a spotted cow, and पाँच कलियान *pānch kaliyān* a piebald one, or more properly one with white stockings and a white blaze on the forehead.

CHAPTER XV.—HIDES.

1139. These are चमड़ा *chamra*, खाल *khāl*, or चरसा *charsa*. गौखा *gaukha* is raw cow's leather. It is also called गोरैटा *goīta* north of the Ganges. भैंसौटा *bhainsauta* or (in South Bhagalpur) भैंसौठा *bhainsautha* is that of buffaloes. चाम *chām* is tanned cow hide. Sheep skins are खलड़ी *khalri*. A bullock's hide cut in two halves is आधा फारी *ādha phāri* or (North-East Tirhut) फाँकी *phānki*. The hides of cattle which have died a natural death are मुरदारी *murdāri* or मुरदार *murdār*, and those of killed cattle हलाली *halāli*. साबर *sābar* is tanned deer skin. A depôt for hides is चरसा के गोदाम *charsa ke godām*. In South Munger चरसा *charsa* is a cess paid by tanners to the landlord.

CHAPTER XVI.—CATTLE SLAUGHTER.

1140. A slaughter-house is लोकाना *lokāna* in Champāran, मनहर *manhar* in South-East Tirhut and Shahabad, and किलखाना *kilkhāna* in South-West Tirhut.

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1141. Another name in Shahabad is गुरन्दवान *gurdawān*, and in Patna खूँट *khūnt*. Flaying and cleaning is कमीना *kamīna* or कमाना *kamāna*. A butcher is कसाइ *kasāi*, but a goat-butcher is बकरकसाब *bakar kasāb*, and a चिक *chik** or चीक *chīk* kills both goats and sheep. The large knife used by them is बोगन्दा *bogda*, and also north of the Ganges दबिया *dabiya*. The block is ठेहा *theha*, कुन्दा *kunda*, or कुन्दी *kundi*. In South-West Shahabad it is खोड़ *khor*, and in South Bhagalpur it is परकट्टो *parkattho*. The string used for hanging up the animal to be flayed is लोकाना *lokāna*.

1142. A cultivator has many terms of abuse for his cattle. A favourite one is जाह कसैया खूँटा *jāh kasaiya khūnta*,—may you go to the butcher, or to the sacrificial stake.

CHAPTER XVII.—FEEDING CATTLE.

1143. To chew the cud is पगुरी (or पागुर) करब *paguri* (or *pāgur*) *karab* north of the Ganges and in Shahabad. South of the Ganges generally it is पघुराएब *paghurāëb* or पघुरी करब *paghuri karab*. Local names are पाज करब *pāj karab* in Tirhut, कोरी करब *kori karab* or कौरी करब *kauri karab* in Patna and Gaya, and गलथै करब *galthai karab* in South Bhagalpur.

1144. Cattle fodder, consisting of the stems of the जनेरा *janera* (*Holcus sorghum*) and similar green stuff, is cut with a chopper (see §§ 86 and ff.), and is known as कुट्टी *kutti* or कुटिया *kutiya*. In South Bhagalpur it is कुटनी *kutni*, and in Patna कट्टा *katta*. The fodder for stall-fed cattle is गवत *gawat* north of the Ganges. Other names are लेहना *lehna*—current in Shahabad, गौत *gaut* in Gaya, and गौतहा *gautha* in Patna. A general word for fodder is चारा *chāra*, or in North-East Tirhut चरी *chari*. गजरौटी *gajrauti* or (in Gaya) गजरौटा

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* It is unlucky to touch money received from these men on an inauspicious day. Hence the proverb :—

बिप्र टहलुआ, चीक धन, ओ बेटिन के बाढ़।
एहू से धन न घटे, तो करी बड़न से राड़॥

Bipra tahalua, chīk dhan, o betin ke bārh.
Ehu se dhan na gate, to kari baran se rār.

—If you cannot get rid of your wealth by having a Brāhman servant, keeping possession of money received from a butcher, or from excess of daughters, you will do it by fighting with bigger men.

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gajrauta are stalks and leaves of the carrot (गाजर *gājar*) given to cattle. The chopped up sugar-cane tops (गँड़ *genr*) given to cattle as fodder are called अगेँड़ *ageñr*, *&c.*, as described in § 1012. चाँछी *chānchhi* in North-East Tirhut is a cattle-food made of spring-crops cut before they are ripe and then dried. सानी *sāni* is the chaff and water on which bullocks are fed.

1145. To feed cattle is सानी पानी करब (or देब) *sāni pāni karab* (or *deb*). Another phrase current in Patna and Gaya is गौत देब *gaut deb*. A load of fodder is बोझा *bojha*, and also मोट *mot* in Patna, Gaya, and Shahabad. Chaff is भूसा *bhūsa*, with variants भूँसा *bhūnsa* (in Patna and Gaya) and भुस्सा *bhussa*. The net full of chaff is जल्ला *jalla* or जाला *jāla* generally. In Shahabad and South Munger it is जलखर *jalkhar*, in South-West Shahabad जोरा *jora*, and in Patna कपाइ *kapāi*. The refuse grass, &c., which cattle leave behind is लथेर *lather* to the west, निघास *nighās* to the north-east, and गोथार in Patna, Gaya, and the south-east. Local names are खधेल *khadhel* in Shahabad and गोरथारो *gorthāro* in South Bhagalpur.

1146. A beast that eats little is निखोराह *nikhorāh* or निखुराह *nikhurāh*, also चिकनिया *chikaniya* or अलप्पजिया *alpajiya* in South-East Tirhut and गवतचोर *gawatchor* in South-West Tirhut. In Patna and Gaya it is optionally नकसोँध *naksondh*, in South Munger चिकनकौर *chikankaur*, and in South Bhagalpur चिकनजिब्भो *chikanjibbho*.

CHAPTER XVIII.—PASTURAGE.

1147. Lands set apart for pasture are generally simply परती *parti*. Special names are, however, रखात *rakhāt* north of the Ganges and रखाँत *rakhānt* (South Munger). Other names are चिरागाह *chirāgāh* in Saran, Patna, and South Munger, चराँट *charānt* or बाध *bādh* in Gaya, and अड़ार *arār* Shahabad. A cattle-yard is बथान *bathān* or बथानी *bathāni*. The field in which cows are fed is in South-West Shahabad चराइ *charāi*, in the rest of that district उबेर *uber*, and in South Munger उबेरा *ubera*. In Gaya it is बाध *bādh*, in Patna बहरसी *baharsi*, and in South Bhagalpur बहियार *bahiyār* or आर *ār*. Cattle left to graze without watch are अनेरिया *aneriya* to the west, अनेरा *anera* in West Tirhut, छुटन्हा *chhutha* in Gaya, उदङ्गर *udangar* in Patna, उज्झा *ujjha* in South Munger, and उजरा *ujra* in South Bhagalpur.

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CHAPTER XIX.—FENCES.

1148. A fence to keep cattle out of fields is घेरान *gherān* or घेरानी *gherāni* to the north-west. In Tirhut it is बारी *bāri* or बेढ़ *berh*. South of the Ganges it is घोरान *ghorān*. Local names are घेरा *ghera* in Tirhut and छापा *chhāpa* in South Munger. In Champāran हिराँत *hirānt* is a hedge of brambles not fixed in the ground.

CHAPTER XX.—GRAZING-FEES.

1149. These are of two kinds:—

(1) Those paid to the owner of the land.

(2) Those paid to the herdsman.

1150. A cowherd is called ग्वार *gwār*, गोआर *goār*, अहीर *ahīr*, चरवाह *charwāh* or चरवाहा *charwāha*, and गोरखिया *gorkhiya* A tender of cows is in North-East Tirhut गैवाह *gaiwāh*. A shepherd is गड़ेरी *gareñri* or भँड़िहर *bheñrihar*. South of the Ganges the latter also takes the form भँड़िहार *bheñrihār* or भँड़िहारा *bheñrihāra*. A local name is भँड़धुरै *bheñrdhurai* in South Bhagalpur.

1151. (1) The fees paid to the owner of the land are known as खरचरी *kharchari* or खरचराइ *kharcharāi* north of the Ganges and in Gaya. The latter also is used in Gaya. In Shahabad the term is बरदिया *bardiya*. In Tirhut, Patna, and the east are noted कास चराइ *kās charāi*, देना *dena*, भैंसोंधा *bhainsondha*, and बरदाना *bardāna*. In the south-east the word is दैना *daina*. In many places these fees are only paid for buffaloes, and not for other cattle.

1152. (2) Those paid to the herdsman are चरवाही *charwāhi* or चराइ *charāi*. See also § 1205.

CHAPTER XXI.—COWHOUSES AND ENCLOSURES FOR CATTLE, CATTLE-OWNERS, &c.

1153. A cowhouse is गौसार *gausār* or गौसाला *gausāla*. To the east it is गोहाल *gohāl*. Local names are गैघरा *gaighara* in North-East Tirhut, दरखोल *darkhol* in South-West Shahabad, and दोगाह *dogāh* in Patna and Gaya. सार *sār* is also used to the west. बरघरा *barghara*, or in Gaya बहरघरा *baharghara*, is a cattle-shed. In

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Champaran a breeding-shed for cattle is called घारी *ghāri*. A place where cattle are collected is बथान *bathān*. In some places a special word is used for spots where buffaloes are collected, viz. हिरात *hirāt* in the north-west, लेंढ़ *lenrh* in North-West Tirhut, बैठार *baithār* in East Tirhut. To collect cattle is बथनियाएल *bathniyāël*. In North-West Tirhut it is लेंढ़ियाएल *leñrhiyāël*. A cattle enclosure is पाझा *pājha* in the north-west and पलानी *palāni* in Tirhut. In Shahabad it is अड़ार *arār*. A local name in North-East Tirhut is ढट्ठा *dhattha*, which becomes ढाठ *dhāth* in West Tirhut. A general word is बथान *bathān*. In Patna अड़ान *arān*, and in Gaya अड़ा *ara*, is an enclosure for cattle in the forest.

1154. To the west an owner of cattle is called मौवार *mauār*. The song sung by cowherds while herding is called बिरहा *birha*, or (in South Munger) महराइ *mahrāï*. Another similar song, but sung to a different air, is चाँचर *chānchar*. लोरकाइ *lorkāï* is a special cowherd's song concerning a hero called लोरिका *lorika*. In South Bhagalpur the cowherd's dance is called लोड़ियारो *loriyāro*. The man who dances is called नटुआ *natua* or नेटुआ *netua*.

1155. In Gaya चेल्हवा *chelhwa*, in West Tirhut चल्हा *chalha*, and in Sāran चाल्हा *chālha*, is a knife used by milkmen. The brand for branding cattle is साटी *sāti*.

CHAPTER XXII.—CATTLE-DEALERS.

1156. These are फेरहा *pherha* north of the Ganges, and in South Bhagalpur फेरबैक *pherbaik*. In South-West Shahabad they are हरिहा *hariha*, in Patna लेंहरिवाला *lenhriwāla*, in South Munger गेंहरिवाला *genhriwāla*, and elsewhere हारवाला *hārwāla*.

CHAPTER XXIII.—MILK AND ITS PREPARATIONS.

1157. *Milk* is दूध *dūdh*. Cow's milk is गब्य *gabya* or गोरस *goras*. To milk an animal is दूहब *dūhab* or लगाएब *lagāëb*. A cow that gives milk is लगन्हर *laghar* or लगन्वान *lagwān*, as opposed to नाठा *nātha* or अनाठा *anātha*, which is one that does not; one that milks plentifully is दुधारि *dudhāri*.*

* Cf. § 1117. Another proverb is दुधारि गाय के दू लातो भला *dudhāri gāy ke du lāto bhala*,—even two kicks from a good milker are to be valued.

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1158. When the milk of a cow or buffalo runs dry, the word used is बिसुखब *bisukhab*. Local words are ठाँठ होएब *thāinth hoëb* (South-East Tirhut), बिसखाब *biskhāb* in Patna and South-East Tirhut, चुहटाब *chuhtāb* in Shahabad, and ठमरा *thamra* in the south-west of that district. The milk of a cow for six months after calving is धेन (or south of the Ganges ढेन) के दूध *dhen ke dūdh*. After that it is बकेन के दूध *baken ke dūdh*.

1159. The unsophisticated Bihār villager is not ignorant of the advantage which accrues to the seller by watering the milk he sells. According to popular belief the cow acts as the milkman's confederate in this, as in the proverb गाय गोचारैं मिलाप, ठेहुनैं पानि दुहाब, *gāy goāreñ milāp, thehuneñ pāni duhāb*—the cow and the milkman are confederates, for (without the pail leaving his) knee, she lets him milk water into it. At the same time it is but fair to add that some translate the proverb as meaning that when a cow and the milkman are friends she will let him milk her even standing in water up to her knees. Both translations are possible.

1160. *Clarified butter* is घ्यू *ghyu*. Sometimes the Hindī word घी *ghi* is used. The word is sometimes spelt घीव *ghīw*. Local names are नेउन *neun* in West Tirhut, चिक्ना *chikna* in Gaya, नैनू *nainu* or लैन *lain* in Shahabad, and नेनू *nenu* in the east. Fresh clarified butter is अहीर के घ्यू *ahīr ke ghyu*, or in South Bhagalpur गिरस्तू घ्यू *girastu ghyu*; and that stored for a time in leather vessels कुप्पी के घ्यू *kuppi ke ghyu* or गेल्हा के घ्यू *gelha ke ghyu*. South of the Ganges it is also called दखिनाहा घ्यू *dakhināha ghyu*.

1161. The sediment which settles in making clarified butter is मथियार *mathiyar*, माठ *māth*, or माठा *mātha* north of the Ganges. South of it it is लैनू *lainu* in South-West Shahabad, मठगर *mathgar* in the rest of that district, मठाहा *mathāha* in Gaya, and मठाही *mathāhi* in Patna. The refuse left in boiling it down is डाढ़ी *dārhi*; also महिया *mahiya* in North-West Tirhut, and घोर *ghor* in Tirhut generally. Other names are फाड़न *phāran* and महरन *mahran* in Shahabad, and कोरौनी *korauni*, used in the same place and in South Munger; खँखोड़ी *khankhori* in the rest of Shahabad, and खुरचनी *khurchani* in Patna.

1162. *Tyre or curdled milk* is दही or दहि *dahi*. It should be noted that this word is feminine, though grammarians say it is

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masculine.* Another name current in West Tirhut is सजुर *saju*. The old curds put in to curdle milk are जोरन *joran*. Tyre is a luxury, hence the proverb घर दही, बहरो दही *ghar dahi, bahro dahi*,—only he who eats tyre at home gets it abroad.

1163. *Curdled milk* is जमाव दही *jamāo dahi* or सजाव दही *sajāo dahi*. Other names are साँची *sānchi* to the east, सजवा *sajwa* in North-East Tirhut, मिठर *mithur* in South-East Tirhut, and जमुट *jamuï* in Gaya. The cream of this is called छाल्ही *chhālhi*, a local variant being छाली *chāli* in Patna. In South-West Shahabad it is साढ़ी *sārhi*. When this is taken off, the remainder is called कटुइ दही *katuï dahi* or छलकटुइ *chhalkatui*. In Shahabad it is also called छिनुइ *chhinui*, and another name north of the Ganges is छिनुही *chhinuhi*. Another variety of curds, from which the whey has been expressed or boiled, is called छेना *chhena*. It is something like the dry curds from which cheese is made in England.

1164. The thick milk given by a cow just after calving, or *beesting milk*, is फेनुस *phenus* or फेनुसा *phenusa* to the west. In Tirhut and the south-east it is खिरसा *khirsa*, and in Gaya ढाकर *dhākar* means the milk of the first milking after calving, फेनुस *phenus* being that of the second. A cow that drops her milk is कामधेनुआ *kāmdhenua* or धेनुआगर *dhenuāgar* north of the Ganges, also खासर *khāsar* in East Tirhut. To allow the calf to suck the teats of a cow for an instant before milking, so as to induce the latter to let the milk flow, is फेनहाएल *phenhāël* or पेन्हाएल *penhāël*.

1165. *Cream* is मलाइ *malāi* or बलाइ *balāi*, and skim-milk पसावन *pasāwan* or (in East Tirhut) छनुआ दूध *chhanua dūdh*.

1166. *Butter* before clarification is नेउन *neün* north of the Ganges, and also नेम *nen* in North-East Tirhut. South of the Ganges it is लेनू *lainu* to the west, चिकना *chikna* and मक्खन *makkhan* in Patna and Gaya, and नेनू *nenu* there and in the south-east. Butter-milk is मट्ठा *mattha*, माठा *mātha*, or घोर *ghor*. In Gaya and the south-west it is also छाँछ *chhānchh*. A well-known proverb about butter-milk is दूधक जरें मट्ठा फूकि पीबै *dūdhak jareñ mattha phūki pībe*,—through having been scalded by (hot) milk, he blows on the butter-milk before he drinks it, *i.e.*, a burnt child dreads the fire.

1167. खोआ *khoä* is milk boiled down till it is thick.

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* *E.g.*, in Manbodh's Haribans, VII, 48, एकओ दहि नहिँ लेल आधलाहि, *ekao dahi nahiñ lel adhalāhi*,—they did not take a single bad curd.

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CHAPTER XXIV.—CATTLE DISEASES.

1168. Medicines are administered through a bamboo tube called धरन्का *dharka* or काँड़ी *kānri*.

1169. The identification of the following diseases is in many cases very doubtful. The list is given rather in the hope that it may form the basis of a future identification by competent experts. Probably many of the names given as representing different diseases are merely different local names of one and the same disease.

1170. *Farcy.*—This is अगिया *agiya* or अगिनबाय *aginbāy*.

1171. *Diseases of the stomach.*—जोंकी *jonki* is inflammation caused by small leeches in the stomach and liver. In West Tirhut it is जोकन्टी *jokti*. पेटचली *petchali*, or (in Tirhut) पेटौक *petauk*, is diarrhœa; पोकब *pokab*, or in North Tirhut छौंड़ी *chhinri*, is purging. पिलही *pilhi* is said to be a swelling of the liver. Perhaps it is disease of the spleen.

1172. *Foot and mouth disease.*—This is खोरन्हा *khorha* in the north-west and in West Tirhut, अहवाह *ahwāh* also in Champāran and North-West Tirhut, खँगाहा *khangāha* in East Tirhut, खोंगन्हा *khongha* in West Tirhut, भजन्हा *bhajha* in South-East Tirhut, आभा *ābha* in Tirhut generally, and (optionally) खुरन्हा *khurha* in Patna and Gaya.

1173. *Diseases of the throat and mouth.*—आँती बढ़ब *ānti barhab*, or आँती चढ़ जाएब *ānti charh jāëb*, is swelling of the uvula. कण्ठार *kanthār* (Gaya and the north-west), भिरखी *bhirukhi* (Tirhut), कण्ठा रोग *kantha rog* (Gaya and Tirhut), धरन्का *dharka* (Patna), is a disease of the throat and chest, which swell and prevent the animal swallowing. धाँसी *dhānsi* (north of the Ganges) is cough. बेंगा *benga* is inflammation of the vessels of the tongue followed by dysentery. थुकन्हा *thukha* (Patna and the south-east) is described as a disease in which saliva flows from the mouth. सुखभामी *sukhbhāmi* (north-west and Gaya), छेंड़ी *chheñri* (Tirhut), दँतन्नर *dantnar* (South-East Tirhut), हनुआ *hanua* (South-East Tirhut and Patna), सुकरवाँत *sukarwānt* (Patna, Gaya, and Shahabad), दन्त लहर *dant lahar* (South Bhagalpur), are described as diseases of the tongue. जिभी *jibbhi* (West Bihār) or जिभसट्टा *jibhsatta* is lampus. भुण्डी *bhundi* (Patna) is described as a throat disease. कण्ठा सारू *kantha sāru* (South-East Bihār), or in Gaya नादी कनवा *nādi kanwa*, is a disease in which sores form in the throat; so also in the same tract is सोना

सोना *sona hola.* चोर मटन्का *chor matka* (South-East Bihār) is a disease of the mouth which prevents the animal eating. मुँहपसिजा *muñhpasija* is diarrhœa with watering at the mouth. In Gaya घरघरवा *ghargharwa* is a disease accompanied by rattling in the throat. घोंघफुलवा *ghonghphulwa* in Gaya, and घेघुआ *gheghua* in Gaya and Shahabad, is a kind of goitre.

1174. *Diseases of the feet.*—Foot-rot is झनकवाह *jhanakwāh* (North-West Bihār and Shahabad) and झनक *jhanak* in Tirhut. In Patna it is झनकबाता *jhanakbāta,* and in South-West Shahabad झनका *jhanka.* बाता *bāta* is a swelling of the knee-joint. When a bullock becomes lame through overloading, the phrase used is भर जाएब *bhar jāëb,* सरक जाएब *sarak jāëb,* or उखर जाएब *ukhar jāëb,* or in South-East Tirhut खञ्जा *khanja.* चरैया *charaiya* in the south-east is too large hoofs. खाँग *khāng* is an insect bred in the feet, which is supposed to devour the whole body. An animal affected with it is खाँगल *khāngal.*

1175. *Rinderpest.*—This is चेचक *chechak* everywhere. Other names are गोटी के निकसारी *goti ke niksāri* and महमाया *mahmāya,* both generally, and बरका बेमारी *barka bemāri* in Champāran, गोसाउन *gosāün* in North-East Tirhut, अन्तर कटवा *antar katwa* and जगदम्मा *jagdamma* in Gaya.

1176. *Windy colic.*—This is फुलबात *phulbāt,* पेटफुली *pet phulli* in Tirhut and Shahabad. In Patna it is बिन्धा *bindha.* A similar disease, accompanied by difficulty of breathing, is फुलबघा *phulbagha* in Gaya and Shahabad.

1177. *Staggers.*—These are मिरगी *mirgi* generally; other names are घुरनी *ghurni* (Patna and the south-east), घुमरी *ghumri* in South-West Shahabad, and हतेयरवा *hateyarwa* in the rest of that district. Perhaps टुनकी *tunki* in the South-East, which is described as a sudden death of cattle, is a variety of staggers.

1178. *Worm (or filaria) in the eye.*—This is चाँदनी *chāndni* in Gaya, and मारा *māra* or मारा फुली *māra phulli* in Shahabad.

1179. *Tumours.*—These are जहरबाद *jaharbād,* with a variant जहरबात *jaharbāt* in Gaya and South-West Shahabad. Another name in Shahabad is पिरकी *pirki.*

1180. *Fevers.*—अढ़ैया *arhaiya* or अढ़ेया *arheya* is a fever lasting two and a half days. In Tirhut it is called जरखोर *jarkhor.*

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1181. *Pneumonia* (?).—A disease attended with panting is called हाँफ *hāmph* in the north-west and in West Tirhut. In South-East Tirhut it is हफनी *haphni*, and in North-East Tirhut बात *bāt*.

1182. कोंड़नपक्का *konrpakka* (South Bhagalpur) is a disease in which the liver gets abscesses. खर्रा *kharra* is a kind of mange. It generally attacks young cattle.

CHAPTER XXV.—CATTLE-FODDER.

1183. The following grasses and other plants are used for cattle-fodder. Their botanical names have not been in the majority of cases identified:—

अँकन्टा *ankta*,—see अँकन्री *ankri*.

अँकन्री or अँकन्ड़ी *ankri* (west), भेखन्री *bhekhri* (north-west and Gaya), भिलोर *bhilor* (north-west), अँकन्टा *ankta* (Patna, Gaya, and south-east); also अटन्का *atka* (South Bhagalpur), *vicia sativa*.

अटन्का *atka*,—see अँकन्री *ankri*.

अँठुली *anthuli* (Gaya), आँठिल *ānthil* (South-West Shahabad and Gaya).

अनञ्जान *anjān*, (Patna, Gaya, and Shahabad).

अमन्ता *amta* (West Tirhut).

अमन्रोरा *amrora* (East Tirhut, Gaya, and Champāran.)

अरैया *araiya* (generally).

आँठिल *ānthil*,—see अँठुली *anthuli*.

उनन्टा चिरन्चिरी *unta chirchiri* (East Tirhut and Gaya).

ओरी टीनी *ori tini* (Patna and Gaya).

औंकर *aunkar* (Shahabad and Gaya).

कजन्ला *kajla* (Champāran and North-East Tirhut) or कजन्री *kajri* (Shahabad).

कतन्रा *katra* (Sāran and Tirhut).

कनन्वा *kanwa*, कन्ना *kanna*,—see केना *kena*.

करन्मी *karmi*,—see करैम *karem*.

करार *karār* (Shahabad and South Munger).

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करेम *karem* (South-West Shahabad), करम्मी *karmi* or करम्मी लत *karmi lat* elsewhere, a creeping-plant with a small white flower which grows in marshes (*Convolvulus repens*).

काना *kāna*,—see केना *kena*.

कुकरौंधा *kukraundha* (north).

कुकुसा *kukusa* (South-West Shahabad).

केना *kena* (west and Gaya) or काना *kāna* (Tirhut, Patna, and South Munger), also कनव्वा *kanwa* (Gaya) and कन्ना *kanna* (South Bhagalpur and Gaya), which grows in Indian corn.

कोहिला *korhila* (Champāran and North Tirhut).

कौवारा *kauāra* (East Tirhut).

खगड़ा *khagra* (Shahabad).

खुखन्सा *khukhsa* (general).

खोभी *khobhi*, (South-East Tirhut, Gaya, and Champāran).

गड़्नी *garni* (north-west).

गँड़्हर *ganrhar* (Shahabad, Gaya, and South Munger), गड़ियार *gariyār* (west), गँड़ेर *ganrer* (Gaya), गाँड़र *gānrar* (Patna), गड़ार *garār* (south-east), गड़्हरुआ *garharua* or गँड़ेरी *ganreri* (north).

गड़्हरुआ *garharua*, गड़ार *garār*, गड़ियार *gariyar*, गँड़ेर *ganrer*, गँड़ेरी *ganreri*,—see गँड़्हर *ganrhar*.

गदनपँड़ोआ *gadpanroa*, गदनपिड़ोड़ा *gadpirora*, गदनपुरन्ना *gadpurna*, —see गधनपुरन्ना *gadhpurna*.

गधनपुरन्ना *gadhpurna* (West Tirhut and Champāran), गदनपुरन्ना *gadpurna* (Shahabad), गदनपँड़ोआ *gadpanroa* (Patna and Gaya), गदनपिड़ोड़ा *gapinrora* (South Munger), पुरन्नव्वो *purnwo* (South Bhagalpur) (*Boerhaavia procumbens*).

गाँड़र *gānrar*,—see गँड़्हर *ganrhar*.

गुँजेरा *gunjera* (South-West Shahabad).

गोधन्ना *godhna* (East Tirhut).

चकोड़ा *chakora*,—see तिनपतिया *tinpatiya*.

चरी *chari*,—see चोराँट *chorānt*.

चारा *chāra*, branches of trees, especially of the *pīpar* (*ficus religiosa*) or of the *bar* (*ficus Indica*) given as fodder to elephants.

चिकन्नी *chikni* (South-West Shahabad and Gaya).

चिचड़्होर *chichhor*,—see चिचोरी *chichori*.

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चिचोरी *chichori* (Tirhut), also चिचोर *chichor* (north and Gaya), चिचन्होर *chichhor* (east) or चिचोरो *chichoro* (South Bhagalpur and Tirhut) and लेंड़ई *lenraï* (north-west).

चिनन्वा *chinwa* (East Tirhut).

चेंच *chench* (west), गड़ौंची *garaunchhi* (Champāran and Patna), सरौंची *saraunchi* (Gaya and South Bhagalpur), सरन्हची *sarhanchi* (Gaya and South Munger) (various species of *Achyranthus*).

चोराँट *chorānt* (Gaya and South-West Shahabad), चरी *chari* (west generally), चोराँटा *chorānta* (Patna), जुड़न्गुड़ो *jurguro* South Bhagalpur), and जुगन्ड़ा *jugra* (South Munger).

जकेराइ *jakerāï*,—see जौकेराइ *jaukerāï*.

जिनन्वाँ *jinwān* (west) or झीरो *jhīro* (East Tirhut).

जूर *jūr* (South-West Shahabad).

जुगन्ड़ा *jugra*, जुड़न्गुड़ो *jurguro*,—see चोराँट *charānt*.

जोब *job* (Tirhut, Gaya, and west generally).

जौ केराइ *jau kerāï* (generally); जकेराइ *jakerāï* (south-east). See § 959.

झरुआ *jharua*,—see झार *jhār*.

झार *jhār* (Tirhut and Gaya), झरुआ *jharua* (Sāran and Patna), a kind of brushwood growing on wells, &c.

झीरो *jhīro*,—see जिनन्वाँ *jinwān*.

ठढ़िया *tharhiya* (Shahabad and East Tirhut).

डाँगर *dāngar* (Patna and Champāran), a species of Indian corn which bears no cobs.

डाभी *dābhi* (north of Ganges, Gaya, and Shahabad).

डेढ़ुआ *derhua* (South Tirhut).

तितन्ली *titli* (Gaya and west), तेतारी *tetāri* (Tirhut), तेतार *tetār* (East Tirhut).

तितोइ *titoï* (Gaya and South Munger).

तिनन्पतिया *tinpatiya* (south and west) and चकोड़ा *chakora* (Gaya south-east).

तेतार *tetār*, तेतारी *tetāri*,—see तितन्ली *titli*.

दुधिया *dudhiya*, a kind of wort. It is very poisonous.

दूब *dūb* or दूभ *dūbh*, also south of the Ganges दुभी *dubbhi* (*cynodon dactylon*).

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धकरा *dhakra* (Tirhut and Champāran).

धिमोइ *dhimoï* (Gaya and west), छिमोइ *chhimoï* (South Munger).

नरचा *narcha* (Gaya).

नरजोंक *narjonk*,—see लरही *larhi*.

नरुआ *narua*,—see पोआर *poār*.

नरै *narai*, नार *nār*, नेवारी *newāri*,—see लार *lār*.

पतलार *patlār* (Champāran).

पपरा *papra*,—see पिपरा *pipra*.

पसौंना *pasaunta*,—see बसौंना *basaunta*.

पिपरा *pipra* (South-East Tirhut, Patna, Gaya, and South Munger), पपरा *papra* (South-West Shahabad), and पुपरा *pupra* (Champāran and South Bhagalpur).

पुपरा *pupra*,—see पिपरा *pipra*.

पुरनवो *purnwo*,—see गधपुरना *gadhpurna*.

पोआर *poār* (south), पोरा *pora* (West Tirhut), नरुआ *narua* (South Bhagalpur), straw which has been trampled in the threshing-floor.

फरका *pharka* (South-East Tirhut).

फुटिया *phutiya* (East Tirhut).

फुलेना *phulena* (north-west), श्याम तुलसी *shām tulsi* (West Tirhut) or बन तुलसी *ban tulsi* (East Tirhut).

फेफना *phephna* (East and South Tirhut).

बन तुलसी *ban tulsi*,—see फुलेना *phulena*.

बन पोस्ता *ban posta* (Champāran and Gaya), wild poppy.

बन केराइ *ban kerāï* (Patna, Gaya, and West).

बसौंना *basaunta* (north of the Ganges), बसन्तवा *baswanta* (Shahabad), or (North-East Tirhut) पसौंना *pasaunta*, which grows in Indian corn.

बिसाढ़ी *bisārhi* (East Tirhut).

बेढ़ियाँ *berhiyān*,—see बेरी *beri*.

बेलन्वन *belwan*, बेलोन्हा *belonha*, बेलौधन *belaudhan*,—see बेलौंधा *belaundha*.

बेलौंधा *belaundha*, which grows in rice and millet, found north of the Ganges, in Patna, and South Munger. In Gaya it is बेलौधन *belaudhan*, in Shahabad बेलन्वन *belwan*, and in Gaya and South Bhagalpur बेलोन्हा *belonha*.

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बेरी *beri* (Gaya), बेहियाँ *berhiyān* (Patna).

भिलोर *bhilor*,—see अँकरी *ankri*.

भूसी *bhūsi* (north) or भोसा *bhosa* (Tirhut), chaff.

भेखरी *bhekhri*,—see अँकरी *ankri*.

मोथा *motha* (north of Ganges, Shahabad, Gaya, and south-east) (*cyperus rotunda*).

मकई के डाँठ *makaï ke dānt* (Gaya), Indian corn stalks.

मकरा *makra*, a grain (north of Ganges, South-West Shahabad, and South Munger) which grows in Indian corn. See § 993.

मण्डू के नारा *mandu ke nāra*,—see मड़ुवाटी *maruāti*.

मसी *masi* (Sāran).

मुटमुर *mutmur* (north of the Ganges), which grows in rice-fields.

मड़ुवाटी *maruāti* (Gaya and South-West Shahabad), मण्डू के नारा *mandu ke nāra* (Gaya), *marua* straw.

मुनगा *munga*, सहजन *sahjan*, &c., (*hyperanthera moringa*), see सैयन *saiyan* in § 1074. It is very plentiful at Gaya, hence the proverb—

मुनगा, मछर, मोखतार, माल्जादी, ई चोरा सँ साहबगञ्ज की आबादी,

Munga, machchhar, mokhtār, māljādī, ī chāro señ Sāhabganj kī ābādi.

—*Munga*, mosquitoes, attorneys, and courtezans, these four make up the population of Sāhabganj (*i.e.*, outer Gaya).

मुनमुन *munmun* (north-west).

मुरका *murka* (north), found in wheat and barley.

मुरेना *murena* (west).

रटनी *ratni* (East Tirhut).

राटन *rātan*,—see राढ़ी *rārhi*.

राड़ी *rāri* (north of Ganges).

राढ़ी *rārhi* (Shahabad, Patna, and Gaya, and South Munger), राटन *rātan* (South Bhagalpur).

लपटा *lapta* (Gaya and west.)

लरजोंका *larjonka*,—see लरही *larhi*.

लरही *larhi* (Patna), नरजोंक *narjonk* (South Munger), लरजोंका *larjonka* (South Bhagalpur).

लार *lār* or नार *nār*, also नरै *narai* (South-West Shahabad), and नेवारी *newāri* (Patna and Gaya), untrampled straw.

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लँड़रै *lenraï* (Gaya and west) or (North Tirhut) कोंहिला *korhila*, found in rice-fields. The same as चिचोरी *chichori*.

श्याम तुलसी *shām tulsi*,—see फुलेना *phulena*.

साँइँ *sāñiñ* (Gaya and Shahabad) or सामी *sāmi* (North-East Tirhut).

सामा *sāma* (Tirhut),—see § 989.

सामी *sāmi*,—see साँइँ *sāñiñ*.

साँवाँ *sāñwāñ*, (Gaya, South-West Shahabad, and South Munger).

सिहोर *sihor* or सिहोड़ा *sihora* (Champāran and Tirhut).

सुअरा *suara*,—see सुरन्धरिया *surbariya*.

सुरन्धरिया *surbariya* (Patna and Gaya), सुरन्धार *surbār* (Gaya and Shahabad), सुअरा *suara* (Gaya and Shahabad), सुरन्धारी *surwāri* (north), found in millet.

सुरन्धार *surbār*, सुरन्धारी *surwāri*,—see सुरन्धरिया *surbariya*.

सेंढ़ी *serhi* (South-West Shahabad).

हड़ा *hara*,—see हड्डा *hadda*.

हड्डा *hadda* (north of Ganges) or (East Tirhut) हड़ा *hara*, हाड़ा *hāra*, (Gaya and South-West Shahabad), which grows in millet (*euphorbia hirta*). Cf. also § 1075.

हथब्बे *hathbai* (East Tirhut).

हरौती *harauti* (South-East Tirhut).

हाड़ा *hāra*,—see हड्डा *hadda*.

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DIVISION VIII.

LABOUR ADVANCES, WAGES, AND PERQUISITES.

CHAPTER I.—PAY AND ADVANCES TO LABOURERS.

1184. A labourer generally is मजूर *majūr*, also in Tirhut and the south-east जन *jan*. Another very general word is बनिहार *banihār*. In East Tirhut a कमरिया *kamariya* (*i.e.*, he who wears a blanket) means a labouring man generally. In Patna, Gaya, and South Munger he is also कमियाँ *kamiyān*. In Tirhut चाकर *chākar* is a paid servant, as opposed to बहिया *bahiya* and चरवाह *charwāh*, which mean an unpaid servant. A day-labourer is in South-East Tirhut रोजहा *rojha;* elsewhere he is मजूर *majūr* or जन *jan*, as above. A servant engaged by the year is नोकर *nokar* north of the Ganges, and also हरवाह *harwāh* (literally, a ploughman) in Tirhut. Forced labour is बेगारी *begāri*, and a forced labourer is बेगार *begār*, or in Gaya हाकिम हुकमी *hākim hukmi*. In East Tirhut जिरतिहा *jiratiha* is a labourer who receives land rent-free and works for his master without remuneration in the agricultural season. In the north-west the पारीवाला *pāriwāla* sometimes works for his master and sometimes for himself. In Tirhut खवास *khawās* means a male house-servant, Hindu or Musalmān. A proverb which alludes to him is चोरक सङ्ग चोर, पहरुक सङ्ग खवास, *chorak sang chor, paharuk sang khawās*,—with other thieves he is a thief, but in the presence of the watchman he is simply a servant.

1185. A labourer's pay is मजूरी *majūri*, or to the east अजूरा *ajūra*. When paid in kind it is बन *ban* or बनि *bani*, also बोनि *boni* in North-East Tirhut. When paid daily it is also called रोज *roj* or (in Patna, Gaya, and South Munger) रोजीना *rojīna*. In Champāran it is रोजबन्धी *rojbandhi*. Monthly wages is दरमाहा *darmāha*, also महिन्ना *mahinna* when it is a fixed sum, and महिनवारी *mahinwāri* when it means the average income of the month. Yearly wages is सालियाना *sāliyāna* or सालीना *sālīna*. In the north-west it is also सलीना *salīna*, and in

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North-East Tirhut बरखी *barkhi.* In Sāran and North-West Tirhut मनी *mani* is an allowance of grain made to a servant in lieu of pay. In South Munger it is कोराना *korāna.*

1186. Advances of pay to labourers are फाजिल *phājil* or अगवर *agwar* in the north-west. In East Tirhut they are जनौर *janaur*, in West Tirhut अगौड़ी *agauri*, and in South-East Tirhut also अगाउर *agāür.* In Shahabad they are अगवन *agwan*, in Patna अगार *agār*, in South Munger अगौरी *agauri*, and in South Bhagalpur अगड़ौर *agraur.* In Gaya they are कमियौटी *kamiyauti.* हरवर *harwar* in the west, and हरौरी *harauri* in South-West Shahabad and Tirhut (or in East Tirhut optionally हरौर *haraur*), is an advance of grain or money or a piece of land given to a ploughman when he is engaged. In the south-east it is हरवाही *harwāhi*, in Patna कमिआई *kamiaī*, and in Gaya कमियौटी *kamiyauti.*

CHAPTER II.—ADVANCES TO TENANTS.

1187. Advances are generally तगावी *tagāwi* or करजा *karja.* The following special names are also used:—

1188. *Advances to buy food.*—These are खेहन *khaihan* to the west and in Patna and Gaya. In Tirhut they are called बनियौटा *baniyauta*, and when in cash करजा *karja.* In Patna and Gaya they are खरिहन *kharihan.*

1189. *Advances to buy seed.*—These are बिअहन *biahan* in East Tirhut, and बीहन *bīhan* in Patna and Gaya. In Shahabad they are बीया बेंगा *bīya benga* or बीया बाल *bīya bāl.*

1190. *Advances for purchase of cattle and sinking wells.*—These are तगावी *tagāwi* or करजा *karja* south of the Ganges. In East Tirhut अधलावा *adhlāwa*, and in West Tirhut अधलप्पा *adhlappa*, is the advance made to a tenant for the purchase of cattle. The lender receives back the amount of the advance and half of the profit derived from the cattle.

1191. *Advances for marriage expenses.*—These are करजैन *karjain* in Patna.

1192. In Champāran दहिहक्की *dahihakki* is a remission made by the landlord to a lessee. In South-East Tirhut similar terms are छुट्टी *chhutti* (used also in Patna and Gaya) and खातिर *khātir.* In West

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Tirhut and Champāran when fallow land is given to a cultivator for a quarter rent or rentfree for the first year, the custom is called खिलन्दी *khilhi*. So also in South-East Tirhut it is आसा चास *āsa chās*, and in Shahabad खील मारी *khīl māri*. See also §§ 912 and 913.

CHAPTER III.—DUES PAID BY TENANTS.

1193. These are principally the cesses paid to the resident artisans and other non-cultivating residents in the village, who are known as पवनी *pawani*, पौनी *pauni*, or पौनिया *pauniya*. In East Tirhut they are पवनी पसारी *pawani pasāri*.

1194. The *carpenter* (बढ़न्ही *barhi*) and *blacksmith* (लोहार *lohār*), who are generally the same person, get a fee from the member of a marriage procession who gets any work done by him. This is known as बिरित *birit* in South Munger, and as बियाह दानी *biyāh dāni* in South Bhagalpur. Elsewhere it is simply इनाम *inām* or बकसिस *baksis*. His remuneration for the repairs of instruments is कठा *katha* in Sāran, जौरा *jaura* in Champāran, and पाल *pāl* in Tirhut. In Shahabad it is कमाइ *kamāi*, and so also in East Tirhut. In South-East Tirhut it is also भाँवर *bhāmwar*, and in South Munger it is कमैनी *kamaini*. When he is paid at so much paddy per plough, it is called, according to the amount, बोझा *bojha* in Sāran, Patna, Gaya, and the south-east, अँटिया *antiya* or पाँजा *pānja* in Champāran, and पंजौर *panjaur* in North-East Tirhut. Another of his perquisites received at the time of sowing is called अञ्जुर *anjur* in Shahabad and अँजुरी *anjuri* in Gaya. He receives a further remuneration for keeping the cane-mill in order. This is पचरावन *pachrāwan* or भाँवर *bhāmwar* in Shahabad, कोल्हकर्द *kolhkarh* in Patna, कोल्हकर *kolhkar* in South Munger, and कोल्हपचरानी *kolhpachrāni* in South Bhagalpur. In Sāran he gets two rupees for each mill, and his remuneration is called खान *khān*. For repairing other implements he gets in Sāran साली *sāli*, and a similar cess in Champāran and Tirhut is known as खरिहानी *kharihāni*. In South Bhagalpur भौंरी *bhaunri* is the general term used for his perquisites. In North-West Tirhut खान *khān*, and in North-East Tirhut खन *khan* or कमाइ *kamāi* (which means wages for any work done), are the wages for making a new mill. The grain actually given is डाली *dāli*, and amounts to from 10 to 30 *sers*. The fee for repair is बिघटी *bighati*, and is 4 annas per bigha for भोरखन

morhan or first cuttings, and 2 annas per bigha for खूँटी *khūnti* or second cuttings of the cane.

1195. *The weaver's perquisite.*—This is in North-West Tirhut बानी *bāni*, and elsewhere बाना *bāna*.

1196. *The shoe-maker's* (चमार *chamār*) *perquisite.*—This is भाँवर *bhāmwar* to the west. In Gaya and Shahabad, however, it is खरिहानी *kharihāni*. It is पाल *pāl* in Champāran and Tirhut, also कमाइ *kamāi* and पँजौरा *panjaura* in North-East Tirhut. In the South-East it is पाँजा *pānja* or बोझा *bojha*, and in Patna and Gaya मँगनी *mangni*. बियौवा *biyaua* to the west and दत *dat* to the east is the fee given to his wife for service as a midwife.

1197. *The sweeper's* (मिहत्तर *mihtar*) *perquisite.*—This also is खरिहानी *kharihāni* or कमाइ *kamāi* in Shahabad. In the south-east it is a sweeper's and not the shoe-maker's wife who officiates as midwife. A sweeper in the south-east is हाड़ी *hāri*, and his wife is हाड़िन *hārin*. The fee paid her for her services is दत *dat* or दत भोजनी *dat bhojni*.

1198. *The perquisites of the village accountant* (पटवारी *patwāri*) are many and various. In Patna and Gaya if the tenant's lands are नगदी *nagdi* he gets in Patna 2½ *sers* per bigha, and in Gaya 12½ *sers* per plough. This is called माँगन *māngan*, and is his recognised salary. He also gets a fee of one pice in the rupee per annum for answering a raiyat's inquiries about his rent. This is called हजतना *hujtāna*. If the land is भावली *bhāoli*, he gets in the same district, in addition to the above, नोंचा *noñcha* (also in Shahabad नोचिया *nochiya*) or "pluckings," which amount to ⅛th of a *ser* per maund. A similar fee is called बलकट *balkat* in Sāran. In Shahabad a village accountant gets in the case of नगदी *nagdi* lands a perquisite of ½ an anna in the rupee, called टकही *takahi*. In the case of भावली *bhāoli* rents he gets ½ a *ser* or a *ser* per maund, the first being called असेरी *aseri*, and the second सेरी *seri* or सेरही *serhi*. In the case of a general clearance of rents he gets a present of 8 annas or a rupee, called फरकतियावन *pharkatiyāwan*. In Tirhut this item is called फरकाना *pharkāna* or फरिकाना *parikāna*. In South Munger lands are principally नगदी *nagdi*, and the village accountant is a servant of the landlord and is paid by him, and gets nothing from the tenants. His pay is as follows. In the case of नगदी *nagdi* tenures he gets a माँगन *māngan* of 5 *sers* per *bigha*. When the land is भावली *bhāoli* he gets 2½

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sers per maund, and his pay is called दहिअक माँगन *dahiak māngan*. He also gets a फरकाना *pharkāna* of one pice per rupee in the case of a clearance of accounts. In South Bhagalpur the tenant gives the accountant a नेग *neg* of 3½ *sers* per maund. In most districts he charges a pice for every rupee for which he grants a receipt. This is called generally रसिदाना *rasidāna* or रसिदावन *rasidāwan*, also कबज्जाना *kabjāna* in East Tirhut. होली खेलाइ *holi khelāi* or फगुआही *phaguāhi*, दोआत पुजाइ *doāt pujāi*, and दुरगा पुजाइ *durga pujāi*, are cesses levied by the accountant on the three main *Kāyasth* festivals of the Hindu year. The above are the usual amounts of his fees, but many of them vary from village to village.

1199. *Perquisites of the weighman.*—See § 914.

1200. *The village watchman* (गोड़ैत *gorait*, कोतवाल *kotwāl*, or (when a Government servant) चौकीदार *chaukīdār*) is sometimes paid by a grant of rent-free land (जागीर *jāgīr*), and hence he is called in South Munger जागीरदार *jāgīrdār*. When otherwise paid, his remuneration is called generally south of the Ganges चौकीदारी *chaukīdāri*. In the north-west it is खरिहानी *kharihāni*, in North-East Tirhut गोड़ैतक मूठ *goraitak mūth*, and in South-East Tirhut गोड़ैती *goraiti*. In Patna and Gaya he is sometimes paid in kind, and his fee is then called फसिलाना *phasilāna*, and in Gaya also नोंचा *noncha*.

1201. *The perquisites of the landlord.*—In addition to his rent, the following customary cesses may be noted:—गोहाम *goām* in Patna, Gaya, and South Munger, बन्हवैया *banhwaiya* in South-West Shahabad, and गोहार *gohār* generally, are personal services rendered to the landlord by the tenants *en masse*. हुकुमत *hukumat* or फरमाइस *pharmāis* are occasional demands of service or produce for special purposes. This in South Munger is called मदत *madat*, and in South Bhagalpur हकमैती *hakmaiti*. His perquisite of milk from his tenants' cows is in South-West Shahabad दुहाव *duhāo*. Cesses paid on special occasions are generally called सलामी *salāmi*, but there are frequently special names. *E.g.*, when a tenant's daughter is married, the landlord gets a fee called बियाहन्दानी *biyāhdāni*, सादियात *sādiyāt*, सदियात *sadiyāt*, or सदियाना *sadiyāna*. In North-East Tirhut this is usually one rupee four annas at a girl's marriage, and ten annas at a boy's marriage, which is realised from every one except Brāhmans, Kāyasths, Rajputs, and Musalmāns. In South-West Shahabad it is मँड़ुवञ्च *mañrwanch*. In Tirhut and the east धिंगान *dhingān* is a fee paid

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on the marriage of a daughter for the second time, and भोजन्नी *bhojni* is paid on the marriage for the first time of a boy or girl. The former cess is paid in cash, but the latter in kind; *e.g.* in rice, pulse, or clarified butter. For other cesses paid by cowherds, see § 1151. The help given by the tenant in ploughing the landlord's lands is हरी *harī* to the north and the west generally. To the east it is हरिहर *harihār*, हरिहरा *harihara*, and हरिहरी *harihari*. Local names are सँगाहा *sangāha* in North-East Tirhut, हराइ *harāi* in Shahabad and South-West Tirhut, and हराही *harāhi* in Patna and Gaya. The presents given to the landlord when he visits the village are सलामी *salāmi* or (in Shahabad) नजराना *najrāna*. His fee when a house is built or sold is चौठ *chauth* generally north of the Ganges, and also in East Tirhut जर चौठ *jar chauth*. In towns in Patna and South Munger it is चौथैया *chauthaiya*, and elsewhere simply सलामी *salāmi*. He collects cesses in the nature of a ground-rent from the resident artisans and traders in the village. These are called मोतरफा *motarpha* or मोतहरफा *motharpha* generally, कोठियारी *kothiyāri* in Champāran and Tirhut generally, and बसुढ़ी *basurhi* in East Tirhut. South of the Ganges they are दुअन्नी *duanni*, or (to the east) अबुआब *abuāb*. In Patna and Gaya the former name represents a cess of the following description. 15 *mans* of grain, or thereabouts (according to village custom) is assumed (when rent is paid in kind) as the produce of one *bigha*. For each *bigha* (or 15 *mans*) thus calculated of the tenant's share of the crop, the landlord takes a cess of 2 *ānas*. In the case of lands paying cash rates, the cess is levied at from 2 *ānas* to 9 pice on each *bigha* of land held by the tenant. पूर *pūr* is a fee of one rupee per loom paid by weavers. In South Munger चरसा *charsa* is a cess paid by tanners. In North-East Tirhut केयाली *keyāli* or कियाली *kiyāli* (also बरन्दाना *bardāna* in Patna) is (or was) a transit-duty levied on cartmen for every load of grain they took. Sometimes it was levied at every place where they halted for the night. In the same tract the same name is also used for a tax levied on grain-sellers' weights. This last is called कौड़ी *kauri* in the north-west, and मलिकाइ चुटकी *malikāi chutki* in South-East Tirhut. In Shahabad it is बयाइ *bayāi*. In Gaya it is किराया *kirāya*, and the corn paid is माँगन्नी *māngni*. In the south-east तहबज़ारी *tahabjāri* or तबज़ारी *tabjāri* is a similar tax levied on shopkeepers.

1202. Rents are generally calculated in the old *sicca* rupees of Akbar, which are converted into current coin by adding exchange rates,

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called बट्टा माल *batta māl* and बट्टा कम्पनी *batta kampani*. The *batta māl* is added direct to the rent in *sicca* rupees, and denotes the exchange rate between them and the Murshidābādi coin introduced in the year 1773. In 1835 the introduction of the Company's rupee, $1\frac{1}{15}$ of which equalled $\frac{15}{16}$ of the Murshidābādi rupee, led to the imposition of a further rate of exchange, called *batta kampani*, which is calculated on and added to the rent calculated in *sicca* rupees *plus* the *batta māl*. Each of these rates of exchange is generally less than one anna per rupee.

1203. *Dues given for religious purposes.*—The first fruits given to Brāhmans are बिसुन पिरित *bisun pirit*, and also (north of the Ganges) बिसुन अन्स *bisun ans*. To the west they are अँगँऊँ *angañūñ* or अँगौँआँ *angauñāñ*. On the other hand first fruits set apart for house-gods (भूमि गनेस *bhūmi ganes*) or penates are अगौँ *agaun*, or (in Shahabad) अगन्बर *agbar*, and (in Champāran) रसुअड़ *rasuar*. In South Munger three small heaps (कुद्दी *kuddi*) are put aside on the threshing-floor. One is given to the Brāhmans, and is called बिसुन पिरित *bisun pirit*; the second is given to the मूसन्हर *mushar* of the village, who is known as देहुरी *dehuri*, and is called सहार *sahār*; and the third, called अगौँ *agaun*, is set apart for the house-gods, and is consumed by the cultivator himself. In South-West Shahabad a small heap of grain is put aside for the village god (डिहन्वार *dihwār*). This is given to the village milkman (गोआर *goār*), who performs the worship of the god, and it is called पिठार *pithār*. In South Munger बहन्रैया *bahraiya*, and generally बेहन्री *behri* or बहरिया *bahariya* (all of which mean simply a subscription), are names for the subscription for the expenses of village worship, and दहिअक *dahiak* is a similar cess of $1\frac{1}{2}$, and सवैया *sawaiya* of $1\frac{1}{4}$, seers per maund. The grain set aside for beggars (फकीर *phakīr*) are known as भिछा *bhichchha* or भीख *bhīkh* amongst Hindus, and रसूली *rasūli* or फकिराना *phakirāna* amongst Musalmāns. The सिब अन्स *sib ans* is the portion set aside for religious mendicants (सन्यासी *sanyāsi*).

1204. *Miscellaneous.*—पुरौँता *puraunta* is the fee paid by the members of a marriage procession to any person who does any work for them. In North-West Shahabad 10 *sers* per plough are taken each by the washerman (धोबी *dhobi*) and the blacksmith (लोहार *lohār*). This is called जौरा *jaura*. In the same place खरन्वन *kharwan* is an armful of crop given to each of the following:—the blacksmith, the carpenter (बड़न्ही *barhi*), the barber (नौआ *naua*), and the washerman; and the केड़ा *kera* is a smaller bundle of crop given to each of the same four.

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Again पूरी *pūri* is three handfuls of crop given to the same four. In West Tirhut a similar cess is called पाल पसेरी *pāl paseri.*

1205. In Shahabad, and also in South Bhagalpur, बन *ban* is an allowance of one maund in twenty-one or twenty-five of crop given to the agricultural labourer. In South-West Shahabad the cowherd receives a certain share of the milk of the cows he grazes, which is called बारा *bāra.* In South Munger this is परौंधा *paraundha,* and in South Bhagalpur परोधो *parodho.* Similarly अठवारा *athwāra* (*i.e.* paid every eighth day) in Sāran, पार *pār* in North Tirhut, भाँज *bhānj* in West Tirhut, and पारा *pāra* or दुहिया *duhiya* in South Tirhut, is the milk given to the milkman as a fee for milking cows. चरवाही *charwāhi* is a fee paid to the herdsman for herding. It is also चराइ *charāï* in Shahabad. सलामी *salāmi* or कमरखोलाइ *kamar-kholāï* is the term applied to the presents made to or demanded by a police-officer or Government peon on entering a village, and the same terms are also applied to the presents made by the local police to the menial servants of magistrates and other high Government officials when in camp in their own district. In West Tirhut they are also called इनाम *inām.*

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DIVISION IX.

LAND TENURES.

CHAPTER I.—TENURES.

1206. The descriptions contained in this division do not pretend to be legal definitions of the tenures referred to. On the contrary, they are only to be taken as giving the popular ideas (always more or less indefinite) current among the villagers as to the nature of the tenures.

Land tenures may be divided into—

(1) Proprietary tenures.

(2) Tenures intermediate between proprietary and cultivating ones.

(3) Cultivating tenures.

CHAPTER II.—PROPRIETARY TENURES.

1207. (1) *Revenue-paying tenures.*—These are known everywhere as जिमिदारी *jimidāri*. A very large landlord is, however, called a तालुकादार *tālukādār*, and his tenure तालुकादारी *tālukādāri*. This is the popular distinction in Bihār between the two names. Both tenures can be held in common and can be divided. When, in popular phraseology, it is wished to name a tenure which cannot be held in severalty, but is owned by one heir, the other heirs being given villages or *parganas* on which to subsist, it is called a राज *rāj*. In a जिमिदारी *jimidāri* (or तालुकादारी *tālukādāri*) tenure the whole land is held and managed in common. The property itself is called जिमिदारी *jimidāri*, or मिलकियत *milkiyat* if it is small, and तालुका *tāluka* if it is large. The rents with all other profits from the estate are thrown into a common stock, and after making the deductions to be noted further on the balance is divided among the proprietors according to a fixed law or share. The deductions are the Government revenue and other expenses. The Government revenue is generally मालगुजारी *mālgujāri* or मलगुजारी *malyujāri*, also लाट *lāt* and रोल *rol* in Tirhut and to the east, and खजाना *khajāna* in North-East Tirhut. In Patna

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and Gaya it is also known as कलटन्री *kalatri*. The other expenses are known as गाईं खरच *gaiñ kharch* generally, also गाँव के खरच *gānw ge kharch* or गवैंयाँ खरच *gawaiñyāñ kharch* in Tirhut. In South-West Tirhut they are also सालीना खरच *sālina kharch*. In Gaya (and East Tirhut optionally) they are देही खरच *dehi kharch*, in Patna एखराजात *ekhrājāt*, and in South Munger गरही खरचा *garhi kharcha*. In South Bhagalpur they are बन्हखरचा *banh-kharcha*, which properly means embankment expenses.

1208. A landlord is जिमिदार *jimidār* or मालिक *mālik*; also sometimes सरकार *sarkār*. Local names are गाँव के ठाकुर *gānw ke thākur* in South-West Shahabad, and गौंचाँ *gauñāñ* generally in that district. When the tenure is held in joint property, the shareholders are called हिस्सेदार *hissedār*, &c., see § 1214. The Government revenue is paid in by one of the body, called लमरदार *lamardār* in Sāran and मोखतार *mokhtār* in Tirhut and Patna. In Shahabad he is लम्बरदार *lambardār*. He is also known generally as तहसिलदार *tahsildār*, कारपरदाज *kārpardāj*, or मोखतियार *mokhtiyār*. In North-East Tirhut he is also known as टिपदार *tipdār*. The inferior proprietors are known as खुरदिहा मालिक *khurdiha mālik* north of Ganges, while south of the Ganges they are खुरदिया मालिक *khurdiya mālik*. In Patna they are known as जुजवी हिस्सेदार *jujwi hissedār*.

1209. (2) *Free grants.*—These are known generally as बिरित *birit*, and the holder as बिरितिहा *biritiha* or बिरितदार *biritdār*. These are general terms, and amongst them may be mentioned the following:—

(*a*) *Granted for religious purposes.*—These are known generally as सङ्कल्प *sankalp*, and are of different varieties, such as बरमोतर *barmotar*, for the worship of Brahma; बिशुन प्रीत *bishun prīt* or बिशुन अरपन *bishun arpan*, for the worship of Vishnu; सिवोतर *sibotar*, for the worship of Siva; किशन अरपन *kishan arpan*, for the worship of Krishna, and so on.

(*b*) जागीर *jāgīr*, लाखराज *lākhrāj* (rentfree), माफी *māphi*, मिनहै *minhai* (at reduced rent), or खिल्लत *khillat*. These are properly grants for warlike services. They are also (especially जागीर *jāgīr*) applied to the free grants of land for services made to the potter (कुम्हार *kumhār*), watchman (गोड़ैत *gorait*), and other village servants.

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(*c*) A grant given to the family of a man killed in the Rāja's service in open fight. This is मरुवट *marwat* in the west, and मरौटी *marauti* to the east.

(*d*) A बिरित *birit* may be either acquired by purchase, when it is known as खरिदगी *kharidgi*, or it may be given by favour, when it is called इनाम *inām* or इनामात *ināmāt*. Local names in such a case are खैरात *khairāt* in Shahabad, and खुसबकत *khusbakat* in South Bhagalpur.

(*e*) खोरिश *khorish* or मोकरी *mokri* (north of the Ganges), also पालक *pālak* (Sāran), other local names being खोराकी *khorāki* or परवसती *parwasti* (South-East Tirhut) and खानदान *khāndān* (North-East Tirhut). This is an assignment by a rāja to a younger son or brother of a certain number of villages in the estate for subsistence for himself and his descendants for ever. On failure of descendants the grant reverts to the parent estate. This occurs in the case of a rāj which cannot be divided.

CHAPTER III.—INTERMEDIATE TENURE.

1210. The principal intermediate tenure is that known as ठीकेदारी *thīkedāri*, in which the holder (ठीकेदार *thīkedār*) contracts to hold the property at a fixed rental either for a certain term of years or until a sum of money (जर समन *jar saman*) advanced on usufructuary mortgage is repaid. In the former case it is also called खुशकी ठीका *khushki thika*, and in the latter पतौतन *patautan* in Shahabad, पटौंआँ *patauñān* in the North-West and Tirhut, and generally सधौआ पटौआ *sadhaua pataua*. A mortgage lease is इजारा *ijāra* or जर पेशगी ठीका *jar peshgi thika*. See § 1487.

1211. Among other intermediate tenures may be noticed the पतनी *patni* tenures, which form the subject of special laws. They may be briefly discribed as estates created by a landlord by separating a portion of his estate and letting it in perpetuity at a fixed rent. Subdivisions of these tenures let on the same principle are called दरपतनी *darpatni*, and these last are sometimes again allotted into smaller portions, called सीपतनी *sipatni*. The holder of *patni* lands is called a पतनीदार *patnidār*.

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1212. A tenure which may be either intermediate or cultivating, and which may be noticed here, is मोकररी *mokarari*, or tenure in perpetuity at a fixed rent. In some parts of the country these are also popularly known as सिकन्मी *sikmi* tenures, which usually mean under-tenures held by a cultivating raiyat.

1213. In Champāran सिकन्मी *sikmi* tenures are described as dependent proprietory taluks paying land revenue through the landlord who is responsible for it, and not into the Government Treasury direct. Concerning सिकन्मी *sikmi* rents in Gaya, see §§ 1225, 1226.

CHAPTER IV.—SHARES AND SHARERS.

1214. A share in a village is हिस्सा *hissa* and also (in Tirhut and the west) बखरा *bakhra*. The subdivision of a village held by a proprietary body is known as पट्टी *patti* or तख्ता *takhta*, also थोक *thok* north of the Ganges and फाट *phāt* in Gaya. A shareholder is हिस्सेदार *hissedār* or सरिकन्दार *sarikdār*; also बखरन्दार *bakhardār* to the west, पटिदार *patidār* in Tirhut. The proprietor of a half share is called अधिया *adhiya* north of the Ganges, and आधेआध *ādheādh* in South-West Shahabad. The inferior shareholders are called खुरन्दिहा *khurdiha*, &c., as described in Chapter II. पट्टी *patti* is also used to mean the principal share in a village, which may contain several सिकन्मी *sikmi* or subordinate shares. The shares of a brotherhood are भैबाँट *bhaibānt* generally, or in Patna and South Munger भैया बाँट *bhaiya bānt*. In the west they are also भैवध *bhaiwadh*. A father's share is बपन्स *bapans*, also बपन्हन्स *baphans* in Sāran, बपौटी *bapauti* in North-East Tirhut, and जद्दी *jaddi* in West Tirhut. An elder brother's share (which according to popular belief was larger than the share of the younger brothers before the institution of the English law-courts) is जेठन्स *jethans*, also जेठन्हन्स *jethhans* in Sāran, and in North-East Tirhut जेठौती (not जेठौटी) *jethauti*. The Government revenue is मालगुजारी *mālgujāri*, &c., as described in Chapter II. The half-yearly instalment is known as अधक्खर *adhkhar* or अधक्कर *adhkar* north of the Ganges, also as अठनिया *athaniya* or अठन्नी *athanni* generally. In South Bhagalpur it is अधक्कड़ किस्त *adhkar kist*. The distribution of the revenue over the sharers in villages held by a brotherhood is in South-West Shahabad भेर *bher*. Elsewhere a periphrasis is used, such as हिस्सा पटिदारी *hissa patidāri*.

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A proprietor by purchase is खरिदार *kharidār*, and also (north of the Ganges) बैदार *baidār*.

CHAPTER V.—CULTIVATING TENURES.

1215. A cultivator is known as असामी *asāmi*, रैयत *raiyat*, परजा *parja*, or काश्तकार *kāstkār*. In Patna he is also पोतेदार *potedar*. A tenant with rights of occupancy is मौरूसी *maurūsi* (*literally*, hereditary) or कदीमी *kadimi* (ancient), also देही *dehi* (resident) in Patna and Gaya, and जद्दी *jaddi* (ancestral) in Shahabad. A tenant at fixed rates is इस्तमरारी *istamrāri*, but this distinction is little observed. Hardly any cultivators, and very few landlords, know the difference between a tenant at fixed rates and one with a right of occupancy. A cultivator without rights of occupancy is known as गैर मौरूसी *gair maurūsi*, also as पाही *pāhi* (*literally*, 'foreign' or 'non resident') in Patna and Gaya, and खरिदग्गी *kharidgi* (*literally*, acquiring by purchase) in Shahabad. In North-East Tirhut he is हाल उपारर्जित *hāl upārjit* (newly created). These names are interesting as showing what cultivators themselves consider to constitute a non-occupancy tenant.

1216. In Shahabad, especially along the south bank of the Ganges, there is a class of tenants called गुदश्तादार *gudashtādār* or गुदस्तादार *gudastādār*. They are generally Rajpūts and Brāhmans whose ancestors conquered the country, and who, while serving under the landlords, for whom they were always ready to fight, were considered entitled to a privileged position. A गुदश्ता *gudashta* or गुदस्ता *gudasta* tenure is held at a rent fixed for ever,* and is alienable without the consent of the landlord. It is, in fact, a freehold subject to a rent charge. The holders seldom sublet, and are a body of peasant proprietors, very prosperous as compared with other tenants, and furnishing thousands of recruits to the army. Another similar tenure is known as गोरा *gora*. In this the rent is fixed for ever in a holding with specified boundaries, without reference to the quantity of land. The rent is not variable even if the land be found to be more or less than the quantity roughly estimated at the original settlement. It is alienable without consent of the landlord.

1217. In some estates there is a kind of head tenant, who acts as an intermediary between the proprietor and the cultivator. He collects the rents and receives in return some petty privileges and immunities. He is known generally as महतों *mahton*, and in

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* This point of fixed rents is denied by some landlords.

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Patna and Gaya as महतोआड़ा *mahtoāra*. In Sāran he is also known as तिपन्दार *tipdār*, in North-East Tirhut as मोकदम *mokadam*, and in South Bhagalpur मँड़र *mañrar*. Generally, however, the head tenant is called जेठरैयत *jethraiyat*, and he usually performs the above duties. The high-caste cultivators are known as अशराफ *asrāph*, local names being सुरफा *surpha* in Patna, सुरफान *surphān* in Gaya, and बड़ आदमी *bar admi* north of the Ganges. In South Bhagalpur, the quarter of the village where such live is called बबुटोला *babutola*. The remission of rent for such high-class tenants is माफी *māphi* generally north of the Ganges, also छुटनी *chhuti* or कमसरे *kamsare* in East Tirhut. In South-West Shahabad and Gaya and South Munger it is रेवाएत *reāet*, in the rest of Shahabad मरौचती *marauati*, in Patna कमी *kami*, इनाम *inām*, or इलाम *ilām*, and in South Bhagalpur माफ *māph*. The low-caste tenants are known as राड़ जाति *rār jāti*, नीच *nīch*, or छोट लोग *chhot log*. They are also known as रजील *rajīl* in South-West Shahabad, कमीना *kamīna* in the rest of that district, राड़ भोड़ *rār bhor* in South Bhagalpur, सोलकन्ह *solkanh* in Tirhut, and रैयान *raiyān* in Gaya. A proverb about them is—

काएथ किछु लेलें देलें, बरहमन खियौलें।
धान पान पनियौलें, औ राड़ जाति लतियौलें॥

Kāeth kichhu leleñ deleñ, Barahman khiyauleñ.
Dhān pān paniyauleñ, au rār jāti latiyauleñ.

—A Kāyasth does what you want on payment, a Brāhman on being fed, paddy and betel on being watered, but a low-caste man on being kicked.

1218. Cultivators may also be divided into resident and non-resident. The resident cultivator is छपरबन्द *chhaparband*, also डिही *dihi* in North-East Tirhut, देही *dehi* in Patna and Gaya, and बारी बस्त *bāri bast* in the south-east. A non-resident cultivator is पाही काश्त *pāhi kāst* or पाही *pāhi* (foreign), a word frequently confounded with पाई *pāī* (*literally*, a foot; hence used to mean an under-tenant). The word पाई *pāī* has almost fallen out of use now, but it is still understood, and has led to much confusion in laws and treatises on the rent-law, rendering it possible that the rights and liabilities of the under-tenant have been transferred to the non-resident cultivator. In South Bhagalpur, the non-resident cultivator is known as पैहार *paihār*. The दोहट *dohat* or दोहटा *dohta* cultivator differs from the पाही *pāhi* cultivator in that he keeps up two establishments and cultivates in two different villages, while the पाही *pāhi* cultivator does so only in one.

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1219. Below the ordinary cultivator there is sometimes an under-tenant, who is known as सिकन्मी *sikmi* or कुरन्थौली *kurthauli*, also as पेठावाला *petāwāla* in the north-west and कोसिऐती असामी *koliaiti asāmi* in East Tirhut. It is said that to the south-east in the case of a कुरन्थौली *kurthauli* tenure the rent of the under-tenant is fixed at a money rate, but is paid in grain at the market rate of the grain at the time of payment. Elsewhere the rent of under-tenures is generally paid in kind.

CHAPTER VI.—RENTS.

1220. Rent is लगान *lagān*. North of the Ganges and in South-East Bihār it is also पोता *pota*, with an optional variant पोत *pot* in South-East Tirhut; another name current north of the Ganges is मलगुजारी *malgujāri*. Rent rates are दर *dar*, सरे *sare*, or सरह *sarah*; also दरबन्दी *darbandi* or सरहबन्दी *sarahbandi*. चुकौता *chukaua* north of the Ganges is rent payable at a fixed rate.

1221. Rent paid in cash is known as माल *māl*, and that paid in kind as ऐन *ain*. When rents are paid in cash, the tenure is known as नगदी *nagdi*, and also in East Tirhut as खाप *khāp*. When paid in kind, it is known as मनखप *mankhap* or भावली *bhāoli*. In मनखप *mankhap* or मनठीका *manthīka*, हुण्डा *hunda* or मनहुण्डा *manhunda*, the rent is a fixed quantity of grain paid as rent, irrespective of the proportion it bears to the whole crop. This custom is current principally in Tirhut and Champāran. In Patna it is called मनी बन्दोबस्त *mani bandobast*, and a variety in which a certain number of maunds of cleaned rice per *bigha* is taken as rent is known as चौराहा *chaurāha*. These tenures are principally adopted by landlords when letting their जिरात *jirāt* or home-farm lands. In भावली *bhāoli* a certain fixed proportion of the whole crop is taken by the landlord. This division is called बटाई *batāi*, &c., and a full description will be found in §§ 902 and ff.

1222. A tenure which has been noted in Patna is the हस्तबूदी *hastbūdī*, derived from the Persian *hast*, 'is,' and *būd*, 'was,' and which means literally 'the-is-and-the-was tenure.' In this the rate of rent is fixed at so much per bigha, but rent is only charged for so much area as is actually bearing crops at the time of harvest. Thus, suppose a piece of land measuring one *bigha* is cultivated, but for some reason

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(such as inundation, destruction by insects, &c.) the area of land actually under crops when ready for harvest is found to be 16 *kathas*, then the rent of four *kathas* is remitted and the rent for 16 *kathas* only is demanded. It thus closely resembles the *utbandi* tenure of Bengal. Compare § 1229.

1223. हाल हासिली *hāl hāsili* tenures also exist in Patna and Gaya. In these the cash rent is determined on the spot after inspection of the existing crops on the land. A very similar tenure is known as बलन्कट *balkat*. In this the landlord's men, accompanied by the tenant, inspect the crops when ready for harvest, and fix a cash rent by estimating roughly the quantity of produce and its value.

1224. A peculiar tenure, which is principally adopted in lands which are generally subject to inundation, is known as जैदादी *jaidādi*. It is also adopted where the land is extremely bad and the prospect of a crop is uncertain. The principle is that the full rent agreed upon is paid on the land in any year in which any crops whatever (however small) is grown upon it. In any year in which no crop is produced upon it, no rent is paid.

1225. The tenures* and rent system in the district of Gaya are worth noting. Four-fifths of the cultivated lands are let on the भावली *bhāoli* system, as has been described in sections 902 and following. In the lands held on the नगदी *nagdi* system the rent conditions are somewhat peculiar. The *nagdi* tenure is of two descriptions,—सिकन्मी *sikmi* or शिकन्मी *shikmi*, and चिकठ *chikath* or चकठ *chakath*.

1226. A शिकन्मी *shikmi* tenure is described by Bābu Bhūp Sen Singh as that under which the landlord has not any power of enhancement, irrespective of the period for which the tenant might have been in possession. The money-rent is not fixed upon the land, but upon the crops actually grown, varying with the nature of the soil and the class of tenants, whether high caste (सुरफान *surphān*) or low caste (रैयान *raiyān*), the former having a lower rate to pay than the latter. The lands generally under this tenure are the दिहाँस *dihāns* lands, or the best land lying on the borders of the inhabited portion of the village (see § 784), and the crop grown thereon pays a higher money rent than the same crops grown on fields

* Concerning the tenures in Gaya, I have to acknowledge my indebtedness to an admirable note prepared by Bābu Bhūp Sen Singh, Government Pleader of that district.

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more distant from the village site. The same *shikmi* field also pays a rent varying with the crop. Thus if a Brāhman tenant planted it with opium poppy in one year and with an ordinary spring crop next year, he would pay a higher rate of rent the first year than the second; while a low-caste tenant would have to pay for both of them a higher rent than the Brāhman. Every tenant in a village has a fixed quantity of *shikmi* land partly at the higher and partly at the lower crop rate. If the tenant grows opium poppy upon a *bhāoli* and not a *shikmi* field, he pays for one harvest *bhāoli* rent, and is liable also to pay *nagdi* rent for the poppy at the rate fixed in the village for the particular class of tenants to which he belongs for poppy grown under such circumstances. According, however, to other authorities the rate of rent of these *shikmi* tenures is unalterable, but an extra rate or cess of so much per *bigha* is put on when special crops, such as opium or sugar-cane, are grown, and is taken off again when these special crops cease to be grown. Compare § 1231.

1227. The चिकठ *chikath* or चकठ *chakath* tenure is, according to Bābu Bhūp Sen Singh, a temporary settlement of waste or uncultivated but culturable lands for limited terms of years, at nominal rents, for the purpose of reclaiming them or bringing them under cultivation. This tenure is governed by the terms of the contract between the parties. If one term be not sufficient to render the lands fit for proper cultivation, the settlement is renewed from time to time till they become capable of yielding full crops. They are then settled as *bhāoli* or *shikmi* lands, according to their quality. In *chikath* lands no right of occupancy accrues by custom, and the rent is capable of enhancement on the expiry of the term of the settlement.

1228. According to Bābu Bhūp Sen Singh when a summer or जेठचा *jethua* crop is grown on *bhāoli* land, an additional rate of 20 annas per *bigha* is charged as rent, the local *bigha* equalling 2½ Bengal *bighas*.

1229. In South-West Shahabad, when in rice lands, the tenant pays only for the land under rice, and not for any land which may be fallow, the phrase उठन्ती परन्ती *uthti parti* is used. Compare § 1222.

1230. A remission of rent on account of deficient produce is माफ *māph* north of the Ganges, and also छुटन्ती *chhutti* in East Tirhut. South of the Ganges it is नाबूद *nābūd*, or, when made on account of inundation, गरन्की *garki*.

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1231. Special crops, such as tobacco or poppy, on which special money rents are always assessed, are known as जबन्दी *jabdi* or जप्ती *japti*. Cf. § 1226.

1232. Of the spontaneous produce of a village, बनङ्कर *bankar* is the produce from forest land, wood, gums, &c. In Shahabad it is also called बन छिओली *ban chhioli*. जलङ्कर *jalkar* is the produce derived from lakes, streams, &c.; and फलङ्कर *phalkar* is the produce of fruit. सिकार माही *sikār māhi* to the west is fishing rights.

1233. Fields situated in one village and included in the area of, and belonging to the proprietors of another village, are called मोतलङ्के *motalke*, or (in Nort-hEast Tirhut) तालुका *tāluka*.

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The house of a well to-do cultivator on the banks of the Ganges in Patna.

NATIONAL PROFILE

DIVISION X.

THE NATIVE HOUSE.

CHAPTER I.—THE NATIVE HOUSE.

1234. A *house* is मकान *makān* or घर *ghar*. Local variants of the latter are गिरन्ही *girhī* in Gaya and Sāran, घौर *ghaur* in South-East Tirhut, घरा *ghara* in South Munger, and घिही *grihi*, घरउ *ghara*, or घरो *gharo* in South Bhagalpūr. A name current in Shahabad is बखरी *bakhri*. An *enclosure containing several houses* is north of the Ganges हवेली *haweli* or हबेली *habeli*, and south of it हाता *hāta*. South of the Ganges and in Sāran हवेली *haweli* or हबेली *habeli* generally means the *female apartments*. A *palace* is धौरहर *dhaurahar* or धरन्हर *dharhar*, as in the proverb सूती खड़ तर, सपन्नाइ धरन्हर *sūti khar tar sapnāi dharhar*,—he sleeps on grass and dreams of palaces. A *hut* is झोँपन्ड़ा *jhompra* or झोँपन्ड़ी *jhompri*, खोँप *khomp*, खोँपन्ड़ा *khompra*, खोँपन्ड़ी *khompri*, or पलानी *palāni*. कूटी *kūti* or कुट्टी *kutti* is the hut of a religious mendicant (फकीर *phakīr*). Other names used north of the Ganges are मठ *math* generally, and मठिया *mathiya* to the west, अस्थल *asthal* to the north-east, and जगह *jagah* or अखरहा *akhraha* to the south-east. मरै *marai*, मँड़इ *mañrai*, or मरई *marai*, is a grass hut, and माँड़ो *mānro*, &c., (see section 1307) is the hut in which a marriage ceremony is conducted. A little hovel or hut is north of the Ganges गोठिया *goñiya*. South of the Ganges it is in Patna and Gaya मड़ुका *maruka* or कूड़ा *kūrha*, in Shahabad टाटी *tāti* or बरन्हौघर *barhaughar*, and in South Bhagalpur ढाको *dhāko* or मोरन्का *morka*. सिरन्की *sirki* is a hut or tent made of reeds, as in the proverb सिरन्की एक देलन्हि तानि, ताहि बेर मँ आएल पानि, सिरन्की उठाबैक रहल ना बेरा, आगू नाथ न पाछू पगन्हा *sirki ek delanhi tāni, tāhi ber mañ āel pāni, sirki uthābaik rahal na bera, āgu nāth na pāchhu pagha*,—he pitched his hovel and it began to rain, nor could he get an opportunity for striking it; he was (like an ass) without nose-ring or tether. A ruined house or enclosure is डीह *dih* or खँड़न्हर *khañrhar*. A hut in the forest is north of the Ganges पाझा *pājha*,

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and south of it चचर घर *chanchar ghar* in Gaya, चाँचन्वाला घर *chānch-wāla ghar* in South Bhagalpur, टटघर *tatghar* in South Munger, and मड़्ही *marhhi* in South Bhagalpur.

1235. Straw huts used by the poor are टटौघर *tataughar* north of the Ganges, and काही पोस *kāhi pos* south of it. In Shahabad they are also called दोचरा *dochra,* and in South Bhagalpur खरो घर *kharo ghar.* They are also very generally known as फूस के घर *phūs ke ghar* over the whole Bihār tract. A masonry house is पक्का *pakka* or पोखता *pokhta.* When built of stone it is called in Shahabad चाँद्नी *chāndni.* When built partly of bricks and partly of mud, it is कच्चा पक्का *kachcha pakka* or कच्चा पक्का *kancha pakka.* In Shahabad it is, however, कच्चा *kancha* or काँचा *kāncha.* A house built entirely of mud is कच्चा *kachcha ;* it is also to the west खाम *khām,* and to the east भीत घर *bhīt ghar.*

1236. When a house has three openings, it is तिनद्रा *tindara* or सेद्रा *sedra ;* with twelve openings, it is बरद्री *bardari* or बरहद्री *barahdari.* But these terms are not much used except south of the Ganges, from and including Patna westwards. A house provided with lattices is जालदार *jāldār* or जालीदार *jālidār.* A house with nine apartments is in Patna and Shahabad नौरतन *nauratan.* Rooms in a native house are generally nine cubits long by five cubits wide. Such rooms are called नौपचम *naupancham.* बासा *bāsa* or डेरा *dera* is a dwelling or lodging-house, and खिलवत *khilwat* a house used as a private chapel by Musalmāns.

CHAPTER II.—PARTS OF A HOUSE.

1237. *The courtyard.*—This is आँगन *āngan,* अँगन्ने *angnai,* or (principally in Patna and Gaya) अँगना *angna ;* also in South Munger एँगना *engna.* In South-East Tirhut it is also called डेरा *dera.* The space in front of a house is अगुवार *aguār* or अगुवारा *aguāra ;* also अगवास *agwās* in Shahabad, अगुती *agutti* in Patna and Sāran, and अगुवानी *aguāni* in Patna and the south-east. The space behind it is पिछुवार *pichhuār* or (generally in the oblique cases) पिछुवारा *pichhuāra,* or to the west पछुवार *pachhuār* or (generally in the oblique cases) पछुवारा *pachhuāra.* It is also पिछुत *pichhūt* to the west, पिछुती *pichhutti* in Patna and Sāran, and पिछुवानी *pichhuāni* in Patna and the south-east.

1238. *The vestibule or outer entrance room.*—This is दुवार *duār* or दोवार *doār* generally. It is also दूरा *dūra* north of the Ganges,

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and दुहारी *duhāri* or दुअरिया *duariya* in Patna and Gaya. Another name current in Patna and the east is देहरी *dehri*.

1239. *The inner entrance room.*—This is the room in which the men of the family sit and meet outsiders. It is called दलान *dalān*. It is also named दोगाह *dogāh* in South-West Shahabad and दरोखा *darokha* north of the Ganges. In Patna दोगाह *dogāh* means a cattle-shed. In North-West Bihār दुमुँहाँ *dumuñhān* is a somewhat similar room, but opening both to the outer world and to the inner apartments. A sitting-room generally is बैठका *baithka*.

1240. *The upper story.*—This is कोठा *kotha*, or in the south-west पटउआँ *patahuāñ*.

1241. *The under-ground story.*—This is तखाना *takhāna* or तहखाना *tahkhāna*. Other optional names are भुँजबरा *bhunjabra* or तरहरा *tarahra* in Patna, Gaya, and the south-east.

1242. *The veranda.*—This is ओसारा *osāra* or ओसरा *osra*, with variants ओसारी *osāri* in South-West Shahabad, उसरा *usra* in Gaya, and ओसरो *osro* in South Bhagalpur. It is also called साएबान *sāëbān*, and in Shahabad ढाबा *dhāba*.

1243. *The sitting-platform.*—This is चौतरा *chautra* generally. Other optional names are चबुतरा *chabutra* and पिण्डा *pinda* in Patna and the south-east, and ओटा *ota* in Patna, Gaya, and Sāran.

1244. *The roof.*—The roof or ceiling is छत *chhat*. It is also छात *chhāt* south of the Ganges, छत्ता *chhatta* in Gaya, and छाता *chhāta* in South Bhagalpur. A thatched roof is छाउनि *chhāuni*, छौनी *chauni*, छान्ह *chhānh*, छान्ही *chhānhi*, or छन्हिया *chhanhiya* in North-West and South Bihār. It is also generally छप्पर *chhappar*, with an optional variant छपरी *chhapri* in the south-west. Another name current in Tirhut is चार *chār*. If it is a simple thatch without tiles, it is specially called ठाट *thāt*. A thatcher is घरामी *gharāmi* or छौनिहार *chhaunihār* north of the Ganges, and his work is छाउनी *chhāüni*. In Patna and Gaya he is सुतिहार *sutihār*, and to the south-east घर छरिया *ghar chhariya*.

1245. When a thatch is only a "lean-to" on one wall, it is known as एकपलिया *ekpaliya* to the west. In Tirhut it is एकचारी *ekchāri*, and to the south-west एकचारा *ekchāra*. In Patna, Gaya, and (optionally) the south-west it is एकछपरा *ekchhapra*. If it rests on both walls with a ridge pole in the middle, it is दोपलिया *dopaliya* to the west and दोचारा *dochāra* in Champāran and to the east. In Patna

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it is पलानी *palāni*, and in Gaya and (optionally) South Munger दोछपरा *dochhapra*. In Shahabad another name current is दोचरा *dochra*. A roof composed of four triangular thatches meeting in a point at the top is called चौपार *chaupār*. When there are more than one thatch in a roof, each thatch is called फरका *pharka* or पल्ला *palla*. Also in the case of two thatches the front one is called north of the Ganges अगूत के ठाट *agūt ke thāt*, and the rear one पछूत के ठाट *pachhūt ke thāt*. The thatching along the ridge is कोचानी *kochāni*, or in Gaya दोगा *doga*. A small thatch put on the top of a wall to save it from rain is परछट्टी *parchhatti* or उपरछट्टी *uparchhatti* north of the Ganges, and south of it परछत्ती *parchhatti* (with a soft *t*). Other local names are छौनी *chhauni* (North-East Tirhut), छपरी *chhapri* (Tirhut generally), and पनछत्ती *panchhatti* in Patna.

1246. To rethatch a roof is ओतब *otab* or नौठट करब *nauthat karab*. The yearly repairs to a tiled roof are फेरौंटी *pheraunti* in the south-west, and elsewhere खपरा फेरब *khapra pherab*. The grass put on a roof to make it water-tight is फटन्कन *phatkan* in Sāran, छाबन *chhāban* in Champāran, and छौनी *chhauni* or तरेरा *tarera* in Patna, Gaya, and the south-west. In Tirhut it is छरन *chharan*, and in the south-east छारन *chhāran*. Mud used for the same purpose is गिलावा *gilāwa*. The repairs to a tiled roof which leaks are चूअना मारब *chūana mārab* in South-West Shahabad, ढोरचा *toiya* in the rest of that district, टिपन्कारी *tipkāri* in Gaya, and टपन्का मारब *tapka mārab* in Patna.

1247. *The fireplace.*—This is चूल्हा *chūlha* generally, local variants being चूल्ह *chūlh* in Shahabad, चूल्ही *chūlhi* in South-East Tirhut, and चुल्हो *chhūlho* in South Bhagalpur. In East Tirhut चूल्ह *chūlh* is a fireplace with two orifices, and कौल्हा *kaulha* one with one. In South-West Tirhut this last is called एकौल्हा *ekaulha*. The mouth of the fireplace is called मुँह *muñh*, or sometimes दुआर *duār* south of the Ganges. In North-East Tirhut चिनमार *chinmār* is the raised earth platform on which the fireplace is made, and on which food is cooked, while चौका *chauka* is the similar platform smoothed for a Hindu to eat from. थौना *thauna* to the west is a raised platform on either side of the fireplace for receiving pots for straining off rice-water. When the ground is simply smoothed for eating from, it is called ठहर *thahar*, or in East Tirhut ठाँव *thānw*. आरा or आड़ा *āra* is a cupboard in the wall at a man's height from the ground, in which cooking-pots are placed at night. बोरसी *borsi* is the moveable fireplace used by jewellers and by villagers (especially females) to warm themselves in winter. In North-

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East Tirhut it is बोरस *boras*. घूर *ghūr* is a hole dug in the ground filled with straw and sweepings and lighted in the evening as a fire to warm oneself at. It is also called कौर or कौड़ *kaur* in the west.* The iron or earthen moveable fireplace is अँगैठी *angaithi*. A similar one used by jewellers is अँगैठा *angaitha*. An earthen pot for holding fire is in Gaya मटपर *matpar*, and in Shahabad मेंटहर *mentahar* or पौड़ा *paura*.

1248. The holes on the top of the fireplace, on which the pots are placed, are called आँछी *ānchhi* or अँछिया *anchhiya*; also in South-West Shahabad ऐला *aila*. They are also called चुल्हिया *chulhiya* in East Tirhut. When there are places for four pots, it is known as a चरँछिया चूल्हा *charanchhia chūlha*, or in South-West Shahabad as a चरैला चूल्हा *charaila chulha*. The partitions between the holes are पूता *pūta*, पुत्ता *putta*, or पुत्ती *putti*. Also पुस्ती *pusti* in South-East Tirhut, and पुतिया *putiya* in South Munger. The cooking-house is amongst Musalmāns बबरची खाना *babarchi khāna*; amongst Hindus it is रसोइया घर *rasoiya ghar*; also भनसा घर *bhansa ghar* in Patna and the east. In East Tirhut it is भानस घर *bhānas ghar*. The portion of the cooking-room set apart by a partition for cooking purposes only is called चुल्हानी *chulhāni* or चुहानी *chuhāni*. The other portion is known as माँझ घर *mānjh ghar* in Sāran and South-West Tirhut, as माँह घर *mānh ghar* in Shahabad, and as खोन्ही *khonhi* in North-East Tirhut.

1249. *The door.*—A doorway is दुआर *duār*, दोआर *doār*, दुआरी *duāri*, दरवाजा *darwāja*, दरवज्जा *darwajja* or (in Patna, Gaya, and the south-east) दरौजा *darauja*. A door is कँवाड़ी *keñwāri*, or in East Tirhut केवाड़ *kewār*, कँवाँड़ी *keñwāñri*, कँवाँड़ *keñwāñr*. The main doorway is सदर दरवाजा *sadar darwāja*; also निकसार *niksār* to the west, and निकास *nikās* in East Tirhut. In South-East Bihār it is समुख दरोजा *samukh daroja*. A gate is फाटक *phātak*. A side door or window with lattices is खिरकी *khirki*; also दरैंची *darainchi* in Patna and Gaya. भवाँरी *bhawānri* to the west and in West Tirhut, भँभरा *bhambhra* in East Tirhut, and to the west दरौंची *darinchi*, is a hole pierced in a wall to give light and air. In South Munger it is भमरा *bhamra*, and in South Bhagalpur भोंरा *bhoñra*. In Patna and Gaya it is ताबदान *tābdān*. मुक्का *mukka* or मोंका *monka*, and in Champāran अँधारी *andhāri*, is an earthen pot fixed in the wall for holding pice, &c. The leaves of the door are

* Compare the proverb घर जरैन्हि, घूर बुताव *ghar jarainhi ghūr butāw*,—when his house is on fire he puts out the *ghūr*, *i.e.* in many difficulties he grapples with the least.

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पल्ला *palla*, or in Shahabad पाला *pāla*, and the strip of wood nailed on one leaf to cover the chink is बैनी *beni* or बेनियाँ *beniyān*. In South Bhagalpur this latter is बेना *bena*. The cross-pieces across the leaf of the door to hold the boards composing it together are बाता *bāta* or बत्ता *batta*. There are generally four of them.

1250. The door-frame is चौकठ *chaukath*. The top bar or lintel of this is उपरौटा *uprauta* or (in Tirhut) छात *chhāt*. The bottom bar or threshold is लतमरा *latmara*, लतमरवा *latmarwa*, or लतखोरा *latkhora*. Sometimes a second outer door-frame is added for the sake of ornament. This is called साह *sāh* or दसौढ़ी *dasaurhi*, and such a double door-frame is said to be दोहरा *dohra* or साहवाला *sāhwāla* or दसौढ़ी चौकठ *dasaurhi chaukath*. In contradistinction from this, the single doorway is सादा *sāda* or एकहरा *ekahra*. The pivot used as a hinge is चूर *chūr* or (in Patna चूल *chūl*). In South-West Shahabad it is चूढ़ *chūrh*. A similar kind of hinge is in Gaya झनकौट *jhankaut*. The wooden bar used for fastening the door is किल्ली *killī*, and also (to the extreme west) आगर *āgar*, आगल *āgal*, or अगरी *agri*. In South-West Shahabad it is डण्डा *danda*. A short bar fastened by a pin to, and revolving on, one leaf of the door, and falling on a nail fixed on the other leaf, is बिल्ली *billi* or बिलैया *bilaiya*. The nail is called मकरी *makri*. A European door-bolt is छिटकनी *chhitkani* or छिटकिनी *chhitkini*. The heavy door-bar sliding back into a recess in the wall is बेंड़ *benr* or बेंड़ा *benra*. South of the Ganges the ढेंकी *dhenki*, or in Shahabad ढेंका *dhenka*, and in the south-west of that district ठेकुरी *thḳuri*, is a perpendicular bar sliding down from a recess in the top of the door-frame. घरका *gharka* (in South Munger) is a kind of bolt. The door-lock is ताला *tāla*, and the key कुञ्जी *kunji*, चाभी *chābhi*, or छोरौना *chhorauna*. The bolt of the lock is हुरका *hurka* or (in Shahabad) झार *jhār*. In South Bhagalpur हुरका *hurka* also means a piece of wood fastening the two door planks behind. When a screen or hurdle, which is टाटी *tāti* or टट्टी *tatti* or (to the west) ठठर *thatar*, is used for a door, the spar that supports it inside is बेंड़ *benr* or बेंड़ा *benra*. In Tirhut it is also बेराठी *berāthi*, बराठी *barāthi*, or (to the east) बेनाठी *benāthi*. In South-East Bihār it is बेंड़ाठी *beṉrāthi* or अड़खड़ *arkhar*, and in South-West Shahabad बेंवरा *beṉwra*. The straw buffers tied along the two door-posts, against which the edges of the hurdle rest, are मोख *mokh* or मोखा *mokha*.

1251. *The wall.*—A wall is दिवार *diwār* or भीत *bhīt*. Sometimes the Hindi forms दीवाल *dīwāl* or देवाल *dewāl* are used. The foundations

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are नेव *neo*, and also in Patna and the south-east दावा *dāwa*. The straw mixed with earth for building a mud wall is पाचर *pāchar*, or in Sāran आलन *ālan*. The lumps of damp mud used in building a wall are लोंदा *londa* or धोंधा *dhondha* in Patna, Gaya, and to the west. To the east they are गोंदी *gondi;* also चेपी *chepi* in Champāran, चक्की *chakki* in East Tirhut, and लोंदी *londi* in South-East Tirhut. In South Tirhut another name is लोइया *loïya*, and in West Tirhut चेकी *cheki*. The stages in which it is built are रद्दा *radda* or रादा *rāda*, and also optionally पींड़ *pīnr* in Sāran. In Sāran रद्दा *radda* is the piece of the stage which, being the width of the wall, is finished before commencing the next piece. The top of a wall is भीता *bhīta* north of the Ganges, and भीत *bhīt* south of it; also माँथ *mānth* in South-West Tirhut, and मथन्नी *mathni* in East Tirhut. The plank over the top of a doorway on which the wall is built is भराँठ *bharānth*, भरेठ *bhareth*, भरैठ *bharaith*, or भरन्नठ *bharnath*. In Gaya it is भरन्ना *bharna*, and in Patna पटन्देहल *patdehal*, of which a local variant in Sāran is पटन्देहर *patdehar*. To the east it is also झनन्कट *jhankat*. If this plank is not equal in width to the wall, two or more are laid side by side. Then the plank in which the top pivot of the leaf of the door moves is गरन्दानक *gardānak*, or in Champāran उपरौंठा *upraunta*, and the others are called भरेठ *bhareth*, &c. An arched recess in the wall over this plank, and serving as a cupboard, is दुरौंध *duraundh* or दुरौंधा *duraundha*, or in East Tirhut छात *chhāt*. The gable-end wall of a house is पाखा *pākha*, or in Shahabad पाख *pākh*. In North-East Tirhut, however, it is चनमार *chanmār*, and in Gaya and South-East Bihār कनेटा *kaneta*.

1252. *The eaves.*—These are ओलती *olti* generally, also ओरी *ori* to the north and west. Another name current in the west is ओरियानी *oriyāni*. In Gaya and the south-east they are अगरी *agri*, and there and in the south-east ओहारी *ohāri*. The edge of the eave, which is finished off with a board or with a kind of long straw or reed wisp, is known as मोहब्बत *mohabbat;* also as पसौंड़र *pasaunrar* in North-West Tirhut, पँसरौंड़ *pansrauñr* in Champāran, and पनिआगर *paniāgar* in North-East Tirhut. The last three words are also used to mean the long bamboo which supports the eave along its lower edge. The pieces of wood let into the wall to support this are टेरुआ *terua* generally, and तड़क *tarak* in North-East Tirhut. In Shahabad they are also called मरुआ *marua*. The slope of the roof is तारन *tāran* to the west and गरह *garah* to the east; also गरहगर *garahgar* in North-East Tirhut and तरनगर *tarangar* in Champāran. The raised ground under the eaves is in Gaya असन्ठी *asthi*.

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1253. *The cupboard.*—This is ताखा *tākha* or ताख *tākh*. A wall-bracket for lamps is दियरख *diarakh* or दियरखा *diarkha*; also देखर *dekhar* or देखरा *dekhra* in South-West Shahabad, धोरखा *dhorkha* in Patna and Gaya, and धरखा *dharkha* in Gaya and South Munger. In North-East Tirhut it is चक्का *chakka*, and in South-East Tirhut चिरकद्दान *chirakdán*. In North-East Tirhut खरिकौता *kharikauta* is a hole in the wall for keeping tooth-picks. In South-West Bihār and Gaya this is भुरकी *bhurki* or खरकोटी *kharkoti*. मुक्का *mukka*, &c. (see § 1249), is an earthen pot fixed in the wall and used for holding pice, &c.

1254. *The men's and women's quarters, &c.*—The men's quarters are मरदाना *mardāna*, and also मरदानी *mardāni*. Other terms used are दलान *dalān*, दरवजा *darwaja*, or दरौजा *darauja*, दुआर *duār*, and (south-east) बँगला *bangla*. The women's quarters are अन्दरात *andarāt*, जनाना किता *janāna kita*, or हबेली *habeli*. To the east they are also called डेरा *dera*, and (in North-East Tirhut) अँगना *angna*. The part between the two is डेउढ़ी *deurhi* or (south-west) देउढ़ी *deurhi*. This word is often used to signify a whole house, especially that of some great person, *i.e.*, equivalent to 'palace.' The outer room is also बहर घरा *bahar ghara* or (South-East Tirhut) बन घरा *ban ghara*.

CHAPTER III.—MATERIALS USED IN THE CONSTRUCTION OF THE HOUSE.

1255. Building materials are अमला *amla* or साँगह *sāngah*, or to the south-east साँगठ *sānga*.

1256. *The posts and beams.*—The wooden pillars supporting the roof are खभा *khambha*, खभी *khambhi*, खभिया *khambhiya*, or खभिया *khamhiya*. Another name current to the west and in South Tirhut is थून्ही *thūnhi* or थून्हीं *thūnhīñ*. In North-East Tirhut another name is उचवड़ *uchwar*. In South Bhagalpur we find खम्हाँ *khamhāñ*, and in South Munger खाम्ही *khāmhi*. Sometimes to support the ridge-pole a cross-beam runs across from wall to wall, and on its centre stands a pillar, on the top of which the ridge-pole rests. This pillar is also supported by two struts running obliquely from the beam and meeting it half-way up. This beam is called धरन *dharan*, the pillar is called मनिकथम्ह *manikthamh* or मलिकथम्भ *malikthambh* or (in Shahabad) also कौरी *kauri*, and the props are called पङ्खी *pankhi* or in Champāran सिपवा *sipwa*. When this is found too expensive, two struts run up from opposite walls, and cross

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each other just under the ridge-pole, which rests on their upper angle. The struts are called भितभेड़ा *bhitbhera*, घोड़मुहाँ *ghormuhān*, or कैंची *kainchi* to the west. Other names for similar supports are हटका *hatka* and गोड़िया *goriya* in Shahabad, कौचल *kaual* in Patna, Gaya, and South-East Tirhut, कहुई *kahui* in South-West Shahabad, घोड़सहा *ghorsaha* or घोड़ी *ghori* in Champāran and North-West Tirhut, कैंच *kainch* in the east generally, and गैंच *gainch* in South Bhagalpur. The टेरुआ *terua* (or in South-East Tirhut कलन्दरा *kalandara*) is a strut running out from a wall to support the eaves. पाया *pāya* is an earthen pillar for supporting the roof.

1257. The *ridge-pole* is बरेंर *barenr* or बरेंरी *bareñri*, also लरही *larhi* in Champāran and the south-west, and नरही *narhi* in North-West Tirhut. All the beams of the thatch cross each other over this the upper angle of the cross is filled in with grass, and the whole is tied up tightly. This filling in is called मँगरी *mangri*. The sloping ridge-pole down a corner where two thatches meet is called तड़क *tarak*. A beam running horizontally the length of the thatch along the centre, each end resting on the slope of a gable, is called कमरबल्ला *kamarballa*, also पाड़ *pār* in North-East Tirhut. A lean-to thatch forming the roof of a verandah is supported on a series of struts projecting from the wall, which are called टेरुआ *terua*, माला *māla*, मलुआ *malua*, मड़ुआ or मरुआ *marua*, or मँड़ुआ *mañrua*, which support a long beam or bamboo, called सरदर *sardar*, on which the thatch rests.

1258. The round *rafters* of a thatched house are बल्ला *balla*, also बाला *bāla* in Shahabad. Thick squared rafters are known as कड़ी *kari*. The rafters of whole bamboos are कोरा *kora* or कोरो *koro*. The thickest of split bamboo are बाता *bāta* or बत्ता *batta*, and the thinnest laths of bamboo are बाती *bāti* and बत्ती *batti*, also in North-East Tirhut झोंझन *jhonjhan*. निगस्ता *nigasta* is a thick rafter used in South-West Shahabad; बरगा *barga* are the thinner rafters used in supporting a flat *pakka* roof. बल्ली *balli* are rafters smaller than a बल्ला *balla*.

1259. The round poles built up inside mud walls are लेवा खाम्ही *lewa khāmhi* north of the Ganges. In Shahabad they are गोल *gol* or गोला *gola*, and so also in the south-east. In Patna they are लार *lār*, and in South Bhagalpur नार *nār*. The support of a broken wall is अथम *astham* or चाँड़ी *chānri* north of the Ganges; also चाँड़ा *chānra*, उचका *uchka*, or थमुआ *thamua* in South-East Tirhut. In Shahabad this is धून्ही *thūnhi*, in Patna and Gaya थुम्भी *thumbhi*, in South Bhagalpur

थमुआ *thamhua* or चाँड़ा *chānda*, and to the south-east ओठगनी *othgani* or ओठगन *othgan*.

1260. गोल *gol* or गोला *gola* are round beams, and चौकोर *chaukor* or चौपहल *chaupahal* squared beams. The latter are also called चौधार *chaudhār* in Shahabad. A crooked beam is said to be कूबड़ *kūbar* in Shahabad.

1261. In South-West Shahabad चेँड़ा *cheñra*, in South Bhagalpur चेला *chela*, and elsewhere south of the Ganges चैला *chaila* or चैली *chaili*, are splinters of wood, a layer of which is placed between the rafters and the tiling, and is also used for fuel.

1262. *The tiles.*—These are खपड़ा *khapra* generally. Flat tiles are थपुआ *ihapua*, or in Champāran पथुआ *pathua*, and in South Munger सुपतिया *supatiya*. Another name is पटरी *patri* in South-West Shahabad. Semi-circular tiles are नरिया *nariya* generally, and pointed eave-tiles are टोँटी *tonti* or (Shahabad) टोँटियारी *tontiyāri* south of the Ganges. In the north-west चौँधा *aundha* is a rough mode of tiling, when only flat tiles are used. In Gaya मुँगरा *mungra*, and in Sāran मँगरा *mangra*, is a large kind of tile laid along the ridge of a roof. Bits of broken tiles are मरकन *markan* to the north-west, and झिटकी *jhituki*, झटका *jhutka*, or झुटकी *jhutki* to the north-east. South of the Ganges they are ठिकरी *thikri* or झिकटी *jhikti*. In Shahabad they are झिकड़ी *jhikri* or सिकड़ी *sikri*. Tiles are baked in a kiln, called आवा *āva* or (South-West Shahabad) चाँवाँ *ānwān*. The layer of loose grass on a tiled roof between the rolls of thatching-grass and the tiles are known south of the Ganges as तरेर *tarer* or तरेरा *tarera*, or (in South Bhagalpur) पटोतन *patotan*. In the north-west it is फटकन *phatkan*, and in Tirhut छरन *chharan*.

1263. *The bricks.*—These are ईँटा *inta* generally, local variants being ईँट *int* or ईटा *ita* south of the Ganges, and ऐँटा *ainta* in Patna, Gaya, and South Munger. A well-known proverb is मन मेँ आन बगल मेँ ईँटा *man meñ ān, bagal meñ inta*,—(pretending to have) something else in one's mind, and having really a brick under one's arm (to heave at you). Among the varieties are पक्का *pakka* or पाकल *pākal*, which are kiln-burnt (the first word is borrowed from Hindi), and कच्चा *kachcha* (also Hindi) or काँच *kānch*, which are sun-dried. Another classification is into अँगरेजी *angreji* or बड़्का *barka*, which are large table-moulded bricks. These are also called गदहिया *gadahiya* in Patna and South Bhagalpur, and टाली *tāli* in South Munger. Common country bricks are देहाती *dehāti*, or in South-East Tirhut भुइलोट *bhuïlot* or पनगिल्ला

panginja. सौंदर *saundar* in Patna and the south-east is a yellow kind of country brick. The smallest-sized country bricks are लहौरी *lahauri* or लहाउरि *lahāuri* to the west, पजाइ *pajāi* in South-West Tirhut, लखौरी *lakhauri* in East Tirhut, खजवा *khajwa* in South-East Tirhut, and ठिकरिया *thikariya* in Patna and the south-east. The bricks forming the segment of a circle, used for lining wells, are known as बकौ *bakau*, बँकौ *bankau*, बकवा *bakwa*, or बँकवा *bankwa*. In South-East Tirhut these are known as चाकैटा *chākaita* or कोठिया ईंटा *kothiya ĩnta.* सुरजमुखी *surujmukhi*, or in Champāran गेँड़ुआवा *geñruāwa*, are the bricks, narrow at one end and broad at the other, used in building the sides of wells.

1264. In the interior of Patna थवई *thawaī* is the name of the bricklayer caste. Bricks are burnt in a kiln, called पजावा *pajāwa*, पिजावा *pijāwa*, पिजवा *pijwa*, भट्ठा *bhattha*, or भाठी *bhāthi*. An over-burnt brick is झाँवाँ *jhāñwāñ* north of the Ganges, and झामा *jhāma* south of it. Local names are झाम *jhām* in East Tirhut and झामो *jhāmo* in South Bhagalpur. Half-fired bricks are पीयर *pīyar* or पियरा *pīyara*, other local names being भुसुरिया *bhusuriya* or सेवराहा *sewrāha* in Champāran, सेवर *sewar* in Shahabad, पीला *pīla* in Gaya, अवालू *awālu* in Patna, and कचकोह *kachkoh* in South Bhagalpur. Other names are भटरङ्ग *bhatrang* in North-West Tirhut and भुसरङ्गा *bhusranga* in South-East Tirhut. The outer bricks of a kiln which become half black or are partially fired are called छाल के ईंटा *chhāl ke ĩnta*, and in South Bhagalpur also छालटी *chhālti.*

1265. *Stone.*—Stone is पत्थर *patthar* or पत्थल *patthal.* Slabs of stone are पटिया *patiya* or सिल्ली *silli.* When large they are also called चौरा *chīra* in Shahabad, and चसार *asār* in Patna and Gaya. Small pieces for jambs and lintels are टोड़िया *toriya* in South-West Shahabad, टूटन *tūtan* in the rest of that district, कचरी *kachri* in Gaya, and ढोका *dhoka* in Patna.

1266. *Lime and mortar.*—The calcareous nodular limestone used for lime-making and road-metal is known generally as कङ्कड़ *kankar*, local names being आँकड़ *ānkar*, इकरी *ikri*, or इँकरी *inkri* (also in South-East Tirhut) to the west, गङ्गट *ganyat* in Patna and Gaya, and गींगट *gīngat* to the south-east. Large blocks of it are known south of the Ganges as चट्टान *chattān* or चटान *chatān*, also as लइन *laīn* in South-West Shahabad. The small pieces for road-making are अँकरी *ankri* or आँकड़ *ānkar* in Shahabad, कँकरी *kankri* in Gaya, and in Patna, Gaya, and the south-east simply लोड़ा *lora* or रोड़ा *rora*, which last may also

apply to small lumps of bricks, &c., also used in road-making. झरन्ना *chharra*, or in the south-east बालिस *bālis*, is coarse limestone gravel.

1267. Lime is चून *chūn*, चूना *chūna*, or चुन्ना *chunna*. It is of two varieties, viz. गिट्टी *gitti*—that made from limestone, and कल्ली *kali*—that made from shells. In the south-east that made from gravel is also called कल्ली *kali*. The mussel shell used for making lime is सीपी *sīpi* north of the Ganges, and सितुआ *situa* or सितुहा *situha* south of it. A local name is सित्तू *sittu* in South Bhagalpur. घोंघा *ghongha*, ऐठा *aitha*, or ऐंठा *aintha* is the voluted shell of a kind of water-snail similarly used. Lime mortar is मसाला *masāla*, or in Patna दबोइ *daboï*. Plaster is लेदाल *ledāl* or नीपे *nīpe*. Moistened clay used as mortar is गिलावा *gilāwa*, or in South Munger गिलेवा *gilewa*. In Patna, Gaya, and the south-east it is also called गारा *gāra*. The pounded bricks used as a substitute for sand is सुरखी *surkhi*. When a wall is whitewashed it is said to be पोचारा वाला *pochāra wāla*, चुनेटल *chunetal*, चुनवट्टल *chunwattal*, or चूना फरल *chūna pheral*.

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DIVISION XI.

FOOD.

CHAPTER I.—MEALS.

1268. The general term for a *meal* is रसोइ *rasoï*; also भानस *bhānas* in East Tirhut. The *morning meal* is नाश्ता *nāshta*. Other names are पनपियाव *panpiyāo*, पनपियाइ *panpiyāï*, जलपान *jalpān*, जलखइ *jalkhaï*, and जलखावा *jalkhāwa*. Other local names are जलघेराव *jalgherāw* (Champāran), पनपियाइ *panpiyāï* (Gaya), and दाना *dāna* or दाना दूनी *dāna dūni* in Shahabad. पनपियाइ *panpiyāï* is also used to mean the food eaten by the labourer in the intervals of work in the field. This in the west is also called लुकुम *lukum*.

1269. The *midday meal*, which is the main meal of the day, is called by the people कलेवा *kalewa*, कलेउ *kaleu*, or (in Tirhut) कलौ *kalau*, though according to dictionaries and pandits this is a light morning repast. Local names for this meal are खाय *khāy* in Patna, खैया *khaiya* in Gaya, खाइक *khāïk* in South Munger, and कलौआ *kalaua* in South Bhagalpur.

1270. An *evening meal* is सँझौआ *sanjhaua* in South-West Shahabad. बेचालू *beālu*, or in Champāran बेरुहटिया *berhatiya*, is light food taken just before sleeping.

1271. A *mouthful*, or the quantity of food put into the mouth at once, is कोर *kor*, कवर *kawar*, or कौर *kaur*. In South-West Shahabad it is also नेवाला *newāla*, which, however, means in the interior of Patna the refuse food left, after eating, for servants, and which is then also called जलुस *ūlus*.

CHAPTER II.—KINDS OF FOOD.

1272. The following are the principal kinds of food consumed by the lower orders:—

अकरी *akri*, एकरी *ekri*, or ऍंकरी *enkri*,—uncleaned rice.

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अखरी *akhri* or (South Munger) अखरा *akhra* or (South Bhagalpur) अखरो *akhro*, also आँवट *āñwat* (North-West Bihār and South-East Tirhut),—barley ground without being first cleaned. Cf. गूरी *gūri*.

अदौरी *adauri* or (Shahabad) अदवरी *adwari*,—little round balls made of pulse.

अनाज *anāj*,—a general term for food, especially grain.

अन्न *ann*,—food generally, especially corn.

अमावट *amāwat* (west), अमोट *amot* (North-East Tirhut),—mango conserve.

अरकौंच *arkaunch*,—see रिकौंच *rikaunch*.

अरदावा *ardāwa*,—gram and barley mixed and parched. Used as a food for horses.

अमाँठी के रोटी *amānthi ke roti*,—see आँठी के रोटी *ānthi ke roti*.

आँटा *ānta* or आटा *āta*, पिसान *pisān*, कनिक *kanik* or (East Tirhut) चिकस *chikas*, and (South Bhagalpur) चिकस्सा *chiksa*,—flour or meal.

आँठी के रोटी *ānthi ke roti*, also किसली के रोटी *kisli ke roti* (Champāran), अमाँठी के रोटी *amānthi ke roti* (Gaya and South Munger), and गुम्मा *gumma* (South Bhagalpur),—bread made of crushed mango-stones.

आमिल *āmil* (North-East Tirhut), खटाइ *khatāi* (Sāran), and खट्टा *khatta* (South Bhagalpur),—dried chips of the mango fruit used as a conserve. It is of two kinds, दरिमी *darimi* and खोइया *khoïya*. The first is made from small immature mangos (टिकुला *tikula* or टिकोढ़ा *tikorha*), and the second from large mangos.

आँवट *āñwat*,—see अखरा *akhra*.

ओगरा *ogra*,—see माँड़ *mānr*.

ओरहा *orha*,—see होरहा *horha*.

इमरिती *imriti*,—see जिलेबी *jilebi*.

इँगुर *ingūr* or इँगुरी *inguri* (north),—barley from which the husk has been removed by pounding.

उझिला *ujhila*,—cooked mustard-seed.

ऊमी *ūmi*,—green *marua* (*eleusine coracana*) roasted as food (see § 990).

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उलुवा दाल *uluwa dāl*, उलावल *ulāwal*,—see दाल *dāl*.

एकरी *ekri*, एँकरी *enkri*,—see अकरी *akri*.

कचवनिया *kachwaniya* (Sāran, Patna, and South Munger), मोदक *modak* (Gaya and Shahabad), कसार *kasār* (South Munger),—a round sweetmeat made of rice-flour, sugar, and clarified butter.

कचरस *kachras* (north-west) or पनुआँ *panuāñ* (South-West Shahabad),—sugar-cane juice mixed with water.

कचौड़ी *kachauri*,—cakes of flour filled with pulse, &c. The inside stuffing of pulse-flour, &c., is called पीठी *pithi* south of the Ganges.

कदुआ *karhua* (south),—food saved from supper for the children.

कबूली *kabūli*,—see खिचड़ी *khichri*.

कनिक *kanik*,—see आँटा *ānta*.

कसार *kasār*,—see कचवनिया *kachwaniya*.

काँची *kānchi*,—see हलुआ *halua*.

किसली के रोटी *kisli ke roti*,—see आँठी के रोटी *ānthi ke roti*.

कुन्नी *kunti*,—see लाइ *lāi*.

कोंहरौरी *konhrauri*,—cakes made of ground pulse and pumpkin.

खजला *khajla* (north),—a sweetmeat made from wheat-flour.

खजूर *khajūr*, also (south of the Ganges) खुरमा *khurma* or (South Bhagalpur) झिलिया *jhiliya*,—a sweetmeat in the form of a date.

खटाइ *khatāi*,—see आमिल *āmil*.

खँड़ौरा *khanraura*,—see खुड़ी *khuddi*.

खबौनी *khabauni* (south),—a sweet cake of wheat.

खाजा *khāja* (north),—a sweetmeat made from wheat-flour.

खिचड़ी *khichri*,—rice boiled with pulse; also called कबूली *kabūli* or भूनल खिचड़ी *bhūnal khichri* when spices are added. This last is called छौंकी *chhaunki* (*i.e.* seasoned) in South Bhagalpur.

खिरौरा *khiraura* (South-West Shahabad),—cakes of rice-flour prepared in hot water. Sometimes spelt खिरवरा *khirawara*.

खीर *khīr*, also खीरि *khīri* in North-East Tirhut and बखीर *bakhīr* south of the Ganges,—rice boiled in milk with sugar. See also जाउर *jāur* and तसमइ *tasmai*.

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खुद्दी *khuddi*, also (South-West Shahabad) खँड़ौरा *khanraura*, and South Munger मेरखुन *merkhun*,—broken pulse or rice.

खुरम्मा *khurma* or South Munger खोरम्मा *khorma*,—a sweetmeat in form of a date made of wheat-flour, sugar, and clarified butter. Cf. खजूर *khajūr*.

खुश्का *khushka*,—see भात *bhāt*.

खुस्की *khuski*,—see परथन *parthan*.

खोभिया *khobhiya*,—see लाइ *lāi*.

खोइया *khoïya*,—see आमिल *āmil*.

गट्टा *gatta*,—a cheap sweetmeat made of molasses. They are sold for a *kauri* each, and are the delight of boys of the poorer classes.

गलबल *galbal*,—see डभका *dabhka*.

गुम्मा *gumma*,—see आँठी के रोटी *ānthi ke roti*.

गूरी *gūri* (Shahabad),—barley ground after being cleaned, Cf. अखरा *akhra*.

गुलगुला *gulgula*, also (Shahabad) गुलौरा *gulaura*,—a pudding of wheat and sugar.

गुलदाना *guldāna* (north-west), also इलाइची दाना *ilāïchi dāna* (Sāran and South-West Tirhut), and मकुन्दी दाना *mukundi dāna* (Patna),—a sweetmeat made of wheat.

गुलाब जामुन *gulāb jāmun*,—a long sweetmeat made of dry curds (छेना *chhena*).

गुल्ली *gulli*,—see लोइया *loïya*.

गुलौरा *gulaura*,—see गुलगुला *gulgula*.

गोझा *gojha* (north and south-west), also गोझिया *gojhiya*,—a kind of sweet cake. See also फरा *phara*.

घटरा *ghatra*, घटोरा *ghatora*,—see पूआ *pūa*.

घट्ठा *ghattha*,—see लपसी *lapsi*.

घठिहन *ghatihan*, घठिहन *ghathihan*,—a general term for cheap grain, such as barley, pease, &c., also (Sāran) any kind of grain which when ground absorbs much water and is not easily digested.

घटोरा *ghatora*,—see पूआ *pūa*.

घसुआ *ghasua* or घसुरे रोटी *ghasuï roti*, also पोछुआ *pochhua* (Tirhut)

and सोहारी *sohāri* (East Tirhut and Shahabad),—cakes fried in a little clarified butter or oil.

घाठ *ghāth*, घाठा *ghātha*, घाठो *ghātho*,—see लपन्सी *lapsi*.

घाठि *ghāthi*,—see बेसन *besan*.

घाँठो *ghāntho*,—see लपन्सी *lapsi*.

घियौड़ा *ghiyaura*, घीवर *ghiwar*, घुगुरी *ghuguri*,—see घेवर *ghewar*.

घुघन्नी *ghughni* (north and south-east),—a mess made of pulse, clarified butter, &c.

घेवर *ghewar* (north), घुगुरी *ghuguri* (South-West Shahabad), घियौड़ा *ghiyaura* (Patna and Shahabad), घीवर *ghiwar* (Gaya and south-east),—a sweetmeat made of wheat-flour.

घोर *ghor*, घोल *ghol*,—see मट्ठा *mattha*.

घोरन्जाउर *ghorjāür*, घोरन्जारी *ghorjāri*,—see मठन्जाउर *mathjāür*.

चक्का *chakka*,—see बजन्का *bajka*.

चटन्नी *chatni*,—"chutnee."

चबेना *chabena*, चबेनी *chabeni*, चरन्बन *charban*, or भूँजा *bhūnja*, also भुजन्ना *bhujna* (Shahabad) and मूढ़ी *mūrhi* (South Bhagalpur), भूजा *bhūja* (North-East Tirhut),—parched grain.

चिकस *chikas*, चिकन्सा *chiksa*,—see आँटा *ānta*.

चिक्कस *chikkas* (north),—roasted barley ground up with unroasted barley.

चिउरी *chiuri* (north-west), चौरी *chauri* (South Tirhut), पहरी *pharuhi* (East Tirhut and Shahabad), पहर्ही *pharhi* (Patna and Gaya),—unripe barley parched; but in South Bhagalpur, पहरी *pharuhi* is parched rice.

चुन्नी *chunni*,—see चून *chūn*.

चूड़ा *chūra*,—unhusked rice, parched, then moistened and pounded flat.

चून *chūn* (north-west), चुन्नी *chunni* (Patna, Gaya, and South Munger), and रई *raī* (Shahabad),—rice partially boiled, then pounded and roasted.

चोखा *chokha* or भरन्ता *bharta*, also (East Tirhut) सना *sana*,—a mess of pounded roasted vegetables.

चोँथा *chontha* (Sāran),—a dish of pulse.

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चौरी *chauri*,—see चिउरी *chiuri*.

चौरेटा *chauretha*, चौरठ *chaurath*,—rice soaked in water and then dried and pounded.

छनका *chhanka*, छेवन्कन *chhewkan*, छेवँकना *chhewankna*, छौंकल *chhaunkal*, छौंका *chhaunka*,—see बघार *baghār*.

छेना बाड़ा *chhena bāra*,—round flat sweetmeats made of dry curds (छेना *chhena*); a Bangāli dainty adopted in Bihār.

छौंकी *chhaunki*,—see खिचड़ी *khichri*.

जवाखार *jawākhār* (south) or पाचक *pāchak* (South Bhagalpur),—ashes of burnt ears and stalks of barley, used as a cure for indigestion.

जाउर *jāür*,—rice boiled in milk with salt. When boiled with sugar it is खीर *khīr*, *q.v.*

जाबर *jābar*,—a mess of rice, vegetables, clarified butter, &c.

जिलेबी *jilebi*,—a tubular sweetmeat in a coiled shape, made of fine wheat-flour, sugar, &c. A variety of it is known as इमरिती *imriti* or इमिरती *imirti*.

झाँझा *jhānjha* (South-West Shahabad),—a mixture of coarse sugar, hemp, clarified butter, &c.

झिलिया *jhiliya*,—see खजूर *khajūr*.

झिली *jhilli*,—see लाटा *latta*.

झोर *jhor*,—see परेह *pareh*.

टूका *tūka* (north) or (East Tirhut) टुकरी *tukri*,—the fourth part of a round cake.

टिकरी *tikri*,—a sweetmeat made of flour, fried in clarified butter or oil, and covered with sugar; also (Gaya) a small loaf or roll. In South Bhagalpur it is a round sweetmeat in the form of a cake, and made of flour, butter, and sugar. Another name for this last is टिकिया *tikiya*.

ठकुआ *thakua*,—see ठेकुआ *thekua*.

ठुररी *thurri*,—see ठूरी *thūri*.

ठूरी *thūri*, or (Tirhut, Gaya, and South Munger) ठुररी *thurri*, (South-West Shahabad) ठोरी *thori*, (Patna) मुररी *murri*, and (South Bhagalpur) मूढ़ी *mūrhi*,—grain which has not burst while being parched.

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ठेकुआ *thekua*, ठकुआ *thakua*,—a kind of cake pressed in a mould called अगऊरौटा *agarauta*.

ठोरी *thori*,—see ठूरी *thūri*.

डभका *dabhka* (north-west), गलबल *galbal* (South Tirhut), डभकल *dabhkal*,—parched unripe grain, or ripe grain soaked in water and parched.

डुप्पा *duppha*,—see मऊर *mahuar*.

तक्कर *takkar*,—a preparation of butter-milk with spices, &c. It is said to be very cooling.

तरल *taral* (North-East Tirhut),—a kind of dish consisting of vegetables cooked in clarified butter or oil. It is peculiarly a rich man's food, and is supposed to be fattening, hence the proverb तरल खाय, पुनु गरल जाय *taral khāy, punu garal jāy*,—he is a rich man, and yet he is lean.

तसमइ *tasmai*,—rice boiled in milk with sugar, usually eaten by mendicants. It differs from खीर *khir* in that the latter may or may not have water added.

ताज खानी *tāj khāni*,—see तास खानी *tās khāni*.

तास खानी *tās khāni* (north), also (South-East Tirhut) ताज खानी *tāj khāni*,—a round sweetmeat made of rice-flour, sugar, and clarified butter.

तिलकतरी *tilkatri*,—see लाइ *lāi*.

तिलकुट *tilkut*,—a sweetmeat made of sesamum and molasses, much eaten by boys in Patna.

तिलौरी *tilauri*,—small balls of *urid* or *mung* mixed with sesamum seed, dried in the sun, and then fried in clarified butter.

तिसजौरी *tisjauri* (South Tirhut) or तिसियाउर *tisiyāur*,—linseed and rice cooked together.

दड़िमी *darimi*,—see आमिल *āmil*.

दनजाउर *danjāur* (Sāran and South-West Tirhut),—poppy-seeds (दाना *dāna*) and rice cooked together.

दनौरी *danauri*,—the same as तिलौरी *tilauri*, poppy seeds being used instead of sesamum.

दरा *dara*, दरदरा *darra* (north),—coarse meal; but दरदरा *darra* south of the Ganges is pounded maize boiled with water and sugar.

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दलन्पिट्ठी *dalpitthi*, दलन्पिठौरी *dalpithauri*,—see दाल पीठी *dál pīthi*.

दलन्सग्गा *dalsagga* or (South-West Shahabad) सगन्पहिता *sagpahita*,—pulse boiled with vegetables.

दलन्ही पूरी *dalhi pūri*,—see बेरन्ही *berhi*.

दाल *dál*,—split pease or pulse. When these are parched they are called उलावाल दाल *ulāwal dál* or उलन्वा दाल *ulwa dál*.

दाल पीठी *dál pīthi*, दलन्पिट्ठी *dalpitthi*, or (Shahabad) दलन्पिठौरी *dalpithauri*,—(1) balls of wheat or barley-flour stuffed with pulse inside and boiled in water; (2) balls of wheat or barley-flour cooked along with pulse. पीठा *pītha* means balls of meal boiled in water.

धुँआँर *dhuñāñr*,—see फोरन *phoran*.

धोअल दाल *dhoal dál*, धोआँच *dhoānch*,—see धोई *dhoï*.

धोई *dhoï* (north and Shahabad), also धोआँच *dhoānch* (South-West Shahabad), elsewhere धोअल दाल *dhoal dál*,—soaked pulse.

धोंग *dhong* (Shahabad),—a thick cake.

पकन्मान *pakmān* or पकन्वान *pakwān*,—sweetmeats.

पतौरा *pataura*,—the tops of the plant called गुम्मा *gumma* (*pharnaceum mollugo*) roasted in a castor-oil leaf.

पनुआँ *panuān*,—see कचरस *kachras*.

पपन्रा *papra*,—see पापर *pāpar*.

परकिया *parakiya*,—see समोसा *samosa*.

परन्थन *parthan*, also Gaya पलेथन *palethan*, and खुसन्की *khuski*,—the dry flour rubbed on the dough as it is being made into cakes.

परन्मल *parmal* (Shahabad),—parched maize or grain. See also होरन्हा *horha*.

पराठा *parātha*,—see फराठा *pharātha*.

परेह *pareh*, रस्सा *rassa*, रासा *rāsa*, or झोर *jhor*, sauce, such as of vegetables, &c., eaten with dry food.

पलेथन *palethan*,—see परन्थन *parthan*.

पाग *pāg* or (south-east) रान *rān* or (South Bhagalpur) सिरा *sira*,—syrup made by melting sugar in water and boiling it down.

पाचक *pāchak*,—see जवाखार *jawākhār*.

पापर *pāpar* or पपन्रा *papra*,—a crisp cake of pulse flour.

पिठार *pithār* (North-East Tirhut),—rice pounded in water,

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पिट्ठा *pittha* or पीठा *pītha*, also to the east बगिया *bagiya*, and in Tirhut बगेया *bageya*,—a kind of boiled pudding made of *sattu* or meal. A smaller variety is called पिट्ठी *pitthi*.

पिट्ठी *pitthi*,—see पिट्ठा *pittha*.

पिसान *pisān*, —see आँटा *ānta*.

पीच *pīch*,—see माँड़ *mānr*.

पीठा *pītha*,—see पिट्ठा *pittha*.

पौठी *pīthi*,—see कचौड़ी *kachauri*.

पूआ *pūa*, also (East Tirhut) पू *pū*, and घटोरा *ghatora* (Patna and Gaya), and घटरा *ghatra* (South Bhagalpur and Gaya),—wheat-flour and molasses mixed and cooked in clarified butter or oil. Cf. माल पूआ *māl pūa*.

पूरी *pūri*, also (north) लुचुई *luchui*, and (Tirhut) सोहारी *sohāri* or सुहारी *suhari*,—thin cakes boiled in clarified butter. They are supposed to be as indigestible as muffins: hence the proverb about one who attempts things he cannot do, घ्यू पचे नहिँ, पूरी ला मारि *ghyu pache nahiñ pūri la māri*,—a fight for muffins, when even clarified butter won't digest.

पेठा *petha* (north), also भुआपाग *bhuāpāg* (South-East Tirhut), —candied gourd.

पेड़ा *pera*,—a sweetmeat made of sugar and milk. Those made in Mathura and Gaya are most esteemed. See also लोइया *loïya*.

फरही *pharhi*,—see चिउरी *chiuri*.

फरा *phara* (north-west), गोझा *gojha* (Shahabad), and बगिया *bagiya* (South Bhagalpur),—balls of rice steamed over a pot containing boiling water.

फराठा *pharātha* (north and south-east), पराठा *parātha* (elsewhere), —bread made like pie-crust.

फरुही *pharuhi* (South Bhagalpur), फोकना *phokna* (South Munger),—parched rice. See also चिउरी *chiuri*.

फुटपूरी *phutpūri*,—see बेरही *berhi*.

फुटहरा *phutahra*,—see लिट्टी *litti*.

फुटहा *phutha* or (South-West Shahabad) फुटहरा *phutahra*, —parched gram and pease.

फुटेहरी *phutehri*,—see लिट्टी *litti*.

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फुलौरा *phulaura*,—large balls of *urid*-flour fried in clarified butter or oil, and then soaked with spices in tyre. It becomes very spongy.

फुलौरी *phulauri*,—(1) (south) a roll of coarse flour cooked by steam in a pot with some water in the bottom, and resting above on twigs; (2) (north) balls of pulse-flour boiled in clarified butter or oil.

फेनी *pheni*,—a frothy sweetmeat made of wheat-flour and sugar. See also बतास फेनी *batās pheni*.

फोकना *phokna*,—see फरुही *pharuhi*.

फोरन *phoran*, also (Shahabad) धुँआँर *dhuñāñr*,—seasoning used with food.

बखीर *bakhīr* (South-West Shahabad), रसियाव *rasiyāo* (rest of Shahabad), रसिया *rasiya* (Patna, Gaya, and the south-east),—rice cooked in sugar and water. See also खीर *khīr*.

बगिया *bagiya*, बगेया *bageya*,—see पिट्ठा *pittha*.

बघार *baghār* (north-west), छेवन्कन *chhewkan* (Tirhut), छेवँकना *chhewankna* (Patna), छौंकल *chhaunkal* (South Munger), छनका *chhanka* or छौंका *chhaunka* (South Bhagalpur),—the act of seasoning food.

बचका *bachka*,—see बजका *bajka*.

बजका *bajka* or (Patna) बचका *bachka*, (north चक्का *chakka*, (North-West Tirhut) बरा *bara*, (South Bhagalpur) बारा *bāra*,—slices of gourd or vegetable covered with pulse-flour and then fried in clarified butter or oil.

बतास फेनी *batās pheni* or फेनी *pheni* (north),—a spongy sweetmeat made of sugar and flour.

बतासा *batāsa*,—a spongy sweetmeat made of sugar.

बफौरी *baphauri*,—pulse-flour cooked by steam.

बरज्जौर *barjaur*,—see बेरन्धिन *berhin*.

बरफी *barphi*,—a white sweetmeat made of wheat, flour, milk, and sugar.

बरा *bara* or बारा *bāra*,—cakes of *urid* pulse fried in clarified butter or oil. See also बजका *bajka*.

बरी *bari*,—balls of *urid*, *mūng*, or gram-flour fried in clarified butter or oil.

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बलुसाही *balusāhi* or बालू साही *bālu sāhi*,—a sweetmeat made of wheat.

बसिया *basiya*,—see बासी *bāsi*.

बहुरी *bahuri*,—see होरन्हा *horha*.

बारा *bāra*,—see बजनका *bajka* and बरा *bara*.

बालू साही *bālu sāhi*,—see बलुसाही *balusāhi*.

बासी *bāsi* or बसिया *basiya*, also (Shahabad) बासी कूसी *bāsi kūsi*,—food saved from supper for breakfast.

बीरी *biri* (Gaya), a kind of food made of leaves and flour fried in clarified butter.

बुनियाँ *buniyān*,—a small round hollow sweetmeat made of gram-*besan*, fried in clarified butter or oil and covered with sugar.

बेनिया *beniya*,—see बेरन्ही *berhi*.

बेरन्हिन *berhin* or बरन्जौर *barjaur* (Shahabad),—pulse cakes.

बेरन्ही *berhi*, दलन्ही पूरी *dalhi pūri* (north), फुटन्पूरी *phutpūri* (South Bhagalpur), and also (Tirhut) बेनिया *beniya*, and (Shahabad) बेरन्हीया *berhīya*,—pulse-flour cooked inside a wheat cake.

बेसन *besan* or घाठि *ghāthi* (North-East Tirhut),—pulse-flour.

बोर *bor* or बोर बोर *bor bor* (Gaya and west), सानि *sāni* (South Bhagalpur), सोन *son* (South Munger), the act of soaking dry food, such as bread, in any liquid.

भभ्भरी *bhabhri*,—see लिट्टी *litti*.

भात *bhāt* (amongst Hindus), खुश्नका *khushka* (amongst Musalmāns),—plain boiled rice.

भुआपाग *bhuāpāg*,—see पेठा *petha*.

भुजन्ना *bhujna*, भूँजा *bhūnja*, भूजा *bhūja*,—see चबेना *chabena*.

भूनल खिचन्ड़ी *bhūnal khichri*,—see खिचन्ड़ी *khichri*.

मएदा *maëda* or मैदा *maida*,—fine sifted flour.

मकुनी *makuni* (1) (north),—cakes stuffed with gram-flour; (2) (south) cakes made of pease or wheat-flour. See also लिट्टी *litti*.

मटन्री *matri* (north), मुठन्री *muthri* (South-West Shahabad),—a sweetmeat made of wheat-flour.

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मट्ठा *mattha* or माठा *mātha*, also मण्ठा *mantha* (South-West Shahabad), घोल *ghol* or घोर *ghor* (to the east), and मही *mahi* (South Tirhut),—butter-milk.

मठन्जाउर *mathjāür*, also (east) घोरन्जाउर *ghorjāür* and (South Bhagalpur) घोरन्जारी *ghorjāri*,—butter-milk boiled in water, with a little rice, &c., added.

मठन्री *mathri*,—see मटन्री *matri*.

मड़्सटन्का *marsatka* (Gaya),—rice-gruel with the rice.

मण्ठा *mantha*,—see मट्ठा *mattha*.

महन भोग *mahan bhog*,—see हलुआ *halua*.

महियाउर *mahiyāür* (north) and मह्रेर *maher* (South-West Shahabad),—a mess of rice, &c., in butter-milk.

महुअर *mahuar* or (South Bhagalpur) डुप्पा *duppha*,—the flowers of the *mahua* (*Bassia latifolia*), soaked over-night, crushed next morning, and made into a cake with flour, gram, pease, or linseed.

मह्रेर *maher*,—see महियाउर *mahiyāür*.

माठा *mātha*,—see मट्ठा *mattha*.

माँड़ *mānr* (amongst Hindus) and पीच *pīch* or ओगन्रा *ogra* (amongst Musalmāns),—rice-gruel.

माल पूआ *māl pūā*,—wheat-flour, sugar, and milk mixed and cooked in clarified butter only, thus differing from पूआ *pūa*, *q.v.*

मीठी पूरी *mīthi pūri*,—sweet cakes.

मुरन्री *murri*,—see ठूरी *thūri*.

मूढ़ी *mūrhi*,—see ठूरी *thūri*, चबैना *chabena*, and लाइ *lāi*.

मेरन्खुन *merkhun*,—see खुद्दी *khuddi*.

मैदा *maida*,—see मयद्दा *maëda*.

मोती चूर *moti chūr*,—a sweetmeat made up of very fine बुनियाँ *buniyān* shaped like pearls.

मोदक *modak*,—see कचन्वनिया *kachwaniya*.

रई *raī*,—see चून *chūn*.

रस गोला *ras gola*,—round balls of dry curds (छेना *chhena*) in syrup; a Bangāli dainty adopted in Bihār.

रसिया *rasiya*, रसियाव *rasiyāo*,—see खखीर *khakhīr*.

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रस्सा *rassa*, रासा *rasâ*,—see परेह *pareh*.

रान *rān*,—see पाग *pāg*.

राब *rāb*,—boiled sugar-cane juice.

रिकौंच *rikaunch* or सैंढा *saindha* (north), also अरुकौंच *arkaunch* (Tirhut),—a mess of pulse-flour cooked in the leaves of the अरुई *arui* (*Arum colocassia*).

लकण्ठो *laktho*,—see सेव *seo*.

लट्टा *latta* or लाटा *lāta*, also (South Bhāgalpur) झिल्ली *jhilli*,—a mess made of the flowers of the *mahua* (*Bassia latifolia*), molasses, and parched grain.

लड्डू *laddu* or लड़ुआ *larua*,—a sweetmeat made up of sugar and cream.

लपन्सी *lapsi*,—flour of any grain boiled in milk and eaten with sugar. When made with salt instead of sugar, it is called (South-West Shahabad) घाठ *ghāth*, (South-East Tirhut) घट्ट *ghattha*, (South Munger) घाठा *ghātha*, and (South Bhagalpur) घाठो *ghātho* or घाँठो *ghāntho*.

लाइ *lāi*, also (Tirhut) मूरी *mūrhi*, कुन्ती *kunti* (Patna and the south-west), and तिलञ्कतरी *tilkatri* (South Bhagalpur) and खोभिया *khobhiya*,—parched rice prepared with sugar south of the Ganges, but without it north of the Ganges.

लाटा *lāta*,—see लट्टा *latta*.

लावा *lāwa*,—maize, rice, &c., parched in hot sand.

लिट्टी *litti*, भभरी *bhabhri*, मकुनी *makuni*, or फुटहरी *phutehri* or (south) फुटहरा *phutahra*,—various cognate kinds of cakes fried in hot ashes. The last four are generally stuffed with *sattu* and spices, while the first may or may not be so stuffed.

लुचुई *luchūi*,—see पूरी *pūri*.

लोइया *loïya* or (South Bhagalpur) गुल्ली *gulli*, the lumps of dough out of which cakes are made. In Patna, Musalmān women call them पेड़ा *pera*.

सकरपाला *sakarpāla* or (Gaya) मिरजई *mirjaī*,—a sweetmeat of wheat-flour.

सगपहिता *sagpahita*,—see दलसग्गा *dalsagga*.

सतुआ *satua*, सतुई *satui*,—see सत्तू *sattu*.

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सत्तू *sattu* or सतुआ *satua*, also (Shahabad) सतुई *satui*, and (north, generally amongst mendicants) सितलबुकनी *sitalbukni*, parched gram ground into flour.

समोसा *samosa* also (Tirhut) परकिया *parakiya*,—balls of flour, with fruit, &c., inside, cooked in clarified butter.

सरबत *sarbat* (south-east),—sugar-cane juice mixed with milk; also generally *eau sucré*.

सानि *sāni*,—see बोर *bor*.

साँस *sāns*,—a sweetmeat made of बेसन *besan* and molasses, eaten by boys in Patna.

सितलबुकनी *sitalbukni*,—see सत्तू *sattu*.

सिधा *sidha* or सीधा *sīdha*,—provisions, food, as in the proverb सिधा सन्देह, गब्य गब्य करथि *sidha sandeh, gabya gabya karathi*,—it is doubtful if he should get anything at all to eat from me, and he has the impudence to ask for milk.

सिरा *sira*,—see पाग *pāg*.

सिरुआ *sirua*,—soup.

सुरुका चूरा *surka chūra*,—unripe paddy parched and pounded flat.

सुहारी *suhāri* (North-East Tirhut),—see पूरी *pūri*.

सूजी *sūji*,—the flour from the centre of the wheat grain.

सेव *seo* or (Shahabad) लकण्ठो *laktho*,—a kind of coarse macaroni, differing from सेँवई *semwai* in not being regularly coiled.

सेँवई *semwai*,—a kind of macaroni, which differs from सेव *seo* in being regularly coiled.

सैँडा *saindha*,—see रिकौँच *rikaunch*.

सोहारी *sohāri*,—see पूरी *pūri*.

सोन *son*,—see बोर *bor*.

हलुआ *halua*, also (Shahabad) काँची *kānchi*,—a sweetmeat made of flour, dried fruits, and clarified butter. Musalmāns also add eggs. A superior variety of this is known as महन भोग *mahan bhog*.

हाबुस *hābus*,—green barley roasted as food.

होरहा *horha* (west), ओरहा *orha* (east generally), also होलहा *holha* (Patna and Gaya), बहुरी *bahuri* or परमल *parmal* Shahabad),—unripe grain, roasted in the ear or pod.

होलहा *holha*,—see होरहा *horha*.

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DIVISION XII.

CEREMONIES AND SUPERSTITIONS OF RURAL LIFE.

CHAPTER I.—MARRIAGE.

1273. *Marriage* is amongst Hindus बियाह *biyāh*, local optional names being· शुमङ्गली *shumangali* (properly the marriage service described in § 1328) in North-West Tirhut and Champāran, and बियाह दानी *biyāh dāni* in East Tirhut. बिबाह *bibāh* is common in North-East Tirhut, and बिहा *biha* in South Bhagalpur. Amongst Musalmāns it is सादी *sādi* or शादी *shādi*, निकाह *nikāh* being the less regular form. The marriage contract is अकद *akad* amongst Musalmāns.

1274. The *husband* is everywhere (amongst Hindus) बर *bar* (properly bridegroom), भतार *bhatār*, पीया *pīya* or पी *pī* (only used in poetry), पती *pati* or सामी *sāmi*. Local forms are जँवाय *jañwāy* (properly son-in-law) (South-West Shahabad) and in East Tirhut सैँएँ *saiñeñ* amongst the lower classes and स्वामी *swāmi* or सवामी *sawāmi* amongst the higher classes. भतार *bhatār* is sometimes specially used to signify a woman's second husband. Musalmāns use the word शौहर *shauhar*. The following words are used by Hindus and Musalmāns indifferently: दुलन्हा *dulha* (properly bridegroom), पुरुख *purukh*, मरद *marad*, खसम *khasam*, आदमी *admi* or आदिमी *adimi** (also used in South Munger to mean wife), and खाविन्द *khāwind*. South of the Ganges occur अमन्दी *amdi* and मरन्दावा *mardāwa*. A wife calls her husband मरद *marad*, or in the localities mentioned above जँवाय *jañwāy* or मरन्दावा *mardāwa*. In South Bhagalpur she calls him सैँएँ *sāñiñ*.

1275. A *wife* is मेहरारू *mehrāru*, इस्तिरी *istiri*, माउग *māüg* or मौगी *maugi*, बहू *bahu* or बह *bah*, (also, in Champāran, बौह *bauh*) (which means literally daughter-in-law), जन्नी *jannī*, बेकत *bekat* (also used to mean husband), जनाना *janāna*, जोरू *joru*, and कबिला *kabila*, the last two

* Often spelt by purists आदमी *ādami*.

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being principally used by Musalmāns. जौजी *jauji* (a corruption of *zauja*) is used only by Musalmāns and Kāyasths. When talking to a respectable man about his wife, the word सवारी *sawāri* or घर के लोग *ghar ke log* or a periphrasis is used. Thus they say in Shahabad अपन्ने के सवारी ऐली ह० *apne ke sawāri aili ha?* 'has your wife come?'; रवाँ घर के लोग कहन्वाँ बाड़ीं *rawāñ ghar ke log kahwāñ bārīñ?* 'where is your wife?'; or रवाँ हबेली मेँ कब ऐली ह० *rawāñ habeli mēñ kab āili ha?* 'when did your wife come?' *lit.* 'when did the being in your honour's inner apartments come?'

1276. When there are two wives, each is साउत *sāüt* or सौतिन *sautin* to the other, a South Ganges variety being सोतिन *sotin*, and in South Munger सैतिन *saitin*. The first wife is बियाही *biyāhi*. In Patna and Gaya बिही *bihi*, and in Shahabad मेहरी *mehri* and कबिला *kabila*, are also used in the same sense. When there are two wives, the elder is called जेठरी *jethri*, जेठकी *jethki*, or बड़की *barki*, and the younger लहुरी *lahuri* or छोटकी *chhotki*.

1277. A woman whose husband is alive is north of the Ganges एहवाती *ehwāti*, and south of the Ganges she is अहिवाती *ahiwāti* or अहियाती *ahiyāti*. A local variety is ऐहब *aihab* in South-East Tirhut. सोहागिन *sohāgin* is another word used everywhere in the same sense. Another local word in South-East Tirhut is सधवा *sadhwa*. When a married woman is living in her father's house she is a नैहरैतिन *naihraitin*, or in South Bhagalpur सवासिन *sawāsin*, and when she is living with her husband's family she is ससुरैतिन *sasuraitin*.

1278. A *widower* is रण्डा *randa* or राँड़ा *rāñra*. If he marries a second time he is दोआह *doāh* or (in East Tirhut) दुतिबर *dutibar* or दुइबियाहा *duibiyāha*, and in South Bhagalpur दोबिहा *dobiha*. If he marries a third time he is तेआह *teāh* or (in East Tirhut) तितिबर *tritibar*, and South Bhagalpur तेबिहा *tebiha*. In such case he is also called दोआह *doāh*.

1279. A *widow* is बेवा *bēwa* or राँड़ *rāñr*. Another term is बिधवा *bidhwa*. In South-East Tirhut बैधब *baidhab* is also used. The second marriage of a Hindu widow is सगाइ *sagāi*. Optional names are सगहम *sagaham*, सम्बन्ध *sambandh* or समध *samadh*, used chiefly north of the Ganges. To the south-east चुमावन *chumāwan* or चुमौना *chumauna* is also used in this sense. Such a woman is called to the west अरधी *ardhi*, and the second husband is सगहवा *sagáhua* or सँगहवा *sañghua*. In Western Shahabad he is सँघुत *sānghut*, and to the west generally

अरधुआ *ardhua* or भतार *bhatār*. A child brought forth by the widow previous to the ceremony is पछलगवा *pachhlagwa* or कठबेटा *kathbeta*, or in South Bhagalpur लहबेटा *lahbeta*. The second marriage of a Musalmān widow is अकद सानी *akad sāni* or निकाह *nikāh*.

1280. A *kept-woman*, who lives with a man without marriage, is रखेलिन *rakhelin*, रखेली *rakheli*, or रखनी *rakhni*. Other names are रण्डी *randi*, उढ़ढ़ी *urharhi* or उढ़री *urhari*, and ढेमनी *dhemni*. सुरैतिन *suraitin* is used in South-West Shahabad.

1281. The *bridegroom* is दुलहा *dulha*, बर *bar*, नौसे *nause* or नौशे *naushe*. Also, south of the Ganges, गभरू *gabhru*. In East Tirhut the forms बिखिया *bikhiya* and बिखेया *bikheya* are current. The bride's people call the bridegroom लरिका *larika* or बेटवा *betwa*.

1282. The *bride* is दुलहिन *dulhin* or कनैआँ *kaneāñ*, also in South Bhagalpur कन्यादन *kanyādin*. The bridegroom's people call her लरिकी *lariki*, लरकिनी *larkini*, or बेटिया *betiya*.

1283. The *dowry* is जहेज *jahej* or दहेज *dahej*. In South-East Tirhut it is जैतुक *jaituk*.

1284. The *marriage settlement* amongst Musalmāns is मोहर देन *mohar den* north, and दैन महर *dain mahar* south of the Ganges.

CHAPTER II.—WEDDING CEREMONIES GENERALLY.

1285. The *proposal* for a boy in marriage by the girl's relations or *vice versâ* is amongst Hindus बरनूर *bartūi* or बरदेखी *bardekhi*, or in Shahabad बरेखि *barekhi*. In South Munger it is sometimes पनबट्टी *panbatti*. In Patna it is occasionally बभन पुछी *babhan puchchhi*. Amongst Musalmāns the name for a proposal is निसबत *nisbat*.

1286. The *match-maker*, who conducts the preliminary negotiations, is everywhere अगुआ *agua*. In North and East Tirhut he is also घटक *ghatak*. The barber and Brāhman, who are messengers, and sometimes negotiators, in the matter, are called collectively नौआ ब्राह्मन *naua brāhman*. The searching for a boy in marriage is north of the Ganges, to the west, लरिका खोज *larika khōj*, in South-Tirhut बरतुहारी *bartuhāri* or सुधाबध करब *sudhābadha karab*, while in North-East Tirhut it is कथा करब *katha karab*. South of the Ganges it is बरतुहार *bartuhār*. Most of these words, however, include the

preliminary negotiations, when a suitable boy has been found. If, during the negotiations, a member of the bride's house visits the bridegroom's, or *vice versâ*, the food given him to eat is called बरन्तूही के भात *bartūhi ke bhāt*. The first food given to him after the marriage under similar circumstances is भथन्खै *bhathkhai*.

1287. The *betrothal* consists in paying the तिलक *tilak* on the occasion of the formal proposal and acceptance of the proposal of marriage. This तिलक *tilak* is a present made to the bridegroom's people by the bride's people in the bridegroom's house. Some castes pay a portion of this in advance, as a sort of retaining-fee to secure the bridegroom; and when this is done, it is called फलदान *phaldān*, छँका *chhenka*, or बर छँका *bar chhenka*. In Sāran and Champāran it is also called बरछा *barachchha*, in South-East Tirhut पनचढ़ी *pancharhi*, and in South Bhagalpur पनठोही *pantohi*.

1288. The man who carries the छका *chhenka* is the छँकहरू *chenkáhru* north of the Ganges. South of the Ganges he is छँकहरी *chhenkáhri*, or in South Munger महन्तौं *mahton*.

1289. The *period of marriage ceremonies* dates from the presenting of the तिलक *tilak*, and is called लगन *lagan*, or in East Tirhut सुध *sudh*.

1290. The *marriage procession* is बरियात *bariyāt*. Sometimes the Hindī form बरात *barāt* is used. When it remains at the house of the bride a day after the wedding, the halt is called मरजाद *marjād*. When a bride's father is unable through poverty to defray the expenses of the marriage, and he sends her to the bridegroom's house for the performance of the ceremony, she is called कड़ुई *karhui*, कड़ुवा *karhua*, or डोल कड़ुई *dol karhui*. The marriage procession is the first formal visit of the bridegroom to the bride's house.

1291. The second visit, which consists in the ceremony of going to the bride and bringing her home to her husband's house for the consummation of the marriage, is गवन्ना *gawna*, गवन *gawan*, or गौना *gauna*. In East Tirhut it is also दुरागमन *durāgaman*, and south of the Ganges दुरागौन *durāgaun*. Another name is रोकसती *roksati*, रोकसद्दी *roksaddi*, रोसक्ती *roskati*, or रोसक्द्दी *roskaddi* (رخصتي). Yet another is बिदागी *bidāgi*.

1292. If the bridegroom pays an intermediate visit, it is called in South-East Tirhut दुरागन्नघन *durāgnaghan*. Immediately

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before the final visit to fetch the bride, a message is sent to the bride's house with some presents, to announce the approaching of the time for the visit. The presents are called नेवार *neār*, and the persons who carry them नेवरन्धरुआ *neardharua*. The persons who actually fetch the bride are लौताहर *lautāhar*, नेवन्तहर *neotahar*, लेताहर *letāhar*, or लिआवन *liāwan*, or in South Bhagalpur लेयारी *leyāri*.

1293. The *newly-arrived bride* is called गौनहरी *gaunahri*. In East Tirhut she is also called बहुआसिन *bahuāsin*. The male members of her party are लोकन्नाहा *loknāha*, and the females लोकन्नी *lokni* or लोकनिया *lokaniya*.

1294. After consummation of marriage, *the first and second visits of the bride to her parents' house* are called रोकसती *roksati*, &c., as above. The second *visit of the bride to her husband's house* is दोंगा *donga*, and her third visit is तेंगा *tenga*. Her subsequent visits to her husband's or her parents' house are called रोकसती *roksati*, बिदागी *bidāgi*, बिदागरी *bidāgri*, अवन गवन *awan gawan*, अहरा बहरा *ahura bahura*, अहोर बहोर *ahor bahor*, औरा बौरा *aura baura*, or आइल गैल *āil gail*.

1295. A *married girl in her father's house* is called by her people दई *daī*, धी *dhi*, बबुई *babuī*, or सुआसिन *suāsin*. When a wife is in her father's house, and her husband wishes her to return, he sends a messenger (generally a barber by caste) to summon her, who is called पेठन्वनिया *pethwaniya*.

1296. Their *father-in-law's houses* are called by bride and bridegroom respectively ससुरार *sasurār*. The educated also use the Hindi word ससुराल *sasurāl*. In East Tirhut it is called सासुर *sāsur*, and in Shahabad sometimes ससुरा *sasura*.*

1297. The *wife's parents' house* is called by her in Patna and South Munger नहिरा *nahira* or मैका *maika*, and in South Bhagalpur नेहरा *nehra*. Elsewhere she calls it नैहर *naihar*.

1298. The *husband's or wife's maternal grandmother's house* is called by him or her नानीहाल *nānihāl*, ननिहाल *nanihāl*, ननिहार *nanihār*, ननिहर *nanihar*, or ननिऔरा *naniaura*. Other names are ममहर *mamhar*, and (in East Tirhut) मातिक *mātrik*.

1299. The *husband's or wife's paternal grandmother's house* is his or her दादीहाल *dādihāl*, ददिहाल *dadihāl*, ददिहार *dadihār*, ददिहर

* A man in his father-in-law's house is always made much of, and fed well; hence in thieves' jargon a jail is called (let us hope sarcastically) ससुरार *sasurār*.

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dadihar, or ददिऔरा *dadiaura*. Another name current in East Tirhut is पैचिक *paitrik*, while in South Bhagalpur they say बपन्हर *baphar*.

1300. Their *maternal uncle's houses* are his or her ममन्हर *mamhar* or ममुहर *mamuhar*. So also the *paternal uncle's house* is ससुरार *sasurār*.

1301. The *paternal grandfather's house* is (north of the Ganges) अजिऔरा *ajiaura*.

1302. The *father of the bride and the father of the bridegroom* call each other समन्धी *samdhi*. Their wives call each other समन्धिन *samdhin*.

CHAPTER III.—SPECIAL WEDDING CEREMONIES AMONGST THE HINDUS.

1303. Marriage ceremonies vary somewhat according to locality and caste. The following is mainly a description of such a wedding as might take place in the house of a well-to-do goāla in Patna, see § 1353. When the marriage has been agreed upon, the father of the bridegroom visits the father of the bride, and each provides a few handfuls of paddy (धान *dhān*). These are mixed together, and then divided between the two fathers by a Brāhman, and the bridegroom's father takes his share home. This ceremony is called धनबट्टी *dhanbatti*. This paddy is reserved to be parched in the *chūlha* which will be subsequently mentioned.

1304. Then the females of the bride's family perform the चुमावन *chumāwan* or चुमौना *chumauna* ceremony. In this five women take rice between the thumbs and forefingers of both hands and touch in order her feet, knees, and shoulders with it. They then put it on her head. To perform this ceremony is चुमाएब *chumāëb*.

1305. On the fifth or eighth day before the expected arrival of the wedding procession, the following preparations are made in the bride's house. If they take place five days previously, they are called पचमँगरा *pachmangra*; if eight days, अठमँगरा *athmangra*.

1306. *The ceremony called* मटकोड़वा *matkorwa*.—The women of the family, and their friends, go singing to a well. They level a piece of ground near the well and smooth it down with लाल माटी *lāl māti*, a kind of yellow clay which is generally found immediately over gravel. They then dig a clod up out of it, and carry it home on the head of one of them. They make a

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fireplace, चूल्हा *chūlha*, of this mud in the centre of the court-yard or आँगन *āngan*. In South Bhagalpur they set up a plantain-tree and a bamboo in the courtyard, under which they place the mud.

1307. The day before the expected arrival of the marriage procession, the family sets up a bamboo shed in the court-yard over the fireplace. This shed is called मड़न्वा *marhwa*, मँड़न्वा *manrwa*, or माँड़ो *mānro*, also in South Munger मड़न्ही *marhi*, and in South Bhagalpur मण्डप *mandap*. The same day a potter brings an earthen pot, called कलसा *kalsa*, with a four-wicked lamp, called चौमुख *chaumukh*, on its top. This is placed in the house where the family god is placed for the purposes of the marriage. This house is called कोहबर *kohbar*. According to some the pot is placed at once in the मड़न्वा *marhwa*.

1308. A plough-shaft (हरिस *haris*), a plough-yoke (पालो *pālo*), and some bamboo twigs (करन्ची *karchi*), are then buried in the ground in the centre of the मड़न्वा *marhwa*. Then five men bring out from the कोहबर *kohbar* the कलसा *kalsa*, and place it under the मड़न्वा *marhwa* in front of the bamboo twigs. The father of the bride then anoints the four posts of the मड़न्वा *marhwa* with घ्यू *ghyu* (clarified butter), and on each the mother applies some vermilion (सेनुर *senur*). The name of this ceremony is घ्यूदारी *ghyudhāri* or ढीदारी *dhīdhāri*. In South Bhagalpur it is घिदारी *ghidhāri*. At the same time worship is offered to the progenitors of the family, which is called मन्त्रीपूजा *mantri pūja*. Then five men take turmeric (हरन्दी *hardi*), oil (तेल *tel*), and *dub* grass (दूबी *dūbi*), which they scatter on the bride's forehead. This is called हरन्दी चढ़ाएब *hardi charhāeb*. Then women anoint her body with oil and turmeric. This is called उबटन *ubtan*, &c.; see § 1342.

1309. Next day, before the arrival of the procession, the paddy saved from the धनबट्टी *dhanbatti* is parched in the fireplace under the मड़न्वा *marhwa*. This is prepared for the ceremony of लावा छिटाइ *lāwa chhitāi* (see § 1332), at the time of the marriage circumambulation. The fireplace is then put to one side.

1310. Next follows the ceremony of *swallowing the mango fibre*. This is called इमली घोँटाइ *imli ghontāi*. In South Bhagalpur a similar ceremony is called अमल्लो घोटन *amlo ghotan*. An elder male of the mother's family (usually her brother) puts into her left hand a present of money or ornaments. The barber's wife then gives him the centre fibre of one of the mango leaves hanging up in the मड़न्वा *marhwa*, which he presents to the mother's mouth. The mother then bites a small piece off this and deposits it in the hollow

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of her own right hand, into which the elder male pours a little water. The piece of fibre is called खरिका *kharika*, तिनका *tinka*—, or डण्डी *danti*. This the mother holds over her daughter's head and gulps (घोंटब *ghontab*, to gulp) it all down. The elder male then says to her, "Art thou cool (*i.e.*, pleased)? (जुड़ैलू *jurailu*)," to which she replies "I am cool (जुड़ैलौं *jurailiñ*)."

1311. Wedding wreaths of mango leaves, flowers, &c., are hung over the door, and about the मड़्वा *marhwa*. These are, north of the Ganges, बन्दनेवार *bandnewār* or बनवार *banwār*. South of the Ganges they are बन्दनवार *bandanwār*, and in South Munger घेरा *ghera*. In South Bhagalpur mango branches are hung about the house, and are called पल्लो *pallo*.

1312. In the bridegroom's house, before the marriage procession starts for the marriage ceremony, very similar ceremonies are gone through; the मटकोड़्वा *matkorwa* is performed. A चूल्हा *chūlha* is made in the court-yard. The plough-shaft, yoke, and bamboo twigs are buried, and the earthen pot with lights is set up. Only no मड़्वा *marhwa* is built. The ceremonies of चुमौना *chumauna* and हरदी चढ़ाएब *hardi charhāeb* are performed on him, as is done to the bride.

1313. The paddy reserved from the धनबट्टी *dhanbatti* is parched in the चूल्हा *chūlha*. This parched grain is taken with the wedding procession, and mixed with that parched in the bride's house, and with it scattered at the circumambulation (§ 1332).

1314. They then cover him with cosmetic (उबटन *ubtan*, &c., see § 1342), and his nails are cut by a barber's wife, he sitting in front of his mother, and his mother wearing the *maur* (see § 1326). This, as in the bride's case, is called नहछू *nahchhu* (see § 1326). The ceremony of इमली घोंटाइ *imli ghoñtāi* is also observed (see § 1310).

1315. He is then bathed and anointed, and sets out with the marriage procession. A little of the water in which he was bathed is brought with him. This is called सिनेह के पानि *sineh ke pāni*. He is not allowed to bathe again until the चौथारी *chauthāri* (see § 1340). When the marriage party arrives at the bride's house, this water is given to her mother, and at the time of the girl's नहछू *nahchhu*, the barber's wife will mix it with other water, and bathe the bride with it immediately before cutting her nails.

1316. *The first scattering of rice.*—When the bridegroom arrives at the door of the bride's house, the women of her family receive him,

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and scatter over him uncooked rice, the dung of a heifer, balls of cooked rice, and other articles. A married woman of the family then takes a brass pan (छीपी *chhīpi* or थारी *thāri*) and a small lamp (दीया *dīya*) and gives them to the bridegroom; and then, holding two corners of her mantle (चुनरी *chunri*), touches with them the pan, then the boy's forehead, and then her own. This is called परिछावन *parichhāwan*, परिछन *parichhan*, परछावन *parchhāwan*, परछन *parchhan*, or परछौनी *parchhauni*. A similar ceremony is called in South Bhagalpur गलसेदी *galsedi*.

1317. *The ceremony of the pestle.*—The girl's mother then rubs in the palm of her hand a curry pestle (लोढ़ा *lorha*), which she applies to the cheeks of the bridegroom. This is called गाल सेँकी *gāl senki*. This custom is not known in South Bhagalpur. Instead there is performed a ceremony called धूआ *dhūa*. A man disguises himself as a woman and approaches the wedding party with a jar of water. He says he is a woman of Kāmrūp (Assam) come to give away the bride. He then sprinkles water on the bridegroom. (Compare § 1320.)

1318. *The marking of the bridegroom's forehead* with sandal paste before marriage is तिलक *tilak* or तिलक *tillak*. In South Bhagalpur it is चन्दन *chandan*. This is done by a man called in the west तिलकहरू *tilkahru*, and in the east तिलकदेउआ *tilakdeua* or तिलिकिया *tilikiya*. He is generally the bride's father. This *tilak* is quite distinct from the *tilak* paid at the time of proposal of marriage.

1319. These ceremonies at the door are called collectively दुआर पूजा *duār pūja*. In South Bhagalpur they are known as दुआर लगाइ *duār lagāi*. Those described above are those performed by goālas in Patna. Other castes have other customs,—the higher ones contenting themselves with giving presents to the bridegroom and scattering rice (अच्छत *achchhat*) over him.

1320. The wedding procession then proceeds to put up in a place set apart for them. This is called जनवाँसा *janwānsa* or (in North-East Tirhut) बैठकी *baithki* or बासघर *bāsghar*, and in South Bhagalpur जनमासा *janmāsa*. A male member of the bride's family (generally her sister's husband) then brings to the जनवाँसा *janwānsa* a bowl of sweet drink or *sharbat*, called धूआ *dhūa*, and covered with a red cloth. He also brings some *urid* (*dolichos pilosus*) flour mixed up with finely-powdered pepper. This is called बुकुआ *bukua*. On his arrival at the जनवाँसा *janwañsa* he scatters this in the air, causing the bridegroom's party to sneeze. He then gives all those

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present to drink of the *sharbat*. The whole ceremony is called बुकुवा उड़ाइ *bukua urāi*. A similar ceremony is called, north of the Ganges, धुरच्छक *dhurchhak*, in which water is sent in pitchers, and a little scattered over the party with mango sprays.

1321. The barber now comes for the bridegroom's मौर *maur* or head-dress, as will be subsequently described, which he takes away to the bride's house.

1322. When all is ready the friends of the bridegroom leave the जनवाँसा *janwānsa* with great pomp, carrying with them the presents for the bride. Amongst these is a valuable cloth, called कनेआइ *kaneāi*, or in South Bhagalpur बिहौती *bihauti*, which is taken to the female apartments, and in which she is dressed. She is then brought out and made to sit in the मड़वा *marhwa*. This visit is called निरिच्छन *nirichchhan*, निरच्छन *nirachchhan*, or निरन्छन *nirchhan*, as the bridegroom's party see (निरेखब *nirekhab*, to see) the bride now for the first time.

1323. Then the ceremony of *making the bracelet* is performed. The bridegroom and seven other men husk paddy in a mortar. When husked, two or three grains are wrapped up in mango leaves to form a kind of bracelet. Two of these bracelets are made, and one is tied on to the bridegroom's right wrist, and the other on the bride's left wrist, by a Brāhman. These bracelets are called कङ्गन *kangan* or कङ्कन *kankan*. The ceremony is called अठौंगर *athongar*, अठौंगर *athaungar*, or (in Patna) लठौंगर *lathaungar*.

1324. Then follows the *adoration of the bride*. In this ceremony the elder brother of the bridegroom (or in default of him some elder of the bridegroom's family) offers sweetmeats, molasses (गुर *gūr*), and ornaments to the bride. He then takes some betel-leaf and tyre (दही *dahi*) in his right hand, and presses it against the bride's forehead, at the same time pressing his left hand against the back of her head.

1325. These two ceremonies are together called बन्दन *bandan*, गुरुहत्थी *gurhatthi*, or गुरुहत्थन *gurhatthan*, and signify that he has touched her once for all, and that if he touch her again he will be guilty of a sin. In South Bhagalpur they are performed by the bride's sister, and both bride and bridegroom are adored. There the ceremonies are called गुरौंधा *guraundha*.

1326. Then the bride's mother sits in the मड़वा *marhwa* with the bride between her knees, holding her round the waist. The cere-

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mony that follows is the *cutting of the nails*. This is called नहन्छू *nahchhu*, नहन्छुआ *nahchhua*, नहन्छुआ नहावन *nahchhua nahāwan*, नहन्कटिया *nahkatiya*, or (in Shahabad) नहन्टुङ्गी *nahtungi*. In South Munger it is नछुनाए *nachhunāë*, and in South Bhagalpur लौछुआ *lauchhua*. The bride's mother has previously sent (§ 1321) a barber (हजाम *hajām*) to the जनवाँसा *janwañsa* to ask for the head-dresses. There are two head-dresses,—one worn by the bridegroom, which is made of talipot-leaves and is called मौर *maur;* the other is worn by the bride, and is called मौरी *mauri*, or (south of the Ganges) पटवासी *patwāsi*, or पटमौरी *patmauri*. The bride's head-dress is made of date-leaves. The barber brings these two to the bride's house and puts the मौर *maur* on the mother's head and the मौरी *mauri* on the bride's head. Then the barber's wife (हजामिन *hajāmin*) cuts the finger and toe-nails of both the bride and her mother (the bridegroom's having been cut before he left home).

1327. The bridegroom's party then returns to the जनवाँसा *janwānsa*, and the bride goes inside the house and exchanges her कनेआँ *kaneāï* for her wedding dress or पियरी *piāri* (see § 1348). The bridegroom is then sent for and is seated under the मड़वा *marhwa*, and the father or elder male relation brings the bride and seats her beside the bridegroom under the मड़वा *marhwa*, to his left. Some one belonging to the bride's family then goes inside and gets the bridegroom's *maur* from the bride's mother, and brings it out, and it is put on the bridegroom's head.

1328. Then the *marriage service* is read by the Brāhman. This is called शुमङ्गली *shumangali* or सुमङ्गली *sumangali*. The bridegroom sits under the मड़वा *marhwa* in front of the bride. The father of the bride sits kneeling on one knee, keeping the bride sitting on his other thigh. This is the ceremony of giving the girl in marriage, and is called कनेआँ दान *kaneāñ dān* or जाँघा (जाँघ or जँघिया) बैसाएब *jāngha* (*jāngh* or *janghiya*) *baisāëb*.

1329. It is not necessary to describe particularly the procedure carried out by the officiating Brāhman. He recites (or is supposed to recite) verses from the Vedas, and leads in various acts of worship, such as throwing incense on the fire, throwing rice (अछत *achchhat*) about, worshipping Gauri, and the like. At one period the Brāhman puts into the bride's father's hand a shell containing water, flower, *achchhat*, and metal, and makes him empty it round the base of the earthen pot कलसा *kalsa* on the top of which the lamp with four lights (called

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चौमुख *chaumukh*) is burning. He makes him do this five or seven times. This completes the ceremony of कनेआँ दान *kaneāñ dān*.

1330. From the time of the arrival of the बरियात *bariyāt* up to the completion of the कनेआँ दान *kaneāñ dān*, the father and mother of the bride can eat nothing.

1331. Next follows the *knotting together of the clothes of the bride and bridegroom*. This is गँठ बन्धन *genth bandhan* generally. South of the Ganges it is sometimes known as गँठ जोड़ *geñth jor* or गेठजोड़न *gethjoran*, and in South Bhagalpur as जनम गँठ *janam genth*. At the same time something of small value, such as a two-āna piece or a few pice, or sometimes a piece of betel-nut, is tied in the bride's waist-band and in her breast-cloth by the Brāhman. Sometimes an ornament is tied to the bride's sheet, which is called अँचरी पालो (or पल्लो) *añchri pālo* (or *pallo*).

1332. The *circumambulation of the sacrificial fire*.—This is sometimes done by both bride and bridegroom, sometimes, *e.g.* in North-West Tirhut, by the bridegroom alone. They or he carry a winnowing sieve. The bride holds it in her hands in front of her, and the bridegroom follows her with an arm passing round her on each side, also supporting the sieve. Her brother fills the sieve as they go along with parched grain prepared in the fireplace formerly under the मड़वा *marhwa*, which the bridegroom at the same time scatters by shaking the sieve with his hands (this is called लावा छिटाइ *lāwa chhitāi* or, in Shahabad, लावा मिराइब *lāwa mirāib*). Care is taken to keep the sacrificial fire (when there is one) or the altar to the right.* It is considered unlucky for the girl to pass it to her left. This ceremony is called भाँवर *bhāñwar*, भँवरी *bhañwri*, भौंरी *bhauñri*, or सत भौंरी *sat bhauñri*. It is also called बेदि घुमाइब *bedi ghumāëb*. This circumambulation is performed five times, and is the important part of the ceremony. The couple on its conclusion are *fumigated with incense* by the officiating Brāhman. This is called आरत *ārat*, आरती *ārti*, अगती *agti*, or अगियासी *agiyāsi*. In South Bhagalpur it is called होम *hom*.

1333. When this is done, the bride's sisters and her brothers' wives amuse themselves by pushing the bridegroom about, and lifting him up by the ears. This last is supposed to be done five times, but

* The reverse rule is observed by some castes when the horoscope makes out that it is necessary.

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is rarely done more than once. It will be seen that this is only done by females. Amongst the Tirhutiya Brāhmans and Kāyasths, however, it is done by the bride's brother. The ceremony is called बरक बैसाएब उठाएब *barak baisâëb uthāëb.*

1334. This is followed by the *application of vermilion.* In this the bridegroom takes a small cup containing vermilion in one hand, and applies vermilion to the parting of the bride's hair with a piece of hemp. This is called सेनुर दान *senur dān* or सिन्दुर दान *sindur dān.*

1335. *The stopping at the door.*—The couple then leave the court-yard and go into the house where the family deity is put. This house is called कोहबर *kohbar,* or in South Bhagalpur कोहबरा *kohbara.* At the door they are stopped by the sister of the bride, who requires the bridegroom to repeat certain verses, called दुरौंध *duraundh* or दुरौंधा *duraundha.* The bridegroom demands a present for doing so, and on this being given he repeats the verses. This ceremony is called दुआर छेँकाइ *duār chheñkāi* or दुआर छेँकौनी *duār chheñkauni.*

1336. *The stealing of the shoes.*—The bridegroom takes off his shoes before entering the house. If he is silent or is too nervous to speak much, the bride's sister may, as a joke, steal his shoes while he is inside, and conceal them somewhere, in order to compel him on his reappearance to speak, and say "where are my shoes?" This ceremony is called जूता चोराइ *jūta chorāi.* In South Bhagalpur they make the bridegroom bow to a pair of shoes covered with cloth, and the ceremony is called जूता गोर लगाइ *jūta gor lagāi.*

1337. The couple then kneel facing the north-east, and perform the *worship of the tutelary deity of the family,* offerings being made to him at the same time. This is called गोर लगाएब *gor lagāëb.* The clothes of the bride and bridegroom are then untied, the promised presents given to the sister of the bridegroom, and the marriage is concluded, the bridegroom returning to the जनवाँसा *janwāñsa,* and the bride remaining in the house.

1338. Shortly after the marriage, though this sometimes takes place the morning after, the bridegroom goes to his mother-in-law, who feeds him with rice-milk. After eating a little he sometimes takes the rest, dish and all, to the जनवाँसा *janwāñsa,* and finishes it there, or sometimes leaves it unfinished. This is called खीर खियाव *khīr khiyāo* or बियाही भात *biyāhi bhāt,* or (in East Tirhut) महुअक *mahuak.*

1339. If the bride's people invite the bridegroom's people to stay over the night, it is called मरजाद राखब *marjād rākhab.* This may last

for two or three days or more. On the expiry of the period of मरजाद *marjād*, the bride's people see the bridegroom's party off. This is called रोसकति करि देब *roskati kari dēb*, &c., as in § 1291. In South Bhagalpur it is also called लोटन्ली *lotli*. It is managed as follows: The bride's family collects in the court-yard all the presents received from the bridegroom's party, and with the assistance of village friends assesses their value. All this time the bridegroom's party is away in the जनवाँसा *janwāñsa*. When the value has been assessed, the bride's father collects on his side presents to the value of at least one-fourth greater value than those received, and takes them to the जनवाँसा *janwāñsa*. These return presents constitute the dowry, and are called the दहेज *dahej*. The bride's father lays them before the bridegroom's. Then the bridegroom's father takes a new cloth (चद्दर *chaddar*) and puts it on the bride's father. The bride's father in return presents the bridegroom's father with a purse of money of the value of the *chaddar*. Then both *salām* to each other. Then the bride's father, in token of allowing the other to depart, presents him with a sum of money varying according to means, and a *lota* of water, saying "राम राम *rām rām*," to which the other replies in the same words. This ceremony is called रमरम्मी *ramrammi*, मीलन *mīlan*, मिलन्नी *milni*, or समन्धी मिलावा *samdhī milāwa*. The two fathers are now, by relation, समन्धी *samdhi* to each other, and in token thereof they exchange cloaks and garlands. These exchanged cloaks and garlands are called समन्धो *samdho*. Amongst lower castes, as the procession is about to start, the bride's father gives each member money sufficient for the way expenses and drink, called बटसारी *batsāri*, and in South Bhagalpur पाथक *pāthak*. Then the procession, bridegroom and all, goes off.

1340. *The untying of the bracelets.*—Four days after the marriage the bride and bridegroom bathe, and the bracelets on their two wrists are taken off. This ceremony is called चौथारी or चौठारी *chauthāri* or चतुरन्थी *chaturthi*. This is the first washing the bridegroom and bride get from the time of the arrival of the procession before the marriage. During the interval they have been anointed with cosmetics, उबटन *ubtan*, &c.; see § 1342. Usually this is done in their respective houses, but in Patna the bridegroom sometimes goes to the bride's house to perform the ceremony. This concludes the marriage proceedings.

1341. *Miscellaneous.*—The *wedding breakfast* is (north of the Ganges) कलौ *kalau* or मझन्नी *majhni*. South of the Ganges, in Shahabad it is पङ्गत *panghat*, and elsewhere गोरौधा *goraudha* or गुरौधा *guraudha*.

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The feast at the houses of both parties the day before the marriage procession is भतवान *bhatwān*, भतवानी *bhatwāni*, or भोज *bhoj*. Before eating the guests wash their feet, and the ceremony is called पैर पखारी *pair pakhāri*, पैर पखरुआ *pair pakharua*, पाँव पखारी *pāñw pakhāri*, गोड़ धोइ *gor dhōi*, or गोड़धोआइ *gordhoāi*.

1342. The *cosmetic* of turmeric, meal, oil, &c., rubbed on the bride and bridegroom for about ten days before marriage, is north of the Ganges अबटन *abtan*, and in East Tirhut उगटन *ugtan*, कसार *kasār*, or कासा *kāsa*. South of the Ganges we find उबटन *ubtan* or (in Patna) ओबटन *obtan* very generally used; also आँवट *āñwat* and अपटन *aptan* in Shahabad, उकटन *uktan* in South Munger, and कासा *kāsa*, कसारा *kasāra*, or उटकन *utkan* in South Bhagalpur.

1343. The *horoscopes* of the boy and girl are everywhere जनम पतर *janam patr* or जनम पतरी *janam patri*. Also, very generally, टीपन *tipan*. In West Shahabad they are also कुण्डली *kundli*. If they agree, the phrase गनना बनब *ganna banab*, or जोग मिलब *jog milab*, or रास बरग बैस गेल *rās barag bais gel*, is used. To calculate the horoscope is गिनब *ginab*. or जोग मिलाएब *jog milāëb*, or दिन गुनी करब *din gunni karab*, or बभन पुछी *babhan puchchhi*.

1344. When the auspicious day for the marriage has been fixed, an *announcing letter* is sent to the bridegroom's father. This is known as the लगन पत्री *lagan patri*, or simply as the चिट्ठी *chitthi*. The *formal invitation* to the wedding is नँवता *neñwta* or नेवता *neota*, or (in East Tirhut) नवत *nawat*.

1345. *The feast given to the brotherhood at the wedding* is known as भइयारा *bhaïāra*, भइयारी *bhaïāri*, भइयारे *bhaïāre*, भइचारो *bhaïchāro* (Shahabad), जेवनार *jeonār*, or भोज *bhoj*.

1346. In North-East Tirhut, amongst certain castes, especially the *Bikaua* (बिकौआ) Brāhmans, *caste money* is paid as follows. If the bride's father is of lower caste than the bridegroom's father, the latter pays the former a sum in compensation called कनेआँ दान *kaneāñ dān*. In South Bhagalpur this is called मैन *main*. If the bridegroom's father is of lower caste, he pays the bride's father a sum of money called बिकरी *bikri*.

1347. The *presents* given are as follows:—सनेस *sanes*, डाला *dāla*, or डाल दौरा *dāl daura*, are the presents sent by the bridegroom before the arrival of the procession. दहेज *dahej*, as already explained, is the dowry paid by the bride's father. Before the bridegroom leaves after the wedding, he goes to bid his mother-in-law good-bye. She

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and the other women give him presents, which are called सलामी *salāmi*. Other similar presents are in South Munger पूरन *pūran*, and in South Bhagalpur चौंक *chaunk*. निछावर *nichhāwar*, निछाउर *nichhāur*, or नेवन्छावर *neochhāwar*, are presents made to the barber and his wife. गैदान *gaidān* or गौदान *gaudān* is the present of a cow made by the girl's father to the family priest (परोहित *parohit*, or (in East Tirhut) पुरोहित *purohit* or अचार्ज *achārj*). गुरुहत्थी *gurhatthi* has already been mentioned as the ceremony of giving presents to the bride by the bridegroom's elder brother (§ 1325). मोहन्देखाइ *mohdekhāi*, मुदेखौनी *mudekhauni*, or मुदेखी *mudekhi*, are the presents given to the bride by her mother-in-law or other female relatives of the bridegroom on her first coming to her husband's house.

1348. The पिअरी *piāri*, पीरी *pīri*, or (in South Bhagalpur) कनिऐती *kaniaiti*, is the bride's yellow dress, and कन्हावर *kanhāwar* or कँधावर *kandhāwar* is a red loin-cloth laid upon the bridegrom's shoulder during the ceremony.

1349. *Bringing the bride home.*—This is गौना *gauna*, &c., *vide* § 1291. The procedure is as follows:—When the bride is old enough to live with her husband, an auspicious day is fixed. Some days before the date, the bridegroom's family send a present of sweetmeats, called गौना के नेआरा *gauna ke neāra*. On the evening of the appointed day the bridegroom and his party arrive, and after feasting go off with the bride at dawn next day. The day before, a plough-shaft (हरिस *haris*), but no yoke or bamboo twigs, has been buried in the court-yards of each of the respective families. Before the bride and bridegroom start, their nails are cut. This is called नह छछाइ *nah chhachhāi* or नोह छिलाइ *noh chhilāi*. With the party the bride's people send one or more gaily-decorated earthen vessels full of sweetmeats, called कुण्डा *kunda* or मचर *mahar*.

1350. When the party arrives at the bridegroom's house, the bride passes from the litter to the door, putting her feet into a basket at each step. This is called दौरा मेँ गोर डारब *daura meñ gor dārab* or घर पैसारी *ghar paisāri*.

1351. On entering the dwelling the couple go into the house where the family god is, and worship him. This is called गोर लगाएब *gor lagāëb*.

1352. As they go into the house, another ceremony, called दुआर छेँकाइ *duār chhenkāi*, is performed. In this the bridegroom's sister

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demands a present, and when it is given or promised she allows them to pass.

1353. *On certain ceremonies performed by Soti Brahmans of East Tirhut.*—Different castes and different localities have various marriage customs, but the one just described may fairly be taken as a standard Hindu marriage ceremony. It describes a marriage such as would take place in a well-to-do goāla's house in the district of Patna.

1354. The Soti Brāhmans of East Tirhut have several curious marriage customs which have existed for many hundred years, some of which will now be noted. The greatest care is kept in keeping up correct genealogies of members of this clan. The genealogical registers are called पाँजी *pānji*, and they are kept up by hereditary genealogists called पँजियार *panjiyār*. Once a year or oftener there are great meetings of these Brāhmans at Saurāth, near Madhubani, and other places, where the *panjiyārs* assemble and write up the registers. They also arrange marriages after consulting their registers, and give certificates to the parents certifying that the marriage is lawful, and that the parties are not within prohibited degrees of affinity. These certificates are called अधिकार माला *adhikār māla* or असुजन पत्र *asujan patr*. The settlement of the conditions of marriage is called सिधाँत *sidhānt*.

1355. When the bride is of equal or higher caste than the bridegroom, the parties meet in a distant place away from both their homes, and the conditions are proclaimed by the *panjiyārs* present. If, however, the bride is of lower caste, the following procedure is adopted:—

The bride and her family leave their house and going a little distance off erect a मड़्वा *marhwa* for the marriage ceremony. On the day appointed for the wedding, the bridegroom starts from his home with his servants under the pretence that he is going out hunting. None of his relations accompany him, and although they, of course, really know for what he is starting, they pretend to be ignorant. When he arrives within a little distance of the मड़्वा *marhwa*, he stops, and then the *sidhānt* is proclaimed. By this time the marriage preparations are ready, and the bride's brother comes to him and conducts him to the appointed place. On his arrival at the door the bride's female relatives, each being called for this purpose a बिधन्करी *bidhkari*, catch hold of his nose with one hand, and with the other hold a sheet tied round his neck. In this condition they bring him into the मड़्वा *marhwa*, and there the marriage is performed.

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1356. After a time the bridegroom's friends pretend that he has been lost in his hunting expedition, and send a man called the सौत *srautra* to look for him. He returns shortly afterwards, and informs them that the bridegroom has married so and so, whereupon they all fall to and abuse him. After abusing him they change their minds and reward him.

1357. At the marriage a barber ties some paddy in a knot in the bridegroom's waist-cloth (धोती *dhoti*). This is called जनम गँठि *janam genthi*. This is not untied until the fourth day after marriage, which is by this sect called the चतुरथी *chaturthi*.

1358. Another ceremony is the दसौत *dasaut*. In this a professional dancer (नटुआ *natua*) comes up to the bridegroom and offers him sham sweetmeats (लड्डू *laddu*), in return for which he receives presents. After this the bride and bridegroom go into the कोहबर *kohbar* to worship the family god. On the way the bride's female relations set up shops of paltry articles, which the bridegroom is obliged to buy.

1359. Another ceremony is घसकट्टी *ghaskatti*. In this the bridegroom cuts some grass for his father-in-law, and in return the latter promises to give him a horse.

CHAPTER IV.—MARRIAGE CEREMONIES AMONGST THE MUSALMĀNS.

1360. The writer is indebted to Kāzi Sayyad Raza Husain of Patna City for the following facts:—

1361. Amongst Musalmāns there are two kinds of marriage ceremonies,—शरई (شرعي) *sharaī* and उरफी (عرفي) *urfi*, or religious and ceremonial. The more strict and educated members of the community follow the former, and the common people the latter.

1362. शरई (شرعي) *sharaī* marriages are entirely free from ceremonies of any kind. After the betrothal the marriage is performed in strict conformity with the sacred law. The amount of dowry (महर (مهر) *mahar*) is not fixed, but depends on the pecuniary circumstances of the parties. Immediately after the marriage, the wife goes to her husband and is settled for life.

1363. उरफी (عرفي) *urfi* marriages are not so frequent as they used to be. The spread of education and railways has tended to make people stricter in their religious duties, but, specially amongst the lower

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orders, the following ceremonies are still in vogue. In these marriages the dowry (महर (مہر) *mahar*) is always fixed. In the cities it is fixed at one *lākh* of rupees, and in the villages at forty-one thousand rupees and one *dīnār*. This is the amount of dowry promised by even the poorest people. It is needless to say that it is never given.

1364. *Arranging the preliminaries,* निसबत (نسبت) *nisbat*.—The parents first make themselves acquainted with one another's pecuniary circumstances, and the negotiations are carried on through a female match-maker (मुशाता (مشاطہ) *mushāta*). When the preliminaries are settled, a letter of ceremony is sent by the guardian of the boy to the girl's family. This letter is written on red paper, or on white paper sprinkled with red. The carrier of the letter, on arrival at the girl's house, is given *sharbat* to drink, and detained for a day or two. The reply is written on similar paper and returned by him, and this correspondence settles the marriage question. From this time marriage presents are exchanged between the parties, the boy's guardian making the first present. If at this time any women come from the house of the bridegroom on a visit to the bride's house, the bride will not show her face to them.

1365. In some places, before the marriage is decided on the girl's guardians first see the boy. This may be done in two ways: either the girl's people send for the boy to their house, and serve him with betel-leaf, and give him rupees or gold *mohars*, or else the guardian of the bride sends some relative to the boy's house. There, on his arrival, he is given *sharbat* to drink, and the first thing given him to eat is sweetened rice (मीठा चाउर *mītha chāūr*). This relative reports concerning the boy to the girl's guardians.

1366. *Betrothal.*—This is मँगनी (منگني) *mangni*. In this the boy's guardian, after consulting with the other party to the contract, fixes a date, on which he sends presents with considerable ceremony. Large coloured earthen pots are filled with sweetmeats and fruits, and sent with a large party. In some places a suit of clothes is also sent. The pots are carried on the heads of maid-servants, who sing songs when they start and when they approach the bride's house. As soon as they arrive they are given *sharbat* to drink, and while they drink the bride's people sing abusive and obscene songs to them. The persons that supply them with *sharbat* receive a small present. The maid-servants are also given sweetened rice to eat in a dish covered with silver leaves and pieces of fruit. Sometimes they are given sweetmeats to eat first and then dishes prepared with salt. They are

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detained for at least one day. When they leave the bride's house on their return journey, they are given presents in money and sometimes suits of clothes. They are also given a plain ring (छल्ला *chhalla*), a red handkerchief, and some sweetmeats as presents for the bridegroom.

1367. *The letter of promise* वादा का रुक्का (وعدہ کا رقعہ) *wāda ka rukka.*—When the time of marriage approaches, the parties, either orally or in writing, fix a date for it. Afterwards a customary letter of promise is sent, written on red paper and sprinkled over with pieces of gold or silver leaf. The letter is to the effect that such and such a day has been fixed, and that the writer hopes that it will meet with approval. Amongst poor families, the letter is sent in a bag of red cloth or velvet, together with two betel-nuts, some green grass, one or two pieces of turmeric, and a little rice. Amongst rich families, the letter is sent in a silver or golden box. The box is placed inside an embroidered bag together with the betel-nuts, &c. The whole is sent on a silver plate. The letter is always carried by a barber, who is given a handsome present, consisting of cash, clothes, and utensils by the girl's guardian. The guardian sends a reply either through the same man or through a messenger of his own. A tailor is then sent by the girl's guardian to take the measure of the boy's dress. He also gets a present from the boy's people, on going away. The marriage must take place not more than two months after this correspondence.

1368. *The going into retirement of the bride and bridegroom* मायूँ (مایوں) *māyūn* or माँझा (مانجھا) *mānjha.*—After the interchange of letters, the bride and bridegroom sit in *mānjha.*—The girl puts on a sheet dyed with safflower, and the women of the neighbourhood and her female relations assemble, and rub her with cosmetics (उबटन *ubtan*), singing songs as they do so. From that day the girl sits in a room, and never leaves it except for necessary purposes. She does not see the face of any man,—not even of her father or her brother. She eats only milk and fruits, and every day the barber's wife comes and applies cosmetic to her. In the meantime the boy is undergoing the same treatment. He wears similar dyed garments, is surrounded by females, and cosmetic is rubbed on his body every day. In South Munger he does not thus go into retirement.

1369. *The ceremony of the grindstone*—चक्की *chakki*—and the washing of the pulse—दाल धोई (دال شوئی) *dāl shoï* or दाल धोई *dāl dhoï*·

Two or three weeks before the marriage a grindstone is put in one of the rooms of the female apartments of both the houses, which has been previously well cleaned. The following day a number of women assemble and singing, accompany the maid-servants who carry some *mūng* (*phaseolus mungo*) to a well or river. Arrived there, they joke and sprinkle water on each other, while washing the grain. They then bring it back in the same way. It is dried in the sun, and ground into flour on the grindstone by seven women whose husbands are alive (सोहागिनि *sohāgini*). It is then made into a dish called बरी *bari* for the ceremony of कँदूरी (كندوري *kandūri* (see § 1377).

1370. *The cutting of the clothes.*—This is called किता पारन्चा (قطع پارچه) *kita pārcha*, and takes place in the bridegroom's house. Men and women are invited, songs are sung, and the tailor cuts out the marriage dress of the bride. When it is cut, all the men present congratulate the boy's guardian, and give the tailor a small present.

1371. A similar ceremony takes place in the bride's house on the day of the marriage procession. There the bridegroom's wedding garment is prepared, and when it is being despatched to him the male friends of the family assemble under a canopy in the female quarters. A few stitches purposely left unfinished in the bridegroom's drawers are then completed by the tailor, who gets some small fees from those present. This ceremony is called साज (or, in South Munger, जामा) बेचोतब (ساز بیوتنا) *sāj* (or *jāma*) *beotab*.

1372. *The vigil*—रतज्जगा *ratjagga*.—This ceremony takes place in the houses of both parties. A spot in the house is washed, and a small wooden stool is placed therein. A new water-pot is placed on it, and is covered over with a new earthen cover. A red handkerchief is then tied on it. A garland of flowers is then placed round the neck of the pot, sweetmeats are cooked, and hymns sung entreating God to bless the bride and bridegroom. The women sit up the whole night near the water-pot, thereby intending to keep God awake. At dawn the sweetmeats and रिहम (رحم) *riham** and *sharbat* are offered to God. They are then distributed among the people.

1373. *The erection of the canopy*—सायाबन्दी (سایه بندی) *sāyā-bandi* or मँड़्वा *mañrhwa*.—This takes place the day after the last ceremony. A canopy with four bamboo poles is erected in the female quarters. First, brown sugar is offered to the saint named *Shakarganj*, and then garlands are tied to each pole of the canopy. When the ropes of the canopy are being tied, the sister of the bride or bridegroom,

* Rice-flour mixed with clarified butter, sugar, and milk, and made into balls.

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or any near female relation of the father of either, comes in and stops the work. The persons employed are not allowed to proceed till they have promised to pay her a sum of money. When the canopy has been safely erected, a paste of sandal powder is rubbed on the faces of those present. In some places, after the erection of the canopy, a goat or a cow is sacrificed in memory of the saint Shaikh Abdul Qādir Jilāni, (شیخ عبدالقادر جلانی). The flesh of the animal sacrificed is cooked on the spot where it was killed, with rice and gram, in new earthen pots. When cooked, it is offered in the name of the saint, and then eaten.

1374. The same night another ceremony takes place. A potter is ordered to make a small water-pot. This is coloured and painted with figures of horses and elephants. It is called कलस्सा *kalsa*. It is placed in the courtyard and covered with an earthen cover, on which ears of rice and mango leaves are put. A four-wicked lamp (चौमुख *chaumukh*) is kept burning on it every night. This pot is neither opened nor removed till the marriage ceremony is over. When it is first deposited, the women sing a song over it, the purport of which is, "We have shut up storm, rain, serpents, scorpions, and worms herein."

1375. On the same night another ceremony, called चिहल तन (چہل تن) *chihal tan* (forty persons), takes place. A number of beggars who play the drum and fiddle are invited, and towards the end of the night a pit, four or five feet wide and two or three feet deep, is dug under the canopy. In this pit large billets of wood are burnt, while the beggars play and sing hymns in honour of the same. When the fire begins to burn brightly, they one by one fall upon it and extinguish it with their bare feet. Sometimes they carry the bridegroom in their arms while performing the ceremony. When it is over, fried gram and fried wheat mixed with sugar are offered to the forty saints.

1376. *The song of Balaimiyan.*—This is called पीर का नैजा (پیر کا نیزہ) *pīr ka naija*, or बाले मीयाँ (بالے میاں) *bālai mīyān*. Next day the females of the neighbourhood are invited; a spot is washed beneath the canopy, and the green branch of a mango tree with leaves on it (or sometimes simply a wooden stick 3 or 4 feet high) is erected therein. A red handkerchief dyed with safflower is spread over it. The women then sing the song of *Bālai Miyān*. At the same time an आँखिया *ankhiya** is put in a new earthen pot, offered to the saint, and then distributed to the people.

* A kind of cake made of wheat-flour and rice-flour and boiled in water. It is shaped like the eye, *ānkhi*: hence its name.

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1377. *Offering to deceased elders.*—This is called कँदूरी (كندوري) *kandūri* or बीबी के सहनक (بي بي كي صحنک) *bībi ke sahnak*, and takes place on the same night as the last ceremony. An earthen fireplace (चूल्हा *chūlha*) is prepared at home and placed beneath the canopy. The maid-servants go singing to fetch water, carrying several water-pots covered with red cloth, and accompanied by musical instruments. They must be married women of good character; they may not be widows, or women who have married twice. In the water which they bring, rice, gram, *mūng* (*phaseolus mungo*), fruits of the egg-plant, and pumpkins, &c., are cooked. When cooked, first the rice is distributed on earthen plates, then on it the pulse, then a little tyre prepared specially for the occasion, and then the vegetables and cakes. On each plate one betel-leaf and one garland is laid. In some places only rice, curds, and sugar, are put on the plate, and this is called मीठी कँदूरी *mīthi kandūri*. These plates are prepared in great number, and have been previously kept in a room washed for the purpose Then the plates are offered, first one in the name of the prophet, then one in the namē of his daughter *Bībi Fātma* (فاطمة), then one each in the names of many saints, and then one each in the names of the deceased members of the family, so far as they can be remembered. Great care is taken to make offerings in the name of all of the last. After this the females of the neighbourhood and those related to the family who have been invited assemble in a place in the courtyard (आँगन *āngan*) of the house, which has been well washed for the occasion, and sing songs in the praise of *Bībi Fātma*, and eat the offerings. No woman who has been married twice, or who is unchaste, dare eat out of these sacred plates.

1378. *The anointing.*—तेल चढ़ाएब *tel charhāëb*.—This takes place in the houses of both the bride and bridegroom the day after the last ceremony. Each is made to kneel down on a wooden bench (चौकी *chauki*), and a yellow cloth is thrown over him or her. Then seven married women (सोहागिनि *sohāgini*) tie up seven cakes (सुहाली *suhāli** and पीठा *pītha*) in a yellow handkerchief, and wave it round their heads. Then they anoint the whole body of the bride or bridegroom with oil. A small bundle is made up of mustard seeds tied up in a piece of yellow cloth, and then tied on the arm of the bride or bridegroom. This is called कँगना बाँधब *kangna bāndhab*.

* A cake made of flour and turmeric and fried in clarified butter.

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1379. *The marriage procession.*—This is बरियात *bariyāt*, &c., as amongst Hindus; see § 1290. When the time for the departure of the bridegroom's marriage procession draws near, the maid-servants of the bridegroom's house go out, singing songs, to fetch water. On their return they are stopped at the gate by the musicians, who refuse to let them pass till a present has been made to them. The water is placed under the canopy, where also a small stool is placed. The male members of the family assemble there, and, as songs are sung, the brother-in-law of the boy, or any near relative, digs a pit there. This is called 'digging a pond,' पोखरा खोदब *pokhra khodab*. He also gets a present for doing this. The bridegroom then bathes at this place, and puts on his wedding garments, consisting of (*a*) coloured drawers, (*b*) a kind of overcoat (जामा (جامہ) *jāma*) dyed with the safflower, or made of एकरङ्गा *ekranga* or of brocade (असावरी (اساوری) *asāwari*), (*c*) a white turban covered with a red cloth, or a red turban, (*d*) a garland of flowers, and (*e*) a handkerchief carried in the hand. He then mounts on horseback, and visits first the grave of some saint, where he makes an offering of sweetmeats, and then the village *imāmbāra* (इमामबाड़ा (امامباڑہ)),* where he makes a similar offering. He then starts for the bride's house, and on approaching it he pays similar visits to the tombs of saints and the *imāmbāra* there. In the meantime the bride has also bathed, put off her माँझा *mānjha* dress, and put on another which has been prepared either in her own house or in that of a relative.

1380. When the time for the arrival of the bridegroom approaches, the bride's maid-servants set out on the road on which it will come, carrying with them rice soaked in water and a newly-made ladle (डोइ *doï*), to which is tied a piece of red cloth. They stop at a well or a river, lay the ladle down on the ground, and cross over it one by one, eating the rice as they do so. They then dig up a चिरचिरा *chirchira*† shrub which they had previously noted, and carry it home, singing songs. The root of the tree is ground up and made into pills, which are administered to the bridegroom on the night of the जलुआ *jalwa* (§ 1384).

1381. *The sending of presents.*—This is called साचक (ساچق) *sāchak*. Before the arrival of the marriage procession a बरी *bari* is sent

* An *imāmbāra* is, according to Bihār tradition, a building erected in honour of the celebrated martyr Imām Hassan, the grandson of Muhammad.

† *Achyranthus aspera*, said to be of sovereign virtue to one bitten by a venomous reptile or stung by a scorpion, &c.

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to the bride's house. This word has two meanings, viz. (1) a dish of cooked pulse, and (2) that here referred to,—all the following presents taken together. It consists of :—

(1) Dresses for the bride, of from one to twenty-five suits. The first suit, or wedding dress (रीत के जोड़ा *rīt ke jora*), is also called the शाहाना (شاهانه) *shāhāna* or royal suit. It is not worn after the fourth day of the ceremony. It consists of a pair of long drawers of satin cloth and a जामा *jāma* (see above) of brocade, *tasar* silk, or एकरङ्गा *ekranga*. A second suit, also of fine materials, for the fourth day is called the चौथी के जोड़ा *chauthi ke jora*; and a third suit, for the tenth day, दसहरा के जोड़ा *dasahra ke jora*. Each suit is of less value than the preceding one.

(2) The chaplet, सिहरा (سہرا) *sihra*, for the bride.

(3) Some raw thread dyed with safflower. This is called नाड़ा *nāra* or कलावा (کلاوہ) *kalāwa*, and varies in amount from one or two *chhatānks* to a maund.

(4) Some otto of spices, सोहाग के अतर (سہاگ کا عطر) *sohāg ke atar*.

(5) Sweet-scented oil.

(6) A cone-shaped basket (called सोहाग पूरा *sohāg pūra*) of bamboo, covered with red paper and containing छलछबेला *chhalchhabela*, नगर मोथा *nagar motha*, बाल छड़ *bāl chhar*, the bark of the bay-tree (तज *taj*), cardamoms, sandal-wood, grains of musk, nutmeg, mace, saffron, cassia, turmeric, &c.

(7) Sweetmeats.

(8) Fruits, viz. almonds, pistachios, grapes, dates, cocoa-nut kernel, &c.

(9) Spices for betel.

(10) Fifty-two water-pots. These are small in size and are gaily coloured. In each a little rice, some betel-nuts, and some mango-leaves, are put.

These things are carried on the heads of maid-servants in procession in trays, accompanied by torches, music, and fireworks. First comes a large tray carrying the royal robes, then small trays, on each of which is placed another suit, and then the rest. The whole is covered by a long piece of cloth called दलझकना *daljhakna*.

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1382 In the meantime the bridegroom's dress is despatched from the bride's house, with a tailor, to meet the procession. The dress consists of a red जामा *jāma* (see above), long drawers of silk often worked with gold and silver flowers, a turban covered with a red handkerchief on which is laid a garland, and over this a very thin handkerchief, called मक्ना (مقنعہ) *maqna* or veil, and a red handkerchief for him to carry in his hand. When the bridegroom is clothed in this by the tailor, he gives the clothes in which he has travelled so far to the barber, who follows the bridegroom, carrying an umbrella over his head. Then the ceremony of निकाह (نکاح) *nikāh* or religious marriage is performed, and dates and sweetmeats distributed to the assembled guests.

1383. After this the bridegroom goes on horseback to the bride's house with great pomp, accompanied by a large party of men with torches, fireworks, and music. When they reach the house, all the men remain standing outside, while the bridegroom enters the female quarters of the house either on foot or horseback. There he sits on a wooden stool (which is given him in dowry), and his mother-in-law (or if she be dead, some other female relation of the bride) comes to him carrying a plate containing a small lamp made of flour and a little अरुवा *arwa* rice. She warms her hand at the lamp, and then touches the cheek of the bridegroom. While she is doing this, a woman comes and whispers in his ear the following Hindi verse "सोने मैं सोहागा, सुई मैं तागा। ओ दुलहा का मन दुलहिन से लागा॥ *sone men sohāga, sūi men tāga o dulha ka man, dulhin se lāga, i.e.*, borax* in gold, a thread in a needle, and the bridegroom fell in love with the bride." Then six married females (सोहागिनि *sohāgini*) and the mother-in-law alternately touch the cheeks of the bridegroom with the अरुवा *arwa* rice. He is then given some *sharbat* to drink. This is prepared in various ways: sometimes the wet hair of the bride after she has bathed is dipped into it, sometimes a small piece of sugar is put into her hand till it becomes moist with the perspiration, and then the *sharbat* is made of it, and sometimes it is made of a piece of sugar which she has taken into her mouth and crushed between her teeth. Then the bridegroom stands on the wooden stool, and a maid-servant carries in the bride in her arms, and touches the back of the bridegroom with her feet, and takes her away: then the bridegroom returns to his own party.

* Borax is a flux for melting gold.

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1384. The जलूवा *jalwa.*—The day after the arrival of the procession, milk, a dish called मलीदा (مالیدہ) *malida* or sweetmeats, and *sharbat*, are sent from the house of the bride to the bridegroom's party. The मलीदा *malida* or sweetmeats are put into the milk and drunk by the bridegroom out of a cup of silver or copper, which is given to him afterwards in dowry. Then the others drink it. The same evening maid-servants come from the bride's house singing songs, and take away the procession umbrella, and under its shade seven married females grind the spices which came in the सोहाग पूरा *sohág pūra*, and when ground, apply the powder to the hair of the bride, which they also tie with the नाड़ा *nāra* or string which came at the same time. The scented oil is also applied to her hair. Then the bride puts on the royal dress, a garland of flowers, the chaplet सिहरा (سہرا) *sihra*, and a veil, which is thrown over her face. She takes off all the ornaments of her maidenhood, and puts on new ornaments sent her by the guardians of the bridegroom. Black powder (मिस्सी *missi*) is applied to her teeth, and she is adorned in every other practicable way. During the day, it may be added, myrtle leaves have been applied to the soles of her feet to make them red. When she is ready, the bridegroom is sent for, and he comes walking, preceded by a maid-servant walking backwards, and carrying a plate on which is a burning lamp, so arranged that the smoke is thrown towards the bridegroom. When he reaches the gate of the female quarter of the house, the mother of the bride, or (if she is dead or a widow) any other married woman, meets him, and conducts him inside. The manner of doing this varies in different places. Sometimes the mother carries in her hand a plate in which lamps made of flour or silver are burning, and the wicks of which are of red cloth. A small quantity of the red thread (नाड़ा *nāra*) already mentioned is also laid on the plate. She walks backwards with her face towards him, and at every step throws down a piece of thread, and asks the bridegroom to pick it up and lay it on the plate. In this way, and at the same time touching his cheeks with her hand warmed at the lamp, she takes him into the inner yard, under the canopy. In other places the mother-in-law gives him betel to chew, which he bites and throws away.

1385. When the bridegroom comes under the canopy he sits on a wooden stool near a bed. As long as he stays there his sister (or, in her absence, a maid-servant) spreads a portion of her cloth (सारी *sāri*) over his head. Then the match-maker (मुशाता (مشاطہ) *mushāta*) throws a string round his neck, and pulling it gently, refuses to

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let it go till she is paid something. A cloth is then hung between the bed and the stool, and the match-maker (who has also had charge of adorning the bride) makes her stand on the bed in such a way that the bridegroom can only see her face. She then places the two hands of the bride on her (the bride's) forehead, and moves the bride's head this way and that way. A coloured handkerchief, in which is tied rice and turmeric, is then given to the bridegroom, who throws it on the bride, and each time he does so he is given a betel leaf in which pieces of the root of the चिरन्चिरा *chirchira* shrub already mentioned are wrapped up. This moving of the head and throwing of the handkerchief is repeated seven times, and the ceremony is called जलन्वा देब (جلوہ دینا) *jalwa deb*. The bridegroom then sits on the head of the bed, and the match-maker takes off the chaplet and veil from the face of the bride and shows it to the bridegroom, who for this favour gives her a present, and at the same time receives presents from the female relations of the bride. Sometimes, after this is done, a cup containing sandal-wood and a finger-ring of silver, which has a small cup made in the place where there is usually a stone, is given to the bridegroom, who, after dipping the ring into the sandal-wood, touches the forehead of the bride with it. In other places vermilion (सेन्हुर *senur*) is used instead of sandal-wood.

1386. Then the wife of the bride's brother, *i.e.*, the bridegroom's सरन्हज (سرہج) *sarhaj*, comes and sits on the bed, and throws little balls of flour at the bridegroom, who does the same to her. This ceremony is called गौंद खेलब *gend khelab*. A maid-servant then carries off the bride in her arms, followed by the bridegroom, who catches hold either of a corner of the bride's sheet (चद्दर *chaddar*) or her finger.

1387. It must be noted that throughout all these ceremonies the bride has kept her eyes shut, and never moves on foot, but is always carried in the arms of a maid-servant.

1388. The bride and bridegroom are then made to stand in an outer room (दलान *dalān*), and in the hands of both a little rice is put, but the hand of the bride is turned backwards. They are then caused to toss their hands up in the air, by a maid-servant, and thus the rice is scattered through the house, and the bride says at the same time that she is filling the house of her father and mother. The bridegroom also says that he is filling the house of his father and mother-in-law. This ceremony is called घर भरब *ghar bharab*. The bride is then carried

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off to a well-furnished room, where the bridegroom takes off her shoes with his own hands.

1389. The *departure of the procession*.—This is रुखसती (رخصتی) *rukhsati*, and takes place on the third day after the above-mentioned ceremony. The bridegroom is called into the female apartments, and he and the bride are given rice-milk खीर (*khīr*) to eat. He affects displeasure, and refuses to eat with her. The mother then makes him a present, and he consents to do so. Then the bride and the bridegroom sit together on a carpet, and a small piece of sugar on a betel-leaf is placed first on her head, then on her shoulder, then on the palm of her hand, then on her knees, and lastly on her feet. The bridegroom is pressed to pick up the pieces of sugar from each place with his mouth, or at least with his hands. This ceremony is called नबात चूनब *nabāt chūnab*.

1390. When the bridegroom goes off to his own house with the bride, she is carried in the arms of a maid-servant, and keeps her eyes shut till she reaches the court-yard of her husband's house. The sister of the bridegroom first meets her with a jug of water and washes her feet in a plate, which she (the sister) keeps as her perquisite. After this the ceremonies of घर भरब *ghar bharab* and नबात चूनब *nabāt chūnab* are performed again in the bridegroom's house.

1391. *The ceremony of the fourth day*.—This is चौथी *chauthi* or चौथारी *chauthāri*. It takes place on the fourth day after marriage, *i.e.* on the day after the arrival of the bride and bridegroom at the latter's house. The bridegroom takes off the thread नाड़ा *nāra* with which the hair of the bride had been tied. The women of the family then bathe the bride in the female apartments, singing songs at the same time, and the bridegroom himself bathes outside. Sometimes the bridegroom also bathes inside. The bride then puts on her dress made for this day (see § 1381), and the bridegroom also puts on the dress given him by his father-in-law. The bridegroom then enters the female apartment, and joins in the ceremony of जूआ *jūa*, or gambling. Seven spotted shells (चित्ती कौड़ी *chitti kauri*) and a necklace (चन्दन हार *chandan hār*) are thrown up in the air. A maid-servant extends the bride's hands, and the bridegroom his own, and both try to catch the falling necklace. The one who succeeds wins the game.

1392. Two or three days after the arrival of the bride in the bridegroom's house people come from her house to take her back. The bride's

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younger brother and other relations may form some of the party, but not elders, such as the father or uncles. They bring with them presents of sweetmeats, rice, pulse, a goat, &c., varying in quantity according to means. Two or three days afterwards they return with the bride and bridegroom.

1393. *The ten days' stay.*—This time the bridegroom stays nine or ten days in his father-in-law's house. This stay is called the दसहरा खाना *dasahra khāna.* On their arrival a room is made over to the bridegroom in the female apartments, and the bride is made to walk into this room accompanied by her female relatives and those of her husband, all singing songs. This is the first time the bride is allowed to walk since the commencement of the ceremonies. Up to this she has been always carried about. When the bride approaches the bridegroom in this room, he is expected to salute (सलाम *salām*) her. If he does not do so, showers of abuse are poured upon him.

This concludes the wedding ceremonies.

CHAPTER V.—BIRTH CUSTOMS GENERALLY.

1394. An adopted child is amongst Musalmāns मोतन्मन्ना (مُتَبَنّٰی) *motmanna.* Amongst Hindus he is पालक *pālak,* पोसन्पुत *posput,* or पोसन्पालक *pospālak.* Local names are पोसन्बेटा *posbeta* or पोसन्बालक *posbālak* in the south-east, and करन्ता पुतर *karta putr* in East Tirhut. To adopt a child is पोसिया लेब *posiya leb,* गोद् लेब *god leb,* or रास पर लेब *rās par leb.*

1395. When a woman cannot suckle her child, owing to pains in and hardness of the breast, she is called थनैलियाही *thanailiyāhi.* Inability to suckle on this account is थनैली *thanaili.* When a child is not well nurtured owing to the untimely death of its mother, or to her milk running dry, it is called दुधन्हुआ *dudhtutua* or दुधन्कट्टुआ *dudhkatua.* In South Bhagalpur it is कलरा *kalra.*

1396. A seven-months' child is सतन्वाँस *satwāns* or सतन्वाँसा *satwānsa* generally; also सतन्वाँसू *satwānsu* south of the Ganges, सतन्मास *satmās* in North-East Tirhut, and सतन्मसुआ *satmasua* in South-East Tirhut and South Bhagalpur. An eight-months' child is अठन्वाँस *athwāns* generally; also अठन्वाँसू *athwānsu* south of the Ganges, अठन्मास *athmās* in North-East Tirhut, and अठन्मसुआ *athmasua* in South Bhagalpur.

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1397. An only child is एकलौता *eklauta*; also एकहुला *ekáhula* in Shahabad and एकौनियाँ *ekauniyān* in South Bhagalpur. A first-born child is पहिलौठा *pahilautha*. The youngest child, *i.e.*, the last which a woman has, is called पेटपोंछुआ *petponchhua* or कोरपोंछुआ *korponchhua*. When a girl is born after three boys (which is considered very lucky), she is called a तेतर *tetar*, and she is even often named तेतरी *tetri*. In the south-east, however, a girl born after two and not after three boys is so called. A child whose elder brother is dead is called मराछ *marāchh*, or मरछवा *marachhwa*, or (in South Bhagalpur) मरोछा *marochha*, and (in North-East Tirhut) मछई *machhaī*. Such children are treated and dressed as girls, sold to the midwife for a few cowries, and brought back again and given opprobrious names, in order to induce the demon of death to think them of small account and not worth killing.

1398. When a woman has a child every year she is बरसाइन *barsāin*, or in South Bhagalpur बरसैनो *barsaino*. A woman with only one child is एकौंज *ekaunj*, or to the east काक बन्झा *kāk banjha*, or कौआ बाँझ *kaua bānjh*. The latter name is said to be derived from the children's game of काग दुरस *kāg durus*, or "odd or even." In this game one boy guesses whether another has an odd or even number of cowries in his hand. If he guesses an odd number he says काग *kāg*, or if an even one दुरस *durus*. Hence काग *kāg* means an odd number, and specially 'one.' A barren woman is बाँझ *bānjh*, बाँझ बहिला *bānjh bahila*, or (in the south-west) बाँझिन *bānjhin*. A woman after delivery, until the purificatory ceremonies are performed, is अलबाँती *alwānti* or परसौती *parsauti*. The lying-in room is north of the Ganges सोइरी *soiri*, and to the east also सोअर *soer*. South of the Ganges it is सौर *saur*, सौरी *sauri*, or जच्चा खाना *jachcha khāna*. In this a fire is kept burning for ten days after the woman's delivery. This fire is known to the north-east as अगियासी *agiyāsi*, and in South Bhagalpur as पोड़ा *pora*. Elsewhere it is पसंघी *pásanghi*, with a variant पसँगी *pásangi* in the south-west and in South Munger.

1399. The presents given to a woman in a state of pregnancy are known as सधोर *sadhor*. In South Bhagalpur such presents are given after delivery, and are called सठोरा *sathora*. अछवानी *achhwāni* is caudle given to a lying-in woman to produce milk. It is also called सोठौर *sothaur* in the north-east and सोंठौरा *sonthaura* in Gaya and the south-west. Another name current in the north-east is

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अधरस्सी *adhrassi*; in South Munger it is कदवा *kadwa*, and in South Bhagalpur आदो गुड़ *ādo gūr*. The longing of a pregnant woman is दोहद *dohad* or मनचलब *manchalab*. The earthen cakes which she is fond of eating when in this condition are called खपड़ा *khapra*.

CHAPTER VI.—CEREMONIES PECULIAR TO THE BIRTH OF A HINDU CHILD.

1400. When the labour pains commence, the चमाइनि *chamāini* or चमैनी *chamaini*, *i.e.* the native midwife, is sent for. She is also called डगरिन or डगरिन *dagrin*. On her arrival she puts a finger-mark (टीका *tīka*) of vermilion on the wall. This ceremony is called सोरारी *sorāri*, and is supposed to hasten the delivery of the child. As soon as the child is born, the midwife washes the forelock (लट *lat*) and feet (गोर *gor*) of the mother, which operations are called लटधोआइ *latdhoāi* and गोरधोआइ *gordhoāi* respectively. She gets a fee (नेग *neg*) for doing this. The child's navel-string (नार *nār*) is then cut. If the child is a मराछ *marāchh* (or मरछवा *marachhwa*), *i.e.* if the child which was born before it from the same mother is dead, the navel-string is all thrown away. Otherwise it is buried in the floor of the lying-in room, and over it the fire (पसँघी *pásanghi*) is placed. The latter is called in South Bhagalpur पसनी *pasni* or घूर *ghūr*. The child's body is then rubbed with कोठवार *kothwār*, which is the dust of a sun-dried granary (कोठी *kothi*), in order to take off the fœtal excretion (जावर *jāwar* or जाँवर *jāmwar*). The midwife's fee for cutting the navel-string is नारकटाइ *nārkatāi* or नरकटाइ *narkatāi*.

1401. When the child's body has been thus rubbed with dust, it is bathed in lukewarm water, and then the midwife throws it up in the air and catches it again five times. This is called लरिका लोकाएब *larika lokāëb*. At the same time another woman strikes a brass dish (थारी बजाएब *thāri bajāëb*), and the mother holds in her hand a handful (अँजुरी *anjuri*) of grain, which last is the perquisite of the midwife. The after-birth (लिझड़ी *lijhri* or नार पुरैन *nār purain*),* &c., is then thrown away in a vessel called खपरौर *khapraur* or (in Gaya) खपरौड़ी *khaprauri*, for which the midwife receives a fee called खपरौर फेँकाइ *khapraur phenkāi*.

1402. Two or three days after the birth, when the पुरोहित *prohit* or family priest has fixed on a lucky day, the ceremony of नहावन

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* The after-birth of an animal, as distinguished from that of a human being, is झर *jhar* or झार *jhār*.

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nahāwan is performed. This consists in नीम *nīm* (*azadirachta Indica*) leaves being boiled in water, and both the mother and child being bathed with the decoction. Then a handful of seeds of राइ *rāi* (mustard, *sinapis racemosa*) and जँवाँइन *jeñwāñin* (dill, *ligusticum ajowan*) is waved (निछावर करब *nichhāwar karab* or आँइछब *aunchhab*) round the mother's head and thrown into an earthen cup containing fire. When the seeds are consumed, the cup is upset, and the mother breaks it with her left foot. Then she sits with grain in her hand, while the brass dish is again beaten, and the midwife again throws the child five times in the air. This all takes place in the court-yard of the house, and is done to avert the evil eye. It is the first day on which the mother comes out of the lying-in chamber. The same day this chamber is plastered over with fresh mud, amongst the rich by a maid-servant, and amongst the lower classes by the husband's sister ननद *(nanad)*, who gets a fee for this, called सोइरी लिपाइ *soiri lipāi* or (south of the Ganges) सौर लिपाइ *saur lipāi*. The same day the washerman takes away the lying-in clothes (छुतन्का के कपड़ा *chhutka ke kapṛa*), and washes them. His fee for this is called छुतन्का *chhutka*.*

1403. The next day after bathing, the barber pares the mother's nails, which ceremony is called नोहन्टुङ्गी *nohtungi* or नहन्टुङ्गी *nahtungi*, and his fee is known as नोहन्टुंगाइ *nohtungāi*.

1404. On the seventh or eighth day, when the mother is first able to eat rice, the ceremony of खेँढ़ी जोड़ाएब *kheñṛhi joṛāëb* is performed. A hole is dug in the ground, into which milk and water are poured. The mother sits close to it, and eats her first dish of cooked rice. From this day collyrium (काजर *kājar*) is put on the child's eyes. Before this, when oil was rubbed on the child's body, the child had been laid on its back during the operation, but henceforward it is laid on its face for the application. From this day, also, the mother gets a bed to sleep on. Up to this day she had been fed only on caudle and on a mixture of oil, turmeric, and molasses (हरन्दी गुर *hardi gūr*).

1405. On the twelfth day the ceremonies of दोँनी झाँकब *donni jhānkab* and छठी *chhathi* are performed. Sometimes the latter ceremony is omitted. In the former, five दोनी *doni* or दोना *dona*, which are a kind of platter, are prepared of leaves of the jack-tree (कटन्हर *kathar*). In these cakes (पूरी *pūri*), rice milk (खीर *khīr*), &c., are placed. Sometimes the leaf platters are omitted, and rice milk, &c., is simply laid

* The washerman caste is considered an unclean one because its members touch these garments.

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on the ground over the cakes. Worship is then performed, and the articles eaten.

1406. The छठी *chhathi* or छट्ठी *chhatthi* ceremony is also called in Tirhut छठियार *chhathiyār* or छठि *chhathi*. As its name indicates, it should properly be performed on the sixth day after birth, but this rarely occurs now-a-days. When it is held on the twelfth day it is also called बरन्ही *barhi*. In this ceremony a kind of square marked with diagonals and made of cowdung is fastened on the wall. At every corner and intersection cowries are fastened, and the whole is painted with vermilion, and cakes, &c., are laid before it. The child is then oiled, has collyrium applied to its eyes, is wrapped up in a cloth, and placed before it. It is then dressed in new clothes, and rings (कड़ा *kara*) are put upon its arms and feet for the first time, and some money put into its hand. On this day also the child is named, and the relatives are fed.

1407. The ceremony of purification performed on the fortieth day after birth is called छिल्ला *chhilla*. In South Munger a similar ceremony takes place on the twentieth day, and is called बसन्दौरी *basdauri*. The ceremony of first feeding the child with rice is called. अनप्रासन *anprāsan*, also (south of the Ganges) खिरखियाइ *khirkhiyāi* and खिरचटाइ *khirchatāi*. In Gaya it is निमक चसी *nimak chasi*, and in South Munger चटावन *chatāwan*.

CHAPTER VII.—BIRTH CUSTOMS AMONGST MUSALMĀNS.

1408. The navel string (नार *nār*) is cut by a चमैनी *chamaini*, and the child is then bathed गोसल कराएब (غسل کرانا) *gosal karāëb*. Sweetmeats are then consecrated (नियाज करब (نیاز کرنا) *niyāj karab*) in the court-yard by the male members of the family, and the milk of a respectable and virtuous woman is given to the child in a shell (सितुहा *situha*). This ceremony is called दुधपिलाइ *dudhpilāi*. The people are then called to prayers by striking a brass pan (थारी *thāri*) with a stick, and this custom is called बन सलवात (بن صلوات) *ban salwāt*. In South Munger it is called बाँग सलवात *bāng salwāt*.

1409. The lying-in room, in which the mother (परसौती *parsauti*) is, is always kept warm with an अँगेठी *angethi* or moveable stove, and is called सौरी *sauri*, &c.; see § 1398. Caudle (अछवानी *achhwāni*) is given to her to produce milk, and oil mixed with turmeric and molasses is given to her to make her strong. This last mixture is called हरदी गूर *hardi*

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gūr. Until milk flows in the mother's breasts, the child is wet-nursed with the milk of the woman whose milk was given to it immediately after it was born.

1410. On the third day the mother and the child are bathed and dressed in new clothes, and the women of the neighbourhood come and sing songs, and receive oil and vermilion. Up to this the mother has had nothing to eat except the caudle and the mixture already mentioned, but now she is allowed to eat food and to sleep on a bed.

1411. On the same day the washerman takes away the lying-in garments, and the barber pares the mother's nails and shaves the child. The former operation is called नचन्हुङ्गी *nahtungi*, and the latter बाल तराशी (بال تراشي) *bāl tarāshi*.

1412. The fees of the midwife (चमैनी *chamaini*), of the washerman, and of the barber, are all known as परऔती के कमाइ *parsauti ke kamāï*.

1413. On the same day the lying-in room is plastered over with mud plaster. This operation is known as सोएर लिपाइ *soër lipāï*.

1414. On the fortieth day the consecration ceremony (नियाज (نياز) *niyāj*) is again performed, and the relations are fed.

1415. Circumcision is खतन्ना *khatna* or सुन्नत *sunnat*. See also § 386.

CHAPTER VIII.—DISPOSAL OF THE DEAD AMONGST THE HINDUS.

1416. The burning of a corpse is दाह देब *dāh deb*, आगि देब *āgi deb*, दगध करब *dagadh karab*, or जारब *jārab*. In North-East Tirhut it is also सँस्कार देब *sanskār deb*, and in the south-east जराएब *jaraëb*. When a Hindu dies he is taken out of the house and placed on a bier. A bier is रन्थी *ranthi* generally; also टिकन्ठी *tikthi* in South-West Shahabad, टाटी *tāti* in the east generally, दाठ *dhāth* in North-East Tirhut, फड़्की *pharki* in South-East Tirhut, and चचरी *chachri* in South Bhagalpur. Sometimes he is simply placed on a bed (चरपाइ *charpāï* or खटिया *khatiya*). Four men, who are called मजिल ले जानिहार *majil le jānihār*, or in South Bhagalpur कनकठिया *kankathiya*, carry the bier on their shoulders and set it down on the ground outside the village. This is called नगर बिसराँव *nagra bisrāñw* and is done in order that the people who are to accompany the corpse (who are called मजिलिहा *majiliha*) may collect.

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1417. After the departure of the corpse from the house the walls of the latter are plastered over with fresh plaster, and outside it are placed a stone, cowdung, iron, fire, and water for the मजिलिहा *majiliha* to touch on their return from the cremation.

1418. The four men who carried the bier take it on, when the people have collected, to the place of cremation on the bank of a river. This place is called अस्मसान *asmasān*, or मुरन्दघट्टी *murdhatti* north of the Ganges. In North-East Tirhut it is समसान *samsān*. South of the Ganges it is चिरार *chirār* or चिरारी *chirāri*, or to the South-East मरघट्टी *marghatti* or मुरघटिया *murghatiya*. In East Tirhut it is also called मरघट *marghat* or मुरघट्टी *murghatti*. They then bathe the corpse (नहवाएब *nahwāëb* or असनान कराएब *asnān karāëb*). The heir or chief mourner (करन्ता *karta*) then has his head, beard, and moustaches shaved (भद्दर कराएब *bhadr karāëb*), and puts on a dress of mourning (उतरी *utri* or कफन्नी *kaphni*). He then dresses the corpse in new clothes, viz. a waist-cloth (कच्छा *kachchha*) and a sheet, washes its mouth, and then with the assistance of the other men places it on the funeral pile. To dress a corpse in this way is कफन्नाएब *kaphnāëb*.

1419. A funeral pile is चिता *chita* generally, also चैती *chaiti* in Gaya and सारा *sāra* in Patna and the south-east. To prepare it a trench is dug in the form of a cross and four pointed logs (खूँटा *khūnta*) are driven into the ground at each end, and between them the logs of wood are piled. When the corpse is placed on the pile, the chief mourner (करन्ता *karta*) anoints its mouth with a mixture of गुगुल *gugul* (gum of the *amyris agallocha*), barley, incense (धूप *dhūp*), water-nut (मखाना *makhāna*), honey, sesamum, and sweetmeats. He then buys fire (आगि मोल लेब *āgi mol leb*) from a डोम *Dom* (some, however, take fire from the house), and with it lights a long torch (लूका *lūka*). He then walks round the corpse five times, touches its lips each time with fire (पचकरम्मा *pachkarma*), and sets fire to the pile (दगध करब *dagadh karab*). When the body is nearly burnt, each of the persons present throws five sticks into the fire. These are known as पचकठिया *pachkathiya* north of the Ganges; in Gaya and the south-west they are पँचआगि *panchāgi* or पँचअगिन *panchagin*; in Patna they are पँचलकरी *panchlakri*; and in the south-east as पचकाठ *pachkāth* or पचकाठी *pachkāthi*. When the body is nearly all consumed, the fire is put out (पानि देब *pāni deb*) with handfuls of water, and the remaining small unburnt portion is thrown into the river for fishes and tortoises (मछकछ ला *machhkachh la*). They then wash the place where the body

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was burnt, and the chief mourner (करन्ता *karta*) plants a *tulsi* tree near by, and writes on the ground the words राम राम *rām rām*.

1420. They then bathe at another landing-place (घाट *ghāt*) and sit down. Then the करन्ता *karta* gets up first and walks towards home, followed by the others. When they arrive at the door of the house, they touch the stone, cowdung, iron, fire, and water already mentioned, and then their left ears, each with the little finger of his left hand. This ceremony is called कान काठी उतारब *kān kāthi utārab*. They then separate. Some castes, however, instead of performing this ceremony, simply bite a piece of bitter *nīm* leaf, and then go home.

1421. Offerings are sometimes made to the manes at the time of cremation, and these are called in South Tirhut अस्मसान पूजा *asmasān pūja*, or पँचपिण्डा *panchpinda*.

1422. The day after the funeral the करन्ता *karta* goes to the place of cremation, and pours on the site of the pile a little fresh milk. This is called चिता सेराएब *chita seraëb*. He then comes to the village *pīpal* tree, where he finds the barber and the family priest (पुरोहित *prohit*) waiting for him. The former has some fresh milk, and an earthen vessel (कँटिया *kantiya*) carried in a sling (सिकहर *sikhar*) of मूँज *mūnj* rope. There is a hole in the bottom of the pot, partially stopped up with a plug. The *karta* hangs this up on a branch of the tree, so that its contents will drip out through the hole on to the root. He then fills it with milk and water and covers the vessel with an earthen cup (ढकनी *dhakni*). He then goes round the tree three times, and goes home. The whole of this ceremony is called घण्ट टाँगब *ghant tāngab*. On reaching home he feeds his relatives with rice-milk and *urid* pulse, and himself eats off a potsherd (खपरी *khaprí*). Before commencing to eat, each person places a small quantity of rice and milk from his platter (पत्तल *pattal*) apart on another platter. This is called रुआह काढ़ब *ruāh kārhab*, and the whole ceremony is called दुधमुँह *dudhmuñh* or दुधमुँही *dudhmuñhi*, and also दुधी *dudhi* in South-East Tirhut.

1423. The same evening and every evening up to the tenth day (दसवाँ *daswān*) after the death, the करन्ता *karta* lights a lamp made of mud and placed on the top of a stick. The first day it is placed at the spot where the deceased died. The second day at a little distance from it, towards the door. The third day further off again, and so on, it being arranged that on the evening of the tenth day it reaches the spot outside the door where the five articles (stone, cowdung, iron, fire, and water) were placed.

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This rite is called दीया बाती *diya bāti*, or (in East Tirhut) सुख राति *sukh rāti*, and in Patna चिराग बत्ती *chirāg batti*. Up to the tenth day the करन्ता *karta* every day after bathing throws into the river or the well a handful of sesamum (तिल *til*) mixed with rice and water. This is called तिलाँजुर देब *tilānjur deb*.

1424. On the third day after the death the rite of तिराती *tirāti* is performed, and in South-East Tirhut, on the fourth day, the अथसचन *athsanchan*. On the seventh day is performed the सतनहाएब *satnahāëb*. In this the male members of the family touch oil and oil-cake (खरी *khari*), and then bathe. When they return, the females do the same, and on their return to the house they put oil and vermilion on their heads, and a little gram soaked in water (अकुरी *akuri*) is given to each.

1425. On the tenth day is performed the rite of दसकरम *das karm*, also called दसवाँ *daswān*, and in Tirhut दसगातर *dasgātr*, and in North-West Tirhut दसाही *dasāhi*. On this occasion the male relatives shave their heads, and those who are sons of the deceased their moustaches also. Then the Brāhman who performs such obsequies, and who is called कण्ठाहा *kantāha* or महाबाभन *mahābābhan*, comes, and performs the ceremony of making obsequial offerings पिण्डा पराएब *pinda parāëb*. If the deceased is a male, this Brāhman gets as a fee all the requirements of a man (clothes, bed, shoes, umbrella, fan, dishes, lota, &c.), and, if a woman, all those of a woman. On the eleventh day offerings (पिण्डा *pinda*) are again made.

1426. Brāhmans are then feasted. This is called ब्रमभोज *brambhoj*, भोज *bhoj*, or कारज *kāraj*. Amongst Brāhmans this takes place on the 13th day after the death, amongst Rajpūts on the 14th day, amongst Vaisyas and amongst some Sūdras on the 16th day, and amongst other Sūdras after the expiry of a month. The ceremony is as follows:—In the day-time, the पुरोहित *prohit* or family priest performs the पिण्डा *pinda* ceremony, and after it the करन्ता *karta* sits on a square marked on the ground (चौका *chauka*). A new turban is tied round his head, and he is dressed in new clothes. This is called पगड़ी बन्हाएब *pagri banhāëb*. The relatives also put into his hand an offering of money, called नेवन्ता *neota*. Brāhmans are then fed (ब्राह्मन जेवनार *brāhman jeonār*). Afterwards, in the evening, the caste brotherhood are fed. On this day the widow of the deceased is clothed in her widow garments, which are known as रँड़सारी *rañr sāri*, or (in Tirhut) रँड़सार *rañrsār*. Amongst the upper castes this is a white cloth, but amongst the lower ones it is a coloured one.

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1427. In the case of the death of a male, पिण्डा *pinda* ceremonies are performed six months and a year after death: the first is called छमासी *chhamāsi*, and the second बरखी *barkhi*. When, however, a marriage has to be celebrated in the family, the ceremony is performed three months after death, and is called तिनःपखी के पिण्डा *tinpakhi ke pinda*. On all these occasions also Brāhmans and the caste brotherhood are fed.

1428. When all the funeral ceremonies have been performed in the orthodox way, they are called किरिया करम *kiriya karm*. When the body is merely thrown into a running stream, it is called परवाह *parwāh* or जलपरवाह *jalparwāh*. On five days in the month a body must be burnt with five effigies of कुस *kus* grass (*poa cynosuroides*). These images are known as कुसपुतर *kusputr*, and the days as पञ्चक *panchak* or प्रचका *pachka*. In the south-east they are पञ्चक *pachchak*. The visit of the women to condole after a death is मुँह देखब *muñh dekhab*, पुछारी *puchhāri*, or पुछारो *puchhāro*.

1429. Some Hindu and semi-Hindu sects and castes bury their dead. The principal of these are *Kabirhas* (कबिरहा *kabirha*), Saiva mendicants (अतीथ *atīth* or सन्यासी *sanyāsi*), Sib Nārainis (सिब नारैनी *sib nāraini*), and *Mushars* (मुसहर *mushar*). To be buried is समाधि (or समाध) लेब *samādhi* (or *samādh*) *leb*, and to bury is मिट्टी देब *mitti deb* or समाध मेँ बैसाएब *samādh meñ baisāëb*. The body is bathed and dressed in new clothes, the necklace (कण्ठी *kanthi*) and sectarian mark (तिलक *tilak*) are put on his neck and forehead respectively, and he is seated in the grave facing the north with the feet crossed under the buttocks (पल्थी बैसब *palthi baisab*) and with cakes in his hand.

CHAPTER IX.—DISPOSAL OF THE DEAD AMONGST MUSALMĀNS.

1430. The corpse immediately after death is taken out into the verandah (साएबान *sāebān*) or court-yard (आँगन *āngan*). It is stripped and a new waist-cloth (लूँगी *lūngi* or लुङ्गी *lungi*) is put on it. It is then washed (गोसल कराएब (غسل کرانا) *gosal karāëb*). The man who washes has a kind of bag (called साफी (صافي) *sāfi*) on his hand, with which he wipes the corpse. He then performs the ceremonial ablution of the corpse (वजू कराएब (وضو کرانا) *waju karāëb*). This consists in cleaning its teeth, washing its hands, inside of the mouth, forehead, face, arms, and feet. He then dries it with a clean

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साफी (صافي) *sāfi*. The waist-cloth is then taken off as unclean, and is given to the barber, who attends to call the relations, and, when they are assembled, to look after their refreshment. A fresh waist-cloth is then put upon the corpse. Amongst the *Sunnis* this washing is generally done by friends of the deceased, but amongst *Shīas* there is a special class of men who perform this work. The water with which the corpse is washed has been boiled with leaves of the बेर *bair* tree (*zizyphus jujuba*), and to this plain water is added. This washing is said to preserve the corpse from decay for a short time.

1431. A sheet is now taken, and a hole torn in the middle, through which the head of the corpse is put. The rest of the sheet hangs down before and behind. It is called झूल *jhūl* or कफनी (كفني) *kaphni*. The corpse is then laid on a bed (चारपाइ *chārpāi*), decently covered with a sheet, and taken to the grave-yard, which is known as कबरिस्तान (قبرستان) *kabristan*. The funeral itself is called जनाजा (جنازه) *janāja*. The prayers recited at the grave-yard or in the yard of a neighbouring mosque differ for men, women, and children. After their recitation the corpse is laid in the grave with the head northwards. The grave is then roofed over with bamboos or planks, over which some thatching grass (झलास *jhalās*) is laid, which is plastered over with mud. It is then filled up with dried earth, every member of the funeral procession assisting in doing so. This is called मिट्टी देब *mitti deb*. Before the party leave the grave-yard, alms (खैरात *khairāt*) are given to beggars. The man who digs the grave is a नोनियाँ *noniyān*, and his fee is known as कबर खोदाइ (قبر کھودائي) *kabr khodāi*.

1432. For four days after the death nothing is cooked in the deceased's house, and the family is supplied with food by the relatives. On the third day the brethren all assemble in an open place and 1¼ or 2½ *sers* of gram, some flowers, betel-leaf, and *sharbat*, are taken there. Each man then takes up a grain of the gram, and after reciting a benediction over it drops it on a cloth spread for the purpose. The benediction is called दरूद (درود) *darūd*. They go on doing this till all the grain is exhausted. It is then given to beggars, and the *sūra* or chapter of the Qur'ān entitled *qul huwa-l-lāhu* is read. Each one then drinks sharbat, takes betel-leaf, and the meeting separates. This ceremony is called by the educated कुल (قل) *kul*, from the first word of the title above quoted. By the ignorant it is called पान फूल *pān phūl*. It is the conclusion of the funeral ceremonies.

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CHAPTER X.—CEREMONIES AT PLOUGHING AND SOWING AND TRANSPLANTING.

1433. In the south-west on the first day of ploughing the villagers scatter rice-flour over the plough and yoke. This ceremony is called समऽत *samahut*. A similar ceremony is the हरमहूरत *harmahūrat* north of the Ganges, also called समऽत *samahut* in Tirhut, in which a handful (मूँठ *mūnth*) of grain is thrown into the field at the north-west (भण्डार *bhandār*) corner. In South Munger the plough is worshipped. The ceremony is called हरमोतर *harmotar*, and in it a vessel of water is poured over the plough in the name of the earth-goddess धरती माइ *dharti māi*.

1434. In South-West Shahabad the मूठ पूजा *mūth pūja* is the feast at the time of commencement of sowing. The villagers give handfuls of grain to the herdsman and watchman. It is also called डिहवार पूजा *dihwār pūja*. In South Bhagalpur the मूठ पूजा *mūth pūja* consists in the cultivator feeding his labourers on rice and milk. On the last day of sowing broadcast, a small quantity of seed is brought back to the homestead and shut up in an earthen pot (कूँड़ा *kūnra*), after which food of extra quality is prepared. This is called generally कुँड़मुन्दन *kunrmundan* or कुँड़मूनन *kunrmūnan*; also हरसोधन *harsodhan* in Champāran.

1435. On the first day of transplanting rice a feast is given. This is called पहिरोप *pahirop* in Patna, and पहिरोपा *pahiropa* in the south-east. In East Tirhut it is खेत भोज *khet bhoj*, or खेत भोजनी *khet bhojni*. South of the Ganges on this occasion the cultivators face the east and plant five rice seedlings (मोरी *mori*). This is called पँचाइठ *panchāith* in Shahabad, and पचाँती *pachānti* elsewhere. On the same occasion in South Bhagalpur wine, milk, fried grain, and oil are offered to the gods who protect the field from blights and mildews. This ceremony is called गोछी *gochhi*. In South Munger on this occasion a deity of the मुसहर *mushar* caste, named मुड़कटवा *Murkatwa*, is worshipped. The legend about him is that a cultivator once sent this man, who was his labourer, home from the fields to get some seedlings. On the labourer's return the cultivator observed a spot of vermilion (सेनुर *senur*) on his forehead, and concluded that he had been debauching his (the cultivator's) daughter, who was at home at the time, and had given the seedlings. The man was quite innocent, but the cultivator in a rage killed and hid him in the earth. He is hence worshipped as a martyr, especially by his caste-fellows.

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North of the Ganges, on the first day of transplanting a feast is given to the neighbours. This is known as गवा *gawa* or गावा *gāwa*, and to give it is गवा खेब *gawa leb* or गवा लगाएब *gawa lagāëb*.

1436. The feast at the conclusion of rice transplanting is औंजली *aunjli* in South Bhagalpur, बनउसरा *banusra* or बनुसार *banusār* in Gaya, and उछाड़ी *uchhāri* or बनउखाव *banukhāo* in Patna. In Sāran, when the transplanting is over, a handful of seedlings is planted with ceremony in a corner of the field. This is called केना डेहरी *kena dehri*.

1437. In planting sugar-cane, before commencing, the direction of the wind is tested to judge of the probability of rain. This is called पवन परिच्छा *paban parichchha* in the north-west. The day on which the planting of this crop, as well as of the spring crop, is commenced, is called मूठ *mūth*, and when it has come they say मूठ लागल *mūth lāgal*. When the planting is concluded five long canes are planted in the middle of the field. This is called पँचउख *panchukh* or पँचौख *panchaukh* north of the Ganges, and पचखाँड़ *pachkhānr* south of it.

CHAPTER XI.—HARVEST CEREMONIES.

1438. When the crops are cut, some of the new grain is taken home and eaten with certain ceremonies. This feast is known as नेवान *newān* or नेवानी *newāni*, or to the south-east as नेमान *nemān*. When the grain is collected on the threshing-floor, a cake of cowdung is placed on the top of the heap to avert the evil eye (see § 839). South of the Ganges worship is also done to the village deity or डिहवार *dihwār*. A similar worship in South Bhagalpur to propitiate ghosts is called दानो पूजा *dāno pūja*.

1439. The ceremony of the first cutting of the sugar-cane takes place, south of the Ganges, on the festival of the देव उठान *deb uthān* or देवउठान *deothān*. This takes place on the 11th of the bright half of Kātik (*i.e.*, early in November), and is said to be the day on which Vishnu wakes from his four months' sleep. In South-West Shahabad, on this day, the villagers tie a few canes together by the leaves, and place a neck-ring (हँसुली *hansuli*) on the top. They then pour perfumes over it, take the neck-ring away, and commence cutting. When the crushing of cane is begun a ceremony is performed, called पिठार *pithār* in South-West Shahabad, समऊत *samahut* in the rest of that district, पेतावन *petāwan*

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in Patna and Gaya, and पचघन *pachghan* in the south-east (see also § 299).

1440. In Shahabad, on the first day of crushing cane, the villagers take some juice home to cook with rice. This dish is called रसजाउर *rasjāür*. The ceremony at the first boiling of the juice is मिठाइ *mithāi* in the south-west, and सिरनी *sirni* in Patna and Gaya. A similar worship of a god, who is called कोइला माता *Koïla Māta*, exists in the south-east. This god exists elsewhere as a deity protecting wells.

CHAPTER XII.—MISCELLANEOUS.

1441. Among the lesser known festivals may be mentioned the following. The ऊरस *ūras* or चिरागा *chirāga* is, south of the Ganges, a festival held in honour of the Musalman saint मखन्दूम साह *Makhdūm Shāh*. It takes place on various dates in different places, *e.g.* in Patna City it takes place in the month of *Bakrā'id* (about December), and at other places in *Bārah wafāt* (about March). मखन्दुमाना *makhdumāna* is a rite performed in his honour by landlords.

1442. The छठ बरत *chhath bart* is a Hindu festival in honour of the sun held on the 6th of the light half of Kātik (early in November). The दवात पूजा *dawāt pūja* is held by men of the Kāyasth caste on the 12th of the light half of Kātik (*i.e.*, the day but one after the *diwāli*). On this day they worship their inkstands and will not touch pen and ink.

1443. In the north and east, on the 3rd Bhādoñ (August–September) occurs the तीज *tij*, on which women fast a day and night in honour of the goddess पार्बती *Pārbati*, and eat सत्तू *sattu* (ground parched grain) next day. On the last day of Bhādoñ occurs the अनन्त *anant* or अनत *anat*, on which day both men and women fast. In the same tract the बहुरा *bahura* is a festival on which the women eat सत्तू *sattu* with sugar and clarified butter.

1444. The अखरतीज *akhartij* in Patna, अखरतिजिया *akhartijiya* in Gaya, and अखरतीत *akhartīt* in South-West Shahabad, is the feast on the 3rd of the light half of Baisākh (early in May), on which the obligations of the spring harvest are cleared off. In South Bhagalpur it is called अछै तिरतिया *achhai tirtiya*.

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1445. On the 5th of the light half of Sāon (early in August) occurs the feast of the नाग पञ्चमी *nāg panchami*, also known as लाग पञ्चमी *lāg panchmi* in North-East Tirhut, नकपाँचे *nakpānche* in Shahabad, नगपाँचे *nagpānche* in Patna and Gaya, and लगपाँचे *lagpānche* in the south-east. On this festival the women mark their houses with lines of cowdung, and worship सेसनाग *sesnāg* (the Serpent of Eternity) with milk and parched grain (लावा *lāwa*). On the गोबर पाँचे *gobar pānche*, which falls on the 5th of the dark half of the same month (late in July), the same god is often worshipped in Patna instead of on the former festival. This is called बेहरा पाँचे *behra pānche* in South Bhagalpur.

1446. गोधन *godhan* is a woman's rite in which they make cow-dung figures of scorpions, snakes, &c., and beat them. To the south of the Ganges, in Bhādoñ (August–September), the women fast for twenty-four hours and make cowdung figures of Ganes and lay brambles (झाड़ झूड़ *jhār jhūr*) in the court-yard, saying the words अपन करम भैयक धरम झाड़ झूड़ घुसिआवे ही *appan karm bhaiyak dharm jhār jhūr ghusiāwe hī*, an incantation which literally translated means, 'I cause my own fate and my brother's virtue to enter the bramble.' This incantation is supposed to benefit the speaker and her brother in some mysterious way. A similar ceremony is called करमा धरमा *karma dharma* in South Bhagalpur.

1447. The जिउतिया *jiūtiya* to the west and the जितिया *jitiya* to the east is a fast and worship performed by women on the 8th of the dark half of Kātik (late in October) for the benefit of their children.

1448. In Patna the festival of the *holi* festival (full moon of Phāgun or middle of March) is distinguished by the custom called लुकारी *lukāri* or लुकवारी *lukwāri*. In this, at night, the village children throw lighted torches across the boundaries of the village into the neighbouring village. This is supposed to be lucky for the village which throws, and unlucky for the village which receives, and is a source of frequent fights.

1449. On the day between the 15th of Chait and the 15th of Baisakh (about the 15th of April) when the sun enters the sign of the Ram (मेख *mekh*), it is customary to feed Brāhmans with सत्तू *sattu* (ground parched barley), टिकोढ़ा *tikorha* (immature mangos), and water, and to give alms. This feast is called the सतुआइन *satuāin* or सतुआनी *satuāni*. In South Bhagalpur this festival is held on the last day of Chait, *i.e.*, the last day of the

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Bangāli year. On the following day there is in Tirhut a curious festival, called the जूड़ शीतल *jūr sītal*. The people bathe in water drawn the previous night and eat food cooked at that time, after worshipping सितल्ला देवी *Sitla Debī*, the goddess of small-pox. Then from morning till noon all classes, rich and poor, cover themselves with mud, and shower it on all whom they meet. No one is free from this mud bath. In the afternoon the people go out with clubs and hunt jackals and hares and whatever animal they can find in the village. On their return home they boast of their valour in having killed this and that jackal, and the phrase जूड़ शीतलक सिपाही *jūr sītalak sipāhi* is used like मोहरम के सिपाही *moharram ke sipāhi* to signify a braggard.

CHAPTER XIII.—ARBITRATIONS, OATHS, &c.

1450. A body of arbitrators is पँचाइत *panchāit* to the north and west. In Patna and Gaya it is पँचौत *panchīt* or पँचेता *pancheta*, and in the south-east पँचैती *panchaitī*. The head arbitrator is called सरपञ्च *sarpanch*, also south of the Ganges सरदार *sardār* or महन्तौं *mahton*. In Shahabad he is also called महान *mahān*, and in South Bhagalpur मँड़र *mañrar*. A caste assembly is चटाइ *chatāi* (*lit.* a mat), or पङ्गत *pangat* (*lit.* sitting in a row), and its head arbitrator परधान *pardhān* or मानञ्जन *mānjan*. In Shahabad the man next to the chief is called the छड़ीदार *chharidār*.

1451. When one party in the case challenges the opposite party or a particular person to an oath, the phrase used is हसर करब *hasar karab*; also दारब *dhārab* in Patna, Gaya, and the south-east. The oath may be on the ammonite (सालग्राम *sālgrām* or सालिगराम *saligrām*), a copy of the Sanskrit हरिवन्स *haribans*, or on Ganges water (गङ्गा जल *ganga jal*). When Ganges water is placed in a copper vessel with some leaves of the holy basil (*Ocymum sanctum*), the oath is said to be by तुलसी ताँबा *tulsi tāmba*. Or a man may lay his hand on his son's head (बेटा का सिर पर हाँथ धै कँ *beta ka sir par hānth dhai kañ*), in which case his son is supposed to die within a year if he tells a lie, or he may touch a Brāhman's legs and swear by them (ब्राह्मन के गोर छू कँ *Brāhman ke gor chhu kañ*). In Shahabad one form of oath current is to pour forth some country liquor. This form is known as मदाइन *madāin*. The oath taken on a cow is

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known as गौ किरिया *gau kiriya*. The man who swears by this oath sometimes holds the animal's tail, and sometimes simply touches it. In these cases the man before swearing bathes and puts on new clothes. North of the Ganges the गुड़ुरा *gurura* is a circle drawn on the ground in which the man who takes the oath stands, or from which he takes the thing claimed. The belief in these oaths is, throughout the country, very genuine, but perjury is sometimes attempted. One common trick when swearing with one's hand on one's son's head is to substitute some one else for the son. The writer remembers in the year 1879, when he was in camp in Darbhanga district, a curious incident. License-tax assessments were being held, and one well-known money-lender offered to swear on his son's head that he lent no money. The challenge was accepted, and the oath taken. Curiously enough the son was next day seized with what was said to be cholera, and the man came to the writer, and insisted on his name being written in the highest class of assessees. This was done. It is satisfactory to know that the son recovered. Bābhans are popularly supposed to have little fear of the sanction of an oath, as witness the following proverb,—सील, सुत, हरिबन्स लै, बीच गङ्गाक धार, एतेक लै बाभन, नँ ना करह इतिबार *sīl, sut, haribans lai, bīch gangāk dhār, etek lai bābhan tañ na karah itibār*, If a Bābhan swear by the ammonite, his son, the Haribans, and in the midst of the Ganges,—don't believe him.

1452. To excommunicate from caste is हुक्का (or हुक्का तमाकू) बन्द करब *hukka* (or *hukka tamāku*) *band karab*. It is also कुजात करब *kujāt karab* or पँचाइत सँ काट देब *panchāit señ kāt deb*. The headman of a caste is मुखिया *mukhiya*, चौधरी *chaudhri*, सरदार *sardār*, or मानन्जन *mānjan*. Amongst the Telis and Chamārs he is also called मह्तौं *mahton*, मेह्तर *mehtar*, or (in South-East Tirhut), मँड़र *mañrar*.

CHAPTER XIV.—MISCELLANEOUS SUPERSTITIONS.

1453. A wizard is ओझा *ojha* or जादूगर *jādūgar*. Other names also used are सोखा *sokha* in South-West Shahabad, गुनी *guni* in North-East Tirhut, डैया *daiya* in Patna, भगत *bhagat* in Patna, Gaya, and the south-east, and also भगतिया *bhagatiya* and चटिया *chatiya* in South Munger. His enchantments are जादू *jādu* or ओझाइ *ojhāi*, also भगत्ताइ *bhagtāi* in South Bhagalpur. A witch is डाइन *dāin*.

1454. An omen is सगुन *sagun*, and also north of the Ganges शगुन *shagun*. A good omen is अच्छा सगुन *achchha sagun*, or in Shahabad

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सुलभ सगुन *sulabh sagun*. An evil omen is कुसगुन *kusagun*, also in the north-west बदशगुन *badshagun*, and in Patna and Gaya नहस *nahas*. In East Tirhut it is असगुन *asgun*. Other names are कुसाइत *kusāit* (an unlucky time) and कुजात्रा *kujātra* (an unlucky starting).

1455. There are a vast number of village gods (ग्राम देवता *grām deota*) worshipped throughout the province. The principal amongst them will shortly be mentioned. A काली असथान *kāli asthān*, also called देवी असथान *debī asthān* or देवी थान *debi thān*, which is a mound in honour of Kāli, the wife of Shiva (सिव *Sib*), is generally erected outside each village. In Tirhut under the village *pīpal* tree there is generally a mound, decorated with clay images of the principal personages in the epic connected with him, erected in honour of the Salhes who is mentioned in the following list. This is called a सल्हेस असथान *salhes asthān*. The mound erected to a deceased Brahman or holy man is generally called a बरम्हम असथान *barham asthān*.

1456. The following is a list of the principal village deities worshipped in Bihār. The more well-known deities, such as सिव *Sib*, महादेव *Mahādeb*, बरम्हम *Barham* (*Brahma*), or क्रिसन्न *Krishn*, are omitted. It will be observed that some of them are demons, who are worshipped in order to propitiate them.

अमन्ता भवानी *Amta Bhawâni* or अम्बिका भवानी *Ambika Bhawāni*, a form of Debi worshipped in Sāran.

काहु बीर *Kāru Bīr* or काहु दास *Kāru Dās* (south), also कलुआ बीर *Kalua Bīr* (Patna), worshipped by Doms and Dusādhs.

कुल देवता *Kul Deota*, the family god.

कैतुक गोसाँइ *Kaituk Gosāñiñ*, worshipped in South Bhagalpur by Dusādhs.

कोइला माता *Koïla Māta*, the goddess of a well spring, worshipped generally.

कोदर कट्टा *Kodar Katta*, worshipped by Doms in South Bhagalpur.

कोल *Kol*, worshipped in Gaya.

खाजे खिदर *Khāje Khidar*, the patron god of the boatman (मलाह *malāh*) caste. He is also often confused with a similar female deity गङ्गा माइ *Ganga Māi*. Musalmān women fast on every Thursday in the month of Bhādoñ (August–September) and call the fast खाजे खिदर का रोजा *khāje khidar ka roja*.

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खेती भवानी *Kheti Bhawāni* (Patna and south-west), worshipped by Koïris when they plant and cut their vegetables. In Patna a Musalmān vegetable-seller (कुँजड़ा *kunjra*) worships राम ठाकुर *Rām Thākur*.

गोबन्नाइ राउत *Gobnäi Rāüt* (north-west), a deified cowherd worshipped in Sāran and Champāran.

गोरैया *Goraiga* or गोरेया *Gorea*, worshipped generally south of the Ganges, especially by Doms and Dusādhs; also called गोरिया *Goriya* (Patna).

घाटों *Ghāton*, worshipped in South Bhagalpur by Dusādhs.

चतावन *Chatāwan* (Patna), worshipped by Doms and Dusādhs.

चिरकुटवा पीर *Chirkutwa Pīr*,—see डिहवार *Dihwār*.

चुहड़ माल *Chuhar Māl*,—see सल्हेस *Salhes*, worshipped in the south-east by Dusādhs.

चोहट *Chohat*, worshipped by Doms and Dusādhs.

जगदम्मा *Jagdamma*, the goddess of small-pox, worshipped in Patna and the south-east by Dusādhs.

जलासेन *Jalāsen*, the protector of bearers, worshipped in Sāran.

जौहरी बरम्म *Jauhri Barm*, worshipped in Sāran.

झुनकी बीर *Jhunki Bīr*, worshipped in Gaya.

डमरडाक *Damardāk* (south), worshipped by Doms and Dusādhs.

डाक *Dāk*, worshipped in Patna, Gaya, and South Munger.

डिहवार *Dihwār* (generally), also (Sāran and South Tirhut) चिरकुटवा पीर *Chirkutwa Pīr*. This is a very generally worshipped deity. There is supposed to be a separate one for each village. Every one who passes by throws a piece of cloth on his image.

ढेलहा पीर *Dhelha Pīr* (north) or ढेलवा गोसाँइँ *Dhelwa Gosāñiñ* (south), in whose honour a heap of earth is erected on the road-side, to which every passer-by adds a clod. He protects wayfarers.

देवी *Debi*, the popular name of the goddess Durga.

धरम्मनाथ *Dharmnāth*, an incarnation of Sib, worshipped in Sāran.

नाएक साहेब *Näëk Sāheb*, worshipped in Patna.

नाग *Nāg*, the snake god. Worshipped generally. In Sāon (July–August) crowds of women calling themselves his

wives (नागिन *nāgin*) go out begging for 2½ days, during which period they neither sleep under a roof nor eat salt. Half the proceeds of the begging are given to Brāhmans, and the other half invested in salt and sweetmeats, which are eaten by the whole village. During the expedition several characteristic songs are sung, some of which have been published by the Asiatic Society of Bengal.

महथिन दाइ *Mahthin Dāi*, worshipped in the south-west.

पहास बर *Pahās Bar* (Patna and Gaya), worshipped by Doms and Dusādhs.

पाँचो पीर *Pāncho Pīr*, the five saints named गाजी मीयाँ *Gāji Miyān*, हठीला *Hathila*, परिहार *Parihār*, सहन्ला माइ *Sahja Māi*, and अजब सालार *Ajab Sālār*. They are worshipped by Musalmān drummers (डफाली *daphāli*), who during an outbreak of cholera act as village Musalmān priests. They go about, beating drums, with an iron bar wrapped in red cloth and adorned with flowers, which represents गाजी मीयाँ *Gāji Miyān*. They are paid in kind by the people at whose doors they stop and drum. A पँचपिरिया *panchpiriya* is a Hindu who worships Musalmān saints. In Shahabad these five saints are worshiped conjointly with three others, as mentioned in the following verse :—

अमन्ना सती, पाँचो पीर, लँगड़ा तार, सोबन्ना तीर *Amna Sati, Pāncho Pīr, Langra Tār, Sobarna Tīr.*

Langra Tār is simply a crooked wire which is worshipped. *Sobarna Tīr* means the banks of the river *Sobarna*.

पारस नाथ *Pāras Nāth*, worshipped by bankers (महाजन *mahājan*).

फूल डाक *Phūl Dāk* (Gaya), worshipped by Doms and Dusādhs.

बखन्तौर *Bakhtaur*, a deified cowherd worshipped in South-East Tirhut.

बँदौतन्नी *Bandautni* (Gaya), worshipped by Doms and Dusādhs.

बँदौत *Bandaut* (Gaya), worshipped by Doms and Dusādhs.

बन्नी *Banni* (south-west), worshipped by Doms and Dusādhs.

बरन्दवनिया *Barduaniya*, worshipped in Patna.

बरन्हम देव *Barham Deo*, worshipped in Gaya.

बसावन कुँअर *Basāwan Kuñar*, worshipped in Gaya.

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बहोड़ *Bahor*, worshipped in Patna and South Munger by Dusādhs.

बिदेसी बरम्ह *Bidesi Barm*, worshipped in Sāran.

बिसहरा *Bisahra*, worshipped in North-East Tirhut.

भैरब *Bhairab* or भैरो *Bhairo*, worshipped by cultivators in the south-east.

मकार बीर *Makār Bīr* (north and east),—see § 299.

मनस्या राम *Mansa Rām* (Patna), worshipped by Doms and Dusādhs.

मनानो दानो *Manāno Dāno*, worshipped by Doms in South Bhagalpur.

मनुस देव *Manus Deo* (north and west), worshipped by Doms and Dusādhs.

मलदानो *Maldāno* (south), worshipped by Doms and Dusādhs.

मसान *Masān* (Patna), worshipped by Dusādhs and Doms.

महमाया *Mahmāya*, the goddess of small-pox.

महाबीर *Mahābīr*, a form of Hanumān, the monkey-king who befriended Rām.

माता दाइ *Māta Dāi* or सितल्ली *Sitli*, the goddess of small-pox.

मीर फजुला *Mīr Phajula*, a Musalmān saint worshipped in Sāran.

मेघु डाक *Meghu Dāk* (Patna), worshipped by Doms and Dusādhs.

मैया *Maiya* (Patna and south-east), worshipped by Mushars, Dusādhs, and Doms.

मोती राम *Moti Rām*, brother of सल्हेस *Salhes* (*q.v.*), and worshipped in the south-east by Dusādhs.

रघुनी डाक *Raghuni Dāk* (Patna), worshipped by Doms and Dusādhs.

रघू *Raghu*, worshipped in South Bhagalpur by Dusādhs.

राम ठाकुर *Rām Thākur*, worshipped in Patna and the south-east. See also खेती भवानी *Kheti Bhawāni*.

राम बीर *Rām Bīr* (Patna), or राम गोसाँइ *Rām Gosāñiñ* (Gaya), worshipped by Dusādhs.

राह *Rāh* or (North-East Tirhut) राहु *Rāhu* is a demon worshipped by Doms and Dusādhs. The ceremonies are a kind of fire-worship, in which the devotees run along a trench filled with blazing coals.

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लीला डोम *Līla Dom*, worshipped by Doms in South Bhagalpur.

सनिचरा *Sanichra* (south-west), a god worshipped by vegetable-sellers (तुरन्हा *turha*).

सलखो *Salkho* (south-west), worshipped by Doms and Dusādhs.

सल्हेस *Salhes* or सलेस *Sales* (south and east), worshipped by Doms and Dusādhs. He was a great hero and the first watchman. He fought a battle with चुहड़ माल *Chuhar Māl* of Mokāma, who was the first thief. A famous epic concerning him is current in Tirhut, and has been published by the Asiatic Society of Bengal.

सहजादी माइ *Sahjādi Maï*, worshipped in the south-west.

सिंगेसर *Singesar*, worshipped in North-East Tirhut.

हरिराम बरम *Harirām Barm*, worshipped in Sāran.

हरिहर नाथ *Harihar Nāth*, in Sāran, at Sonpūr.

1457. A spell or charm is गुन *gun* or मन्तर *mantr*. टोटका *totka*, टोटमा *totma*, or टोना *tona*, are spells or charms generally with an evil object. In Shahabad they were टोटरम *totram*; in Patna and Gaya they are optionally उतारा पतारा *utāra patāra*, and in South Bhagalpur निंगच्छा छोरी *ningchha chhori*. The जिया दान *jiya dān*, जिवदान *jib dān*, or बलिदान *balidān*, is an animal, &c., sacrified to काली *Kāli* as a kind of scapegoat. In cases of sickness various articles are exposed in a saucer at a cross-road. This custom is supposed to communicate the disease to the first person who touches it, and is called जोग *jog* or जोग टोन *jog ton*, or in South Bhagalpur ओझ टेम *ojh tem*. The contents of the saucer vary with the disease demon to be propitiated. There are generally some red ओड़ौल *orhaul* (*hibiscus*) flowers, some sand, grain, and yellow cloth. If a ghost भूत *bhūt* has to be propitiated, wine, or even a fowl, is laid there. In cases of small-pox, the cloth with which the sores were dressed is frequently put out, which often makes the superstition about communicating the disease a lamentable reality. In South-East Tirhut an oblong mound studded with flags to avert cholera is called आसरिक *āsrik*. The खटोला *khatola* (north of the Ganges) is a miniature bedstead hung on a tree as a propitiatory offering.

1458. The following is a list of some of the various demons, ghosts, and other supernatural bogies believed in in Bihār. Those which are worshipped, and which hence have been included in the former list, are omitted.

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आगि बैताल *Āgi Baitāl* or अगिया बैताल *Agiya Baitāl*, a hideous demon which lurks in trees, lives on dung beetles, and seizes wayfarers by night.

कीचिन *Kīchin* (south), a kind of Lamia. She assumes the shape of a beautiful woman, and visits and seduces any man whom she may meet in a lonely place. The man dies within a few months of his yielding to the temptation. She has feet back to front, *i.e.*, toes behind and heels in front. Hence the wise may recognize her.

घोघर *Ghoghar* (north-west), a ghost invoked to frighten children.

चटुआ *Chatua* or चहण्टा *Chahta* (north-west), चटन्ना *Chatna* (north-east), a vampire who drinks up the milk of cows and women. In South Bhagalpur he is called चोर मटका *Chor Matka*.

चुड़ैल *Churail*, also (in Shahabad) बहरिया *Bahariya*, an evil spirit which assumes the shape of a bird and sits on the roof of a house which contains a pregnant woman. This injures the child.

जिलैया *Jilaiya* or जलन्वैया *Jalwaiya* (south), or (South Bhagalpur) मरनचिड़िया *Marchiriya*, a fiend which takes the shape of a night bird, and is able to suck the blood of any person whose name it hears. Hence women are very careful about calling their children by name in the night time. If it fly over the head of a pregnant woman, the child born will be a weakling. Such a child is called जिलन्वैया के छुच्चल *jalwaiya ke chhūal*.

जिन *Jin* (north), a ghost, goblin, genius, 'djin.'

डूबा *Dūba*,—see बूड़ा *būra*.

धोकर कसन्वा *Dhokar Kaswa*, a man with a bag who carries off naughty children.

नेकी बीबी *Neki Bibi* (Gaya and south-west), a ghost invoked to frighten children.

पनडूबी *Pandūbi*,—see बूड़ा *būra*.

बरम पिचास *Barm Pichās*, a kind of ghost or goblin.

बूई *Būi* is a ghost invoked to frighten children.

बूड़ा *Būra*, डूबा *Dūba*, or पनडूबी *Pandūbi*, a water-demon, who drowns travellers.

बौफेर *Baupher* (north), a kind of ghost or goblin.

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भाकुर *Bhākur* (north-west), a ghost invoked to frighten children.

भूत *bhūt*, a ghost or goblin generally.

भोकसन्वा *Bhokaswa* (south), a ghost invoked to frighten children.

मनुसन्देवा *Manusdeba* (north), a kind of ghost or goblin.

मरन्चिड़िया *Marchiriya*,—see जिलन्वैया *jilwaiya*.

माँञों *Māñoñ* (north), a ghost invoked to frighten children.

मिमियाइ के तेल *mimiyāi ke tel*, a kind of bitumen brought from Persia and elsewhere. It is said to be extracted from the heads of coolies who emigrate to the colonies, by hanging them head downwards and roasting them over a slow fire. The threat of extracting it from the head of a child is therefore an active deterrent.

राकस *Rākas*, the will o' the wisp; it breathes fire and misleads travellers, but it also lives in the fields, and where it resides grain is produced in abundance.

सुखन्ड़ा *Sukhra* (north), also सुखैनी *sukhaini* (North-East Tirhut), a vampire which sucks up children's blood.

हाउ *Hāü* (Patna), or हुम्मा *humma* (South Bhagalpur), a ghost invoked to frighten children.

1459. The उतन्सरग *utsarg*, and also (in Tirhut) काननोत्सर्ग *kānanotsarg*, is the emblematical marriage of a grove to a well, without which preliminary observance it is unlawful to partake of the fruit. The बिरन्खोतन्सरग *birkhotsarg*, and also (in Tirhut) the बैदिक *baidik*, is the ceremony of marriage performed in the name of a bullock let loose on the 11th day of mourning for a near relative. The जलोतन्सरग *jalotsarg* is the emblematical marriage ceremony on completion of a well or tank. It is married to an image erected close by. In case of a pond it is also called तरागोतन्सरग *tarāgotsarg*, and on completion of a well कुपोतन्सरग *kupotsarg*. The latter is called in South Bhagalpur कूप जग *kūp jag* or कुइयाँ दान *kuïyāñ dān*. बाटोतन्सरग *bātotsarg* is the ceremony on the completion of a road. No marriage is in this case performed.

1460. Water brought from a sacred river, spring, or place of pilgrimage तीरथ (*tīrath*), is much used in religious ceremonies, and is carried by men called कमरन्पन्थू *kamarpanthu*. They are also called कँवारन्थू *kamwārthu* in South-West Tirhut and कमरथुआ *kamrathua* in South-East Tirhut.

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DIVISION XIII.

TRADE, MONEY-DEALING, AND ACCOUNTS.

CHAPTER I.—TRADE AND BAZAR ACCOUNTS.

1461. *Trade* is लेन देन *len den*, महाजनी *mahājni*, कारबार *kārbār* or कारोबार *kārobār*, बेवहार *beohār*, बेयापार *beyāpār* or बेपार *beopār*, or बनिज *banij*. In Patna City it is also बेवहरगत *beohargat*. *Exchange* or *barter* is अदलबदल *adlaī badlaī*. A *money-lender* is महाजन *mahājan*, साह *sāh* or साहुकार *sāhukār*, or बेहवरिया *behwariya*. He is also called in the country बनिया *baniya*, and in South-West Shahabad साव *sāo*. In Patna City he is called कारोबारी *kārobāri* or धनी *dhani*. A *banker* is कोठीवाल *kothīwāl* or सराफ *sarāph*. A *borrower* is रिनिहा *riniha*, खदुक *khadduk* or खदुका *khaduka*, or असामी *asāmi*. In South Munger he is also called मुजेरा *mujera*, in South Tirhut बनियौटा *baniyauta* and धारनिक *dhārnik*, and in South Bhagalpur खातब *khātab*. In Patna the words करज खौक *karj khauk* and करज खोर *karj khor* are also used.

1462. An *account-book* is बही *bahi*. A trader's account-books are called collectively बही खाता *bahi khāta*. जाकर *jākar* in Gaya is a record of cloth sales kept by cloth-merchants. Each page of the account-book is called पन्ना *panna*, and also in North-East Tirhut पत्ता *patta*.

1463. The following are the books usually kept by village money-lenders:—

(*a*) The रोजनामचा *rojnāmcha*.—This is the *day-book*. The left hand or credit side of the page is known as जमा *jama*, and the right or debit side as नाँव *nānw* or नाम *nām*.

(*b*) The रोकड़ बही *rokar bahi*.—Mr. Crooke's description of this is equally applicable to Bihār. It is exactly the same as the रोजनामचा *rojnāmcha*. There is only this difference,

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that it is balanced after each transaction. For example, the book shows Rs. 1,000 on the credit side; Rs. 100 are disbursed on a certain account. This is entered on the debit (बाकी *bāki* or नाँव *nānw*) side, and the book is balanced showing Rs. 900 still to credit. This is called रोकड़ बाकी *rokar bāki* or बाकी तहबील *bāki tahbīl*, and is again brought forward to credit. North of the Ganges it is called फाजिल *phājil*. A man who carries on several distinct trades keeps up a separate रोकड़ बही *rokar bahi* for each.

(*c*) The लेखा बही *lekha bahi*, the खाता *khāta*, or खाता बही *khāta bahi*.—This is the *ledger*, and is made up as time allows from the रोजनामचा बही *rojnamcha bahi*. It contains each creditor's or debtor's account separately, with a reference to the page of the day-book on which each item has been entered day by day. Some traders keep up a separate खाता बही *khāta bahi* for each of their trades or speculations, others have only one general one.

(*d*) There is also the जमाखरच *jamakharch*, which is an abstract of the day-book, and is hence also called a खतियौनी *khatiyauni*, and shows the totals of receipts and payments on each page.

1464. Small traders generally only keep up the first of these books,—the रोजनामचा *rojnāmcha* or day-book. Very small traders do not even keep this. They have a separate slip of paper containing each customer's account, and called चिट *chit*, चिट्ठा *chittha*, or चिट्ठी *chitthi*, or पुरजा *purja* or पुरजी *purji*. In South Munger it is called सरखत *sarkhat*.

1465. Large traders, such as those in the city of Patna, with whom this work has nothing to do, keep up all the above four books. For the sake of completeness, the following information, founded on that given by Elliot in his Glossary, is added. Quoting Elliot's words (with the necessary alterations to suit local variations): "The page (of an account-book) is divided into two equal parts, called in Patna रेकाना *rekāna*: each of these is again divided into two रुकन *rukan* or रुकन्न *rukn*. The (first or) right-hand रेकाना *rekāna* is called the हाशो *hāsho*. The first right-hand quarter (some say half) of the left-hand रेकाना *rekāna* is called सीरा *sīra*, and the remaining portion is called in Patna City

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इरादा *irāda*, and elsewhere पेटा *peta* or (in North-East Tirhut) पेट *pet*. The सीरा *sīra* contains the sum finally brought to account after the necessary deductions have been made from the gross amount in the पेटा *peta* and हाशो *hāsho*." In reading the above, it should be remembered that it refers to accounts kept in the Persian character. When kept in the *mahājni* character, the terms for right and left must be reversed.

CHAPTER II.—ACCOUNTS BETWEEN LANDLORD AND TENANT.

1466. These accounts are not usually kept in bound books, but on separate slips of paper, kept together in packets by a paper tape, called तबल्लक *tablak* or कैदक *kaidak*.

1467. A tenant's receipt for rent is known as रसीद *rasīd* or दाखिला *dākhila*, and in North-East Tirhut कबज *kabaj*.

1468. The system of accounts differs according as the rent is paid in kind or in cash. Hence two sets of accounts are kept up in a landlord's office. They are the following :—

(*a*) Accounts of rents paid in kind—

1. खसरा दानाबन्दी *khasra dānābandi*.
2. खसरा बटाइ *khasra batāi*.
3. मोफरीद *mophrīd*.
4. लग्गित *laggit* and वासिल बाकी *wāsil bāki*.
5. तिरिज जिनिसवार *tirij jiniswār*.
6. सियाहा *siyāha*.
7. हिसाब बिकरी गल्ला *hisāb bikri galla*.

(*b*) Accounts of rents paid in cash—

8. खसरा *khasra*.
9. मोफरीद *mophrīd*.
10. लग्गित *laggit* and वासिल बाकी *wāsil bāki*.
11. तिरिज पटेवारी *tirij patewāri*.
12. सियाहा *siyāha*.

(*c*) In addition to the above, the following general accounts are kept, which are applicable to both kinds of rent—

13. मोलन्हकी *molhaki*.
14. धड्ढा *dhaddha* or जमा वासिल बाकी *jama wāsil bāki*.

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15. जमाबन्दी *jamābandi.*

16. जमाखरच *jamākharch.*

1469. The word तिरिज *tirij*, met with above, means 'abstract.' In small estates, Nos. 5, 11, and 14 are often not used.

1470. The following is a brief description of the above accounts :—

(1) The खसरा दानाबन्दी *khasra dānābandi.* This is the account paper drawn up in the field when the दाना *dāna* or estimate of the crop is being made. It contains—

(*a*) The date.

(*b*) Name of tenant.

(*c*) Quantity of land (अराजी *arāji*).

(*d*) Length (तूल *tūl*) and breadth (अरज *araj*) of the plot.

(*e*) Name of the crop (जिनिस *jinis*) thereon.

(*f*) The quantity of grain estimated.

The तिरिज तारीखवार *tirij tārīkhwār* is a daily abstract of No. 1, and shows (in the case of division by appraisement) the total area of land and the quantity of grain estimated daily. The sum of all the daily entries in this paper shows the total area of lands of which the rent is paid in kind, and the produce thereof. This account is only kept when the division of the crop is by appraisement (दानाबन्दी *dānābandi*, see § 913). Some landlords, however, also keep it in the case of actual division on the threshing-floor, as a check on No. 2.

(2) When the division is by actual division on the threshing-floor (अगोर बटाइ *agor batāi*, see § 914), a खसरा बटाइ *khasra batāi* is opened instead, containing the date, name of tenant, area, kind of crop, quantity, landlord's share, cesses, &c.

(3) The मोफरीद *mophrīd* is the bundle of papers in which separate accounts of each tenant are entered. A separate slip of paper is kept for each tenant. It is compiled from the खसरा *khasra* (No. 1). It shows the quantity of each kind of grain belonging to him which was

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estimated, date by date. The area of the land under each crop at each estimate is also given. When this is abstracted out so as to show the total area and total crop for each tenant, the abstract is called तिरिज मोफ़रीद *tirij mophrīd.*

(4) The लग्गित *laggit* and वासिल बाकी *wāsil bāki* are written up from No. 3, a separate slip of paper being kept for each tenant. They form a kind of ledger or personal account. The heads are as follows,—the total quantity of each kind of grain and the area of land under each. The total share claimed by all the landlords (हाकिमी हिस्सा *hākimi hissa*) is then struck off. From this the shares of the other shareholders, who keep accounts separate from the landlords whose accounts we are considering, is deducted. To the remainder the cesses and other dues (अबवाब *abwāb*) are added. The total shows the quantity of grain realizable from the tenant by the landlord on whose behalf the account is prepared. This portion of the account showing the demand is called the लग्गित *laggit.* From the total demand the quantity of grain realized during the year is set off, and the balance, if any, is shown. The whole paper showing demand, realization, and balance is called the वासिल बाकी *wāsil bāki.* An abstract of the लग्गित *laggit,* showing under the head of each kind of grain separately the amount of crop of, and area of land under, that grain owned by each tenant, is called the तिरिज लग्गित *tirij laggit.* The abstract of the वासिल बाकी *wāsil bāki* is the दड्ढा *dhaddha* (No. 14).

(5) The तिरिज जिनिसवार *tirij jiniswār* is compiled from the लग्गित *laggit* (No. 4). It shows in one entry for each tenant the total area he has under cultivation, and the amount of each kind of crop demanded from him.

(6) The सियाहा *siyāha* is the day-book of receipts and disbursements of grain. An abstract of this, called the अवारज्जा *awārja* or वारज्जा *wārja,* shows the total receipts and disbursements, date by date.

(7) The हिसाब बिकरी गल्ला *hisāb bikri galla* is the account showing the produce of the sale of the grain received as

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rent. It shows the date of sale, quantity sold, rate, and price.

1471. We now come to the accounts of rent paid in cash.

(8) खसरा *khasra* is the paper in which the area (*i.e.*, तूल *tūl* or length and अरज *araj* or breadth) as ascertained by measurement of the lands held by the tenants in a village, together with the rate per bigha or class (पट्टा *patta*) of each plot, is entered. An abstract of this shows the amount measured each day, while the measurement is going on; and is called तिरिज खसरा *tirij khasra*. This खसरा *khasra* gives only the measurement of the lands held temporarily on a cash rent, and differs from the regular खसरा *khasra* or measurement papers of a village.

(9) मोफरीद *mophrīd*.—This is similar to No. 3, *mutatis mutandis*. It shows the area and different rates of rent of the various plots held by each tenant. Each tenant has a separate slip of paper, and all lands for which cash rents are paid, whether temporarily or not, are included in it. It is compiled from No. 8 and No. 10. An abstract of it, called तिरिज मोफरीद *tirij mophrīd*, shows the area of land held and total rent payable by each raiyat.

(10) लग्गित *laggit* and वासिल बाकी *wāsil bāki*.—These are similar, *mutatis mutandis*, to No. 4. They are the ledger account of each tenant. Each tenant has a page, on which is shown the area of his plots, rate of each, rent of each, total area, and total rent. From this the shares of the other shareholders are deducted, and to the remainder the cesses and dues are added, together with the value of any rent in kind (दमाव गल्ला *damāo galla*), due by the raiyat which has not been realized during the year. To this again the arrears of previous years are added, and the total shows the demand against the tenant. The paper thus far is called the लग्गित *laggit*. From the total demand is deducted the cash rent collected during the year, and the balance is struck to be carried to next year's account. The whole paper showing demand, realization, and balance is called

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the वासिल बाकी *wāsil bāki*. An abstract of the लग्गित *laggit*, called the तिरिज लग्गित *tirij laggit*, shows under the head of each tenant separately the total area held and rent payable by him at each rate. The abstract of the वासिल बाकी *wāsil bāki* is the दड्ढा *dhaddha*.

(11) The तिरिज पटेवारी *tirij patewāri* is the paper in which the name of each पट्टा *patta* or separate class of land in the village is entered, showing the total area, rate, and rent of each class. The total shows the total area of land held at various rates in the village. This paper is compiled from No. 10.

(12) The सियाहा *siyāha* is the same (*mutatis mutandis*) as No. 6. In this the daily receipts and disbursements in cash, including the price of grain sold, are entered. It is, in fact, a cash-book. An abstract of this, called the अवारज्जा *awārja* or वारज्जा *wārja*, shows the total expenditure day by day.

1472. The following accounts are applicable to both kinds of rent.

(13) The मोलहकी *molhaki* is a ledger account for each tenant, showing date by date all payments (whether in cash or kind) made by him. It is compiled from the सियाहा *siyāha*. An abstract of this, called तिरिज मोलहकी *tirij molhaki*, shows the total payments made during the year by each tenant. The totals of this should agree with the total of No. 12 (the सियाहा *siyāha*) on the receipt side. It hence serves as an abstract of the receipt side of No. 12, while the अवारज्जा *awārja* is the abstract of the disbursement side.

(14) The दड्ढा *dhaddha* is also called the तिरिज वासिल बाकी *tirij wāsil bāki* or जमा वासिल बाकी *jama wāsil bāki*. It shows the name of the tenant; area of his holding at each rent; amount of rent; additions on account of cesses, unrealized grain rent and arrears of previous years; deductions on account of shares of other shareholders; deductions on account of cash rent realized; and balance. This paper is in fact an abstract of the वासिल बाकी *wāsil bāki* (Nos. 6 and 10). The latter shows the accounts of each tenant separately,

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whereas the धड्डा *dhaddha* shows all the tenants' accounts on one sheet of paper. This form of account is according to Field* said to have been invented by Udhmant Singh, of Nassipur, in the district of Murshidabad, in order to enable the zamindārs to represent the collections as they pleased to the Muhammadan Government.

(15) The जमाबन्दी *jamābandi* is the paper in which the total annual demand of the village on account of rent is entered. This paper does not usually show illegal demands from the tenants. These are generally shown only in the जमाखरच *jamakharch* (No. 16).

(16) The जमाखरच *jamākharch* is the final annual abstract of the financial condition of the village. It shows the total demand, realization, and balance of the year in more or less detail. The demand side shows the balance of previous year, the total demand according to the जमाबन्दी *jamābandi* (No. 15), and other items of demand (such as fines, illegal cesses, &c.) which do not find their way into the latter. The total is the grand total of the demand for the year. This demand is on the other side of the account again divided into money spent and balance. The money spent includes the portion of the realizations which are forwarded to head-quarters, and the portion of realizations spent on the village and on miscellaneous expenses. The balance is made up of realizations in hand, and for which the village official or the landlord's grain-merchant is responsible, and of unrealized demand, the latter of which is given in detail. Some landlords have two copies of this paper,—one for their own information, containing the illegal cesses, and the other excluding them, so as to allow of its production in court.

1473. In the appendix to this work are given translations of the various forms of account as kept by a Patna landlord.

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* Law of Evidence, p. 670.

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CHAPTER III.—INTEREST, DISCOUNT, AND COMMISSION.

1474. *Discount* and *commission* are generally सलामी *salāmi.* बट्टा *batta* is also used south of the Ganges. In Patna they are also called फिरन्ता *phiranta.* बढ़न्ती *barhti* is a *premium.* सकरई *sakraī* is a *commission* of 3 or 6 pies per cent charged by the acceptor on accepting a bill. नकरई सकरई *nakraī sakraī* is a charge at 8 ānās per cent. on a drawer of a bill when his bill is not accepted. जाबता साह जोग *jābta sāh jog* is a commission at one anna per cent. when the bill is accepted in favour of a banker. हुँडियाना *hundiyāna* or हुँडियावन *hundiyāwan* is commission on a bill-of-exchange (हुण्डी *hundi*). *Factorage,* or the commission (of one or two pice per rupee) taken by a servant on goods bought for his master is दस्तूरी *dastūri,* or, more commonly, फल *phal.* दलाली *dalāli* is *brokerage.*

1475. *Interest* is सूद *sūd.* Interest in kind, paid on seed-grain, is आघी *āghi* to the west and in South-East Tirhut. In South-West Shahabad it is अगवन *agwan,* and in Patna छाड़ा *chhāra* or कड़ौर *karhaur.* North of the Ganges generally it is also called सवाइ डेढ़ी *sawāi derhi,* in allusion to the rate at which the principal is lent. In the south-east it is बियाज *biyāj.* Elsewhere बियाज *biyāj* or बेआज *beāj* is interest on money, which in the south-east is सूद *sūd.* असल *asal* or मूर *mūr* is the capital lent out at interest; but in Shahabad it is also मूल *mūl,* and in the south-east सूदी रुपैया *sūdi rupaiya.* मोनाफा *monāpha* is profit. It is distinguished from interest (which is unlawful for them) by strict Musalmāns. Amongst others, however, the two terms are convertible. Other words for profit are बढ़ोतरी *barhotri* or नाफा *nāpha* in Shahabad, नफा *napha* or इनतिफा *intipha* to the west, इनन्ताफा *intāpha* in the south-east, and बचित *bachit* in Patna, Gaya, and South Bhagalpur.

1476. पैंचा *paincha* or हथफेर *hathpher* is a loan when the exact thing is to be returned. A local variant is पैंच *painch* in South-West Shahabad. It is also called उधार *udhār,* which properly means a purchase on credit. करजा *karja* is a money loan. This is also called south of the Ganges करज *karj,* करजवाम *karjwām,* and पैंचा *paincha.* दसगरदाँ *dasgardān* or (amongst the educated) दस्तगरदाँ *dastgardān* is a temporary loan without interest. हथफेर *hathpher* or (in Shahabad) हँथ उधार *hanth udhār* is also used in this sense.

1477. A *debtor* is खदुका *khaduka* or असामी *asāmi.* Local names are खद्दुक *khadduk* in Gaya and the south-west, मुजेरा *mujera* in Patna, and खातब *khātab* in South Bhagalpur. A defaulting debtor is जमासार

jamāmār, also धनम्मार *thanmār* in Champāran and South-East Tirhut, मलम्मार *malmār* in South-West Tirhut, and थैलीमार *thailimār* in South Bhagalpur. Other names are खाऊ *khāu* in Saran, खौकार *khaukār* in South-East Tirhut, and ना देहन *na dehān* in Patna. The educated say ना देहन्द *na dehand*. *Outstandings* are लहन्ना *lahna*. A *bad debt* is गताल खाता *gatāl khāta* in Patna and the north-west, and गयाल खाता *gayāl khāta* in Gaya and the south-west, of which गैल खाता *gail khāta* in South Munger is a variant. In South-West Shahabad it is also said to be गपन्ताल *gaptāl*, in Tirhut they say बूड़ल भेलै *būral bhelai*, and in South Bhagalpur डूबो गेलै *dūbo gelai*. When an animal or other property is *pledged for a debt*, it is called to the north-west and in West Tirhut खावन *lāwan* or खावन झावन *lāwan jhāwan*. Elsewhere it is भरन्ना *bharna* or गिरौं *giron*.

1478. To borrow money is सूद पर रुपैया काढ़ब (or काढ़ि लेब, or काढ़ि खाएब) *sūd par rupaiya kārhab* (or *kārhi leb*, or *kārhi lāëb*).

CHAPTER IV.—RATES OF INTEREST.

1479. A rate of interest is दर *dar*. The following are the rates of interest charged. Interest at one per cent. is रुपै सैकड़ा *rupai saikra*, at two per cent., दू रुपै सैकड़ा *du rupai saikra*, and so on:—

(1) डेढ़ा *derha*, डेओढ़ा *deorha*, or in the south-east डेउढ़िया *deurhiya*. This is fifty per cent., *e.g.*, a man borrows five maunds of grain at sowing time and repays 7½ maunds at harvest, without reference to the selling price at the time of borrowing or repayment. This is confined to transactions in grain.

(2) सवाइ *sawāi* or सवैया *sawaiya* is twenty-five per cent. as above.

(3) बिकरी के भाव *bikri ke bhāo* (north), or भाव के भाव *bhāo ke bhāo* (south), also असल के असल *asal ke asal* in the south-east.—In this grain is lent, and at harvest time an equivalent in grain to the real money value of the grain lent at the time of borrowing is returned.

(4) लगानी *lagāni* is giving one rupee's worth of grain and after six months receiving back one rupee two annas worth. In South Tirhut it is also called अठरहन्नी *athrahni*.

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(5) पैसे रुपैया *paise rupaiya* is money interest at one pice per rupee per month. So डेढ़ पैसे रुपैया *derh paise rupaiya* is one and a half pice per rupee per month.

(6) टकन्ही *takhi* is money interest at two pice or one टका *taka* per rupee per mensem. In the south-east it is also called अधन्नी *adhanni*.

(7) गँडन्ही *gandhi* is money interest at four pice per rupee per month.

(8) चरन्नी *charanni* is four annas per rupee per annum.

(9) पचन्नी *pachanni* is five annas per rupee per annum.

(10) छवन्नी *chawanni* is six annas per rupee per annum.

(11) किस्त *kist* or किस्त बन्दी *kist bandi* is when the total of principal and interest is repayed within a stated time by fixed instalments.

1480. The first money received by a shopkeeper during the day is बोहनी *bohni*; also बोहनी बट्टा *bohni batta* in Patna and Gaya, and बनहार *banhāi* in South Bhagalpur. In Patna City it is गँठौट *ganthaut* or गाँठा *gāntha*. A *pledge* or *deposit* is गिरौं *giroñ* or बन्धिक *bandhik*. In Patna, Gaya, and South Munger it is गिरवौं *girwīñ*, in Shahabad गिरईं *giraīñ*, in the south-west of that district गिरौं गाँठ *giroñ-gānth*, and in South Bhagalpur गिरन्मी *girmi*. पुरिया *puriya*, or in East Tirhut पुरजा *purja*, is a sealed or fastened-up deposit. जाकड़ *jākar* is goods which are taken away for use, if required, at a wedding, &c. The price is fixed before hand. If the goods are used, this is paid; if they are not used, they are returned, and a pice or two per rupee is paid to the shopkeeper.

CHAPTER V.—MORTGAGE.

1481. A *pawn* or *mortgage* is रेहन *rehan*, बन्धिक *bandhik*, or मकफूल *makphūl*. It is also गिरईं *giraīñ* in Shahabad, and गिरन्मी *girmi* in South Bhagalpur. मकफूल *makphūl* is more usually applied to mortgage of land, and the other terms to pawning of moveable articles; but this distinction is not universal. A *mortgagor* is राहिन *rāhin*, and a *mortgagee* is मुरतहिन *murtahin*, but these words are seldom used. The villagers prefer to use words like खदुका *khaduka*, खदुक *khadduk*, or

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असामी *asāmi* for the former, and महाजन *mahājan* for the latter. In Patna a mortgagor is मुजेरा *mujera*, and in Shahabad a mortgagee is बेवन्हरिया *beohariya*.

1482. A *usufructuary mortgage*, in which both the principal and interest are extinguished by being paid out of the profits of the land mortgaged for a fixed period, is पटौआ *pataua*, सटौआ पटौआ *sataua pataua*, or सधौआ पटौआ *sadhaua pataua*. सूद भरन्ना *sūd bharna* is similar, but the usufruct is only instead of interest, the principal remaining to be paid by the mortgagor. A बै बिल वफा (بیع بالوفا) *bai bil wafa* is a mortgage of property for a fixed period, in which, if the total debt is not repaid within the period, the property becomes the mortgagee's in satisfaction of the debt. Money advanced on the security of standing crops is to the north लागी *lāgi*.

CHAPTER VI.—MISCELLANEOUS.

1483. An *invoice* or *manifest* is बीजक *bījak*, and also to the east चिट्ठा *chittha* or फिरिस्त *phirist*. *Insurance* is बीमा *bīma*, with a variant बींवा *bīñwa* in Shahabad. In the south-west of the latter district it is हुण्डा भारा *hunda bhāra*. Something additional given to a purchaser is north of the Ganges घलुआ *ghaluā* or लाभ साभ *lābh sābh*. In South-East Tirhut it is also लाभ *lābh*, and in South-West Tirhut बरकत *barkat*. South of the Ganges it is generally फाव *phāo* or पिछुआ *pichhua*. A variant of the latter is पछुआ *pachhua* in the south-east. Another name is चुटकी *chutki* in Patna. जूग *jūg* is similarly used by women when making petty purchases, especially of vermilion (सेनुर *senur*) and collyrium (मिस्सी *missi*). Other names for this are मँगन्नी *mangni* to the west and in South Tirhut, मँगन्नी चँगन्नी *mangni changni* in Patna, लावा घोली *lāwa gholi* north of the Ganges generally, लावा दूआ *lāwa dūa* in South-West Tirhut, and डाँडी *dānti*. बेआना *beāna* or बयाना *bayāna* is a *handsel* given by the buyer to the seller to secure his purchase.

1484. गल्ला *galla* is a hole in the ground or a bag under the shop-keeper's seat in which he keeps his money. To *test coin* is बूझब *būjhab*, ठोकब *thokab*, परखब *parkhab*, जाँचब *jānchab*, बजाएब *bajāëb*, or अँकन्नब *anknab*. In the south-east it is परेखब *parekhab*. A *money-tester* is परखी *parkhi* or परखिया *parakhiya*, or जचवैया *jachwaiya*. In the south-east he is परेखिया *parekhiya*. In Patna he is परिख *parikh*,

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and in Gaya रोकरिया *rokariya*. To test the correctness of scales is साध लेब *sādh leb*. In Patna and the south-east it is धारा करब *dhāra karab*, and in Shahabad पासँघ देखल *pāsangh dekhal*. To test a weight is ताड़ब *tārab* or साधब *sādhab*.

1485. *Capital* is पूँजी *pānji* or पुञ्जी *punji*, and capital out at interest is बियाजू *biyāju* or बेंचाजू *beāju*. It is also called सूदी रुपैया *sūdi rupaiya*. The *adjustment of accounts* is बुझारथ *bujhārath* north of the Ganges, and सफाई *saphāi* south of it. In South-West Shahabad it is बुझौता *bujhauta*. To test the entries is जाँच लेब *jānch leb* or मिला लेब *mila leb*. The testing is in Shahabad जाँच मिलान *jānch milān*. A *release in full* is फारखत्ती *phārkhatti* or फरखत्ती *pharkatti*. In the north-west they say in such a case भुभ्तान हो गेल *bhubhtān ho gail*, and in the east of Tirhut they say his account is राफ साफ *rāph sāph*, and in Patna that it is बेबाक भेल *bebāk bhail*. In Patna they say बही पर से नाम उतर गेल *bahī par se nām utar gel*, and in South-West Shahabad नाम घेरल गेल *nām gheral gail*, alluding to the custom of encircling the name with a line when the account is cleared off.

1486. To become *bankrupt* is दिवाला निकसब *diwāla niksab*, or दिवाला सुध हो जाएब *diwāla sudh ho jāëb*. To make a man a bankrupt is दिवाला निकासब *diwāla nikāsab*. A bankrupt is दिवालिया *diwāliya*. In Tirhut they would say of such a man साक उखड़ गेलैन्हि *sāk ukhar gelainhi*, or दिवाला उखड़ि गेलैन्हि *diwāla ukhari gelainhi*. In all the above the word may also be spelt देवाला *dewāla*. In Patna they say ओकर टाट उलटल है *okar tāt ultal hai*, in allusion to the custom amongst bankers of a bankrupt turning up one corner of his mat and sitting on it, as a notice of his condition. The action is equivalent to putting up the shutters in England. In connection with this it may be mentioned that Patna is famous for its bankrupts, as in the lines commemorating the three rascals of Bihār :—

भागलपूर के भगेलिया, कहलगाँव के ठग,
पटना के दिवालिया, तीनो नामजद,
सुने पावे छपरहिया, तीनो के तूरे रग.

Bhāgalpūr ke Bhageliya, Kahalgānw ke thag,
Patna ke diwāliya, tīno nāmjad,
Sune pāwe Chhaprahiya, tīno ke tūre rag.

—The Bhagels of Bhagalpur, the thags of Colgong, the bankrupts of Patna, are all famous (sharpers); but if a man of Chhapra hears this, he will beat them (*lit.* burst their veins) all (at their own weapons).

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1487. A *bill of exchange* is हुण्डी *hundi* or हुण्डी पत्री *hundi patri*; also in Gaya and the south-west पतन्री *patri*. The duplicate of the bill is पैंठ *painth*. Also, in Patna City, पेठ *peth*. The third duplicate is परपैंठ *parpainth* or परपेठ *parpeth*, and the fourth जिकरी *jikri* or जिगरी *jigri*. This last is also a letter to a person other than the drawer for the acceptance of his endorsement by the drawer. A *letter of advice* is समाचारी चिट्ठी *samāchāri chitthi*. A *bill payable at sight* is दरसनी *darsani*. In Patna such bills by custom bear eleven days' date. If payable after a future date, it is मियादी *miyādi* or मुदती *mudati*. One payable five days after sight is called पहुँच परमान *pahunch parmān* or (in Patna City) पहुँचे दाम *pahunche dām*. The *address* at the head of a banker's letter is जोग *jog* or सिरनामा *sirnāma*. A bill paid and discharged is खोखा *khokha*. In Patna it is also भुगतान *bhugtān*, and north of the Ganges भुभतान *bhubhtān*. To *accept* a bill is सकारब *sakārab*. The date on which a bill falls due is called मित्ती *mitti*, which indeed in mercantile transactions is the general word for dates of all kinds.

1488. A *warehouse* is गोदाम *godām*. हरजा *harja* is *demurrage*. महसूल *mahsūl* or मासूल *māsūl* is *customs, postage,* or *railway freight,* &c. A *price-current* is निरख नामा *nirakh nāma*. *Cash* or *specie* is नगद *nagad*, नगदा नगदी *nagda nagdi*, or रोक *rok*. पावना *pāwna* is a *claim,* and रसीद *rasīd* a *receipt* टकसाल *taksāl* is a *mint*. *Merchandise* is सौदागरी के माल *saudāgri ke māl*. *Imports* are आमदनी *āmdani*, and *exports* रफ्तनी *raphtani*.

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DIVISION XIV.

WEIGHTS AND MEASURES.

CHAPTER I.—MEASURES OF LENGTH.

1489. The अङ्गुल *angul* is a finger-breadth, equal to about two-thirds of an inch. The width of the four fingers of one hand, *i.e.*, four अङ्गुल *angul*, is called a चौआ *chaua*. Instead of this, a measure is used in Shahabad called मुट्ठा *muttha*, which is the width of the closed fist. Twelve finger-breadths make one span, which is बित्ता *bitta* or बिलस्ता *bilasta*, or to the north-east बिलन्हस्त *bilhast*, to the south-east बिलस्त *bilast*. South of the Ganges a still smaller scale is current. A सूत *sūt* is the thickness of thread.

3 सूत *sūt* = 1 पैन *pain*.
3 पैन *pain* = 1 finger-breadth.

1490. In Shahabad and the south-east a finger-breadth is तस्सुर *tassur*. In Shahabad and Patna in measuring wood, however, a तस्सुर *tassur* equals two finger-breadths, and fourteen of these make one गज *gaj* or हाथ *hāth* (wood measure). Twenty-four finger-breadths, or six चौआ *chaua*, or two बित्ता *bitta*, make one हाँथ *hānth* or हाथ *hāth*, which is a cubit. The हाथ *hāth* is the standard from which the others are taken, and varies from 15 to 20 inches in length, 18 inches being the average.

1491. Two cubits make one डेग *deg* or pace, and also one गज *gaj* or yard. A गिरह *girah*, गिरेह *gireh*, or गिरे *gire* is the length of the forefinger, and 16 go to a गज *gaj*. Another name for a गिरह *girah* is कनवाँ *kanwān* in Patna and Gaya. Three गज *gaj* or six cubits make one लग्गा *lagga* or लग्गी *laggi*, which is also called बाँस *bāns*

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south of the Ganges, and लट्ठा *lattha* in South-West Shahabad. Another गज *gaj* is the सिकन्दरी गज *Sikandri gaj*, also called बरा गज *bara gaj* or बड़का गज *barka gaj*, which is 2½ cubits north of the Ganges and 48 fingers or 2 cubits south of it. It was the yard used in land measuring until Akbar's time, and properly equals 26 inches, but has become in the village mind confused with the बरा गज *bara gaj*. This is the tailor's yard, and is called by them कतई गज *katai gaj* or कत्ती गज *katti gaj*. Akbar introduced as the standard measure of the empire the इलाही गज *ilāhi gaj*, equal to 33¾ inches, which is still in use in the North-West Provinces.

1492. In South-East Tirhut and Patna धाप *dhāp* equals डेग *deg* or कदम *kadam*, a pace, but elsewhere north of the Ganges and in the south-east it is about half a कोस *kos*; see below. Another name of this last is मैल *mail* or मील *mīl*, a corruption of the English 'mile.' The रस्सी *rassi* or रसरी *rasri* is equal to 20 लग्गी *laggi* or 120 cubits. In South-West Shahabad 70 cubits make a रस्सी *rassi*. Generally 60 रस्सी *rassi* make one कोस *kos*, but in South-West Shahabad it is 50 रस्सी *rassi*. The कोस *kos* varies greatly in length in different districts. An ordinary कोस *kos* is however 60 रस्सी *rassi*, 1,200 लग्गी *laggi*, or 3,600 गज *gaj* or yards, or 80 yards more than two miles. The गौकोस *gaukos* is a vague measure of distance, as far as a cow's bellow can be heard. A कच्चा कोस *kachcha kos* is a short कोस *kos*, and धाप *dhāp* (see above) is generally about a mile.

1493. A cubit used in measuring earthwork and well-sinking is तरन्हा *tarha* to the north-west and खनित *khanit* (literally, digging) in the south-west. In South-West Shahabad and South-East Tirhut it is खन्ता *khanta*. In Gaya it is तरन्ना *tarra*, and to the south-east गिलन्दाजी *gilandāji* (which means simply earth-work). In digging a well the depth is measured in men's heights, called पुरिस *pūris*, &c. See § 923.

1494. The following table shows the relative value of the principal measures of length.

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								Sūt or thread.
							Pain ...	3
						Anguli, or finger-breadth.	3	9
					Chaua ...	4	12	36
				Bitta, or span	3	12	36	108
			Hāth, or cubit	2	6	24	2	216
		Goj, or yard...	2	4	12	48	144	432
	Laggi, or rod...	3	6	12	36	144	432	1,296
Rassi ...	20	60	120	240	720	2,880	8,640	25,920
Kos, *i.e.*, 2 miles 80 yards.	60	1,200	3,600	7,200	14,400	43,200	172,800	518,400	1,555,200

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CHAPTER II.—SUPERFICIAL MEASURE.

1495. The पक्का बिगन्हा *pakka bigha* is fixed at 14,400 square feet, or 1,600 square yards. It is therefore a little less than $\frac{1}{3}$ of the English acre of 4,840 square yards. The कच्चा बिगन्हा *kachcha bigha* varies in every *pargana;* it is generally smaller than, but is sometimes larger than, the standard. The foundation of the size of the *bigha* is the लग्गी *laggi* (see above, § 1491), which varies greatly in the number of cubits which it contains. A square लग्गी *laggi* is a धूर *dhūr*. Twenty धूर *dhūr* make one कट्ठा *kattha*, and 20 कट्ठा *kattha* make one बिगन्हा *bigha*. In Shahabad a कट्ठा *kattha* is called a बिसवा *biswa*. In East Tirhut a बिगन्हा *bigha* is also called कूरो *kūro*. North-of the Ganges 4 पाइ *pāi* make one धूर *dhūr;* south of it—

9 square चौचा *chaua* make 1 sq. डेग *deg* or कदम *kadam*.
9 „ डेग 1 sq. धूर *dhūr*.

CHAPTER III.—MEASURES OF PROPORTION.

1496. Proportion is generally expressed by saying so many annas in the rupee. Thus 10 annas in the rupee = 10 : 16; 4 annas in the rupee = 1 : 4; 8 annas in the rupee = 1 : 2; and so on. In calculating proportionate shares in estates, two systems are in vogue. In both the estate (मौजा *mauja* or महाल *mahāl*) is the unit. In one system the following is the scale:—

1 मौजा *mauja* or महाल *mahāl* = 16 आना *āna*.
1 आना *āna* = 20 दाम *dām*.
1 दाम *dām* = 20 कौड़ी *kauri*.
1 कौड़ी *kauri* = 20 बौड़ी *bauri*.
1 बौड़ी *bauri* = 20 फौड़ी *phauri*.
1 फौड़ी *phauri* = 20 रौड़ी *rauri*.

The other system is as follows:—

1 मौजा *mauja* or महाल *mahāl* = 16 आना *āna*.
1 आना *āna* = 12 पाइ *pāi*.
1 पाइ *pāi* = 20 करांत *karānt*.
1 करांत *karānt* = 20 मसांत *masānt*.
1 मसांत *masānt* = 20 डिसमिल *dismil* (? = *decimal*).
1 डिसमिल *dismil* = 20 बिसमिल *bismil*.

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The first system is called the Hindūstāni, and the second the English system.

CHAPTER IV.—MEASURES OF WEIGHT.

1497. 25 दाम *dām* are counted to the pice (पैसा *paisa*). A दमड़ी *damri* is a nominal coin equal to $3\frac{1}{8}$ दाम *dām*. The अद्धी *addhi* is half a दमड़ी *damri*. The टक्का *takka* or टका *taka* = 50 दाम *dām* or two pice, and the अधेला *adhela* or (in South-West Shahabad) अधेलचा *adhelcha*, is $12\frac{1}{2}$ दाम *dām*, or half a pice. The दोकड़ा or दोकड़ा *dokra* or छदाम *chhadām* is $6\frac{1}{4}$ दाम *dām*, or $\frac{1}{4}$ of a pice. A pice is also called ढेबुआ *dhebua* or (in Gaya) कच्चा *kachcha*. The छदाम *chhadām* or sixteenth part of an *āna* is also called कनवड़ *kanwaī*, कनवाँ *kanwān*, or छटाँक *chhatānk*. The following table will make this clear :—

Dām.	3½	6¼	12½	25	50	100
	Damri.	2	4	8	16	32
		Chhadām.	2	4	8	16
			Adhela.	2	4	8
				Paisa or pice.	2	4
					Taka.	2
						Āna or anna.

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1498. In weighing, the रत्ती *ratti* of 1·875 grains Troy is taken as the standard. From this the following scheme may be drawn up :—

8 रत्ती *ratti* = 1 मासा *māsa* = 15 grains Troy.
12 मासा *māsa* = 1 तोला *tola* = 7 dwt. 12 grains Troy or the weight of one rupee.
5 तोला *tola* = 1 कनव्वाँ *kanwān* or छटाँक *chhatānk* = 1oz. 17 dwt. 12 grains Troy.
16 कनव्वाँ *kanwān* or छटाँक *chhatānk* = 1 सेर *ser* = 2lb. 6 oz. Troy.
40 सेर *ser* = 1 मन *man* = 100lb. Troy = 82·286lb. Avoirdupois. This is the standard मन *man* or maund, and 27·222 of these go to the English ton.

For larger weights the सेर *ser* is the standard. In local bazārs it varies greatly, not only according to locality, but according to goods sold. The bazār सेर *ser* is named as containing so many गण्डा *ganda*, a गण्डा *ganda* consisting of four तोला *tola* or sometimes four pice, and being a constant quantity.

1499. In weighing gold, jewels, &c., the standard is the red seed (*abrus precatorius*) called the करञ्जनी *karjani*, लाल *lāl*, or कच्ची रत्ती *kachchi ratti*. It is said to weigh three barleycorns (जौ *jau*).

The jeweller's scale is as follows :—

3 जौ *jau* = 1 लाल *lāl*.
4 *ditto* = 1 रत्ती *ratti*.
2 लाल *lāl* = 1½ रत्ती *ratti*.
4 रत्ती *ratti* = 1 चौरत्ती *chauratti*.
5¼ *ditto* = 1 अन्नी *anni*.
8 *ditto* = 1 मासा *māsa*, मस्सा *massa*, or मसिका *masika* = 15 grs. Troy.
10½ *ditto* = 1 दुअन्नी *duanni*.
8 दुअन्नी *duanni* or 10½ मासा *māsa* = 1 ढक *dhak* or (in South-West Shahabad) ढाका *dhāka*, which is the weight of a rupee = 6 dwts. 6¾ grs. Troy.
12 मासा *māsa* = 1 तोला *tola* = 7 dwts. 12 grs. Troy. Here it will be seen that the jeweller's rupee is less than a tola.

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1500. The following weights are common throughout Bihār :—

छटङ्की *chhatanki* = $\frac{1}{16}$ of a *ser*.

अधन्पई *adhpai*, अधन्पाउ *adhpāü*, or अधन्पौआ *adhpaua* = $\frac{1}{8}$ of a *ser*

पाव *pāw*, पावा *pāwa*, or पौआ *paua* = $\frac{1}{4}$ of a *ser*.

अधन्सेरा *adhsera* or असेरा *asera* = $\frac{1}{2}$ a *ser*.

तिनन्पौआ *tinpaua* = $\frac{3}{4}$ of a *ser*.

सवैया *sawaiya*, properly $1\frac{1}{4}$ *ser*; really $\frac{1}{4}$ of a पसेरी *paseri*.

डेढ़न्सेर *derhseri* = $1\frac{1}{2}$ *ser*.

अढ़ा *arha*, अढ़ैया *arhaiya*, properly $2\frac{1}{2}$ *ser*; really $\frac{1}{2}$ of a पसेरी *paseri*.

तिनन्सेरा *tinsera* or तिनन्सेरी *tinseri* = 3 *ser*.

चरन्सेरा *charsera* or चरन्सेरी *charseri* = 4 *ser*.

पसेरी *paseri*, also (in Shahabad) पनन्सेरा *pansera*, or पनन्सेरी *panseri*. This is properly 5 *ser*, but varies greatly. It is usually said to be 7 *ser kachcha*, but is sometimes only 5 or 6. Vegetable-sellers generally call it 6 *ser*.

धारा *dhāra* = 10 *ser*. In Shahabad it sometimes means 5 *ser*.

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APPENDIX.

FORMS OF ACCOUNTS USED IN A LANDLORD'S OFFICE IN PATNA.

1.

खसरा दानाबन्दी *Khasra Dānābandi.*

YEAR.—

Khasra Dānābandi of the *Crop in the Estate of*

DATE.—

Name of tenant.	Length.	Breadth.	Area of plot.	Kind of crop.	Amount of crop estimated.

1a.

तिरिज तारीखवार *Tirij Tārikhwār.*

YEAR.—

Tirij Tārīkhwār of the Khāsra Dānābandi of Village

Date.	Total area of crop estimated.	Total amount of crop estimated.

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2.

खसरा बटाई *Khasra Batāi.*

YEAR.—

Khasra of Division of *Crop in the Estate of*

DATE.—

Name of tenant.	Area.	Kind of crop.	Amount of grain.	Landlord's share.	*Dahiyak.**	*Pansera.*†	Total of columns 5 to 7.

2a.

Abstract of the above.

(1) Date	In the original, the columns run across the page instead of from top to bottom.
(2) Area	
(3) Total amount of grain	
(4) Landlord's share	
(5) दहियक *dahiyak**	
(6) पनसेरा *pansera*†	
(7) Total	
(8) सोनारी *sonarī* (weighman's fees) ...	
(9) गञ्ज अफ्जूद *ganj aphjud*‡	
(10) बढ़ी *barhi* §	
(11) सड्ढी *saddhi* ‖	
(12) Total	

* *Vide* foot note to form (5).

† After the division of crop, *dahiyak* is added to the landlord's share, to which again 5 seers are added, that quantity being taken from the tenant's share under the name of *pansera*.

‡ Grain found in excess at the time of second weighment on the floor after the grain has been taken over by the landlord.

§ Grain found in excess at the time of third weighment, when the grain has been carried to the landlord's granary.

‖ Grain found in excess owing to swelling, &c., when the whole amount of grain stored has been sold off.

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3.

मोफ्रीद *Mophrīd.*

YEAR.—

Mophrid of the Rent in Kind for the *Crop.*

NAME OF TENANT.—

Black Paddy.

Date of Estimate.	Area.	Amount of Crop.

Paddy Sown Broadcast.

Date of Estimate.	Area.	Amount of Crop.

Bāsmatti Paddy.

Date of Estimate.	Area.	Amount of Crop.

and so on for every kind of grain in the tenant's holding.

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Total Area.	Total Amount of Grain.

3a.

Abstract of the last.

YEAR.—

Name of Tenant.	Total Area.	Amount of Crop.

4.

लग्गित *Laggit and* वासिल बाकी *Wāsil Bāki.*

YEAR.—

Laggit of Rents Paid in Kind for the Whole Year.

NAME OF TENANT.—

Kind of grain.	Area.	Total grain.	Share of landlord.	*Dahiyak.**	Total due.	Realized.	Balance.

* *See* note to form 5.

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4a.

Abstract of the last.

YEAR.—

Black Paddy.

Name of Tenant.	Area.	Amount due.

White Paddy.

Name of Tenant.	Area.	Amount due.

and so on for each kind of grain.

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5.

तिरिज जिनिसवार *Tirij Jiniswār.*

YEAR.—

Tirij Jiniswār for the Village of

1. Name of tenant.
2. Area under cultivation.
3. Grain due.
4. *Dahiyak.**
5. Total.
6. Amount of maize.
7. Ditto of *marua.*
8. Ditto of *sāthi* paddy.

And so on, a separate column being allotted to each crop.

In the original, the form runs across the page in columns, and not from top to bottom.

---

* This is the amount the landlord receives in addition to his half share. South of the Ganges he generally realizes 5 *ser* per *man*, *i.e.* he receives 9 *ser* in every 16 *ser*, the tenant's share being 7 *ser*. This division of crop is called "नौसत्ता *nausatta*," *i.e.* 9—7 See § 906.

6.

सियाहा *Siyāha.*

YEAR.—

Day-book of Receipts and Disbursements of Grain.

DATE.—

Receipts.	Amount.	*Disbursements.*	Amount.
From so and so—			
Sāthi paddy 5 maunds Broadcast paddy ... 2 „	7 maunds	Sent to the landlord ...	.....
		Sold, viz.	.....
From so and so	.....	Total Mds. ...	
Total Mds. ...		Balance Mds. ...	

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6a.

Abstract of above, or अवारज्जा *Awārja.*

Receipts.		Expenditure.	
Date.	Amount of Grain.	Date.	Amount of Grain.

7.

हिसाब बिकरी गल्ला *Hisāb Bikri Galla.*

Year.—

Date.	Amount sold.	Rate.	Price realized.

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8.

खसरा *Khasra.*

YEAR.—

Khasra showing the Measurements of Lands let at Cash Rates in the Village of

DATE.—

Name of Tenant.	Length.	Breadth.	Area.	Class of Land or rate per bigha.

8a.

Abstract of the above.

YEAR.—

Tirij Khasra showing the Measurements of Lands let at Cash Rates in the Village of

Date.	Area.

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9.

मोफ्रीद *Mophrid.*

Mophrid of the Lands paying Cash Rates in the Village of

YEAR.—

NAME OF TENANT.—

At Rs. 4 per bigha.

Date of Measurement.	Area.

At Rs. 3 per bigha.

Date of Measurement.	Area.

and so on for the various rates at which the tenant holds.

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9a.

Abstract of the above.

YEAR.—

Tirij Mophrīd of the Lands paying Cash Rates in the Village of

Name of Tenant.	Area held by him.	Rent.

10.

लग्गित *Laggit and* वासिल-बाकी *Wāsil-bāki.*

YEAR.—

Laggit of Rents payable in Cash in the Village of

NAME OF TENANT.—

Class of land held by him.	Area.	Rate of the class.	Rent.

Total rent	...	...	...	...	...
Cesses...	...	...	...	...	...
Value of unrealized rent in kind for the year				...	...
Arrears of previous years		...	...	...	...
Total demand	...	...	...	...	...
Deduct realizations		...	...	...	...
Balance to be carried to next year's account				...	...

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10a.

Abstract of the above.

YEAR.—

तिरिज लग्गित *Tirij Laggit of Lands paying Cash Rates in the Village of*

At Rs. 4 per bigha.

Name of Tenant.	Area.	Rent.

At Rs. 3 per bigha.

Name of Tenant.	Area.	Rent.

and so on for each rate of rent.

11.

तिरिज पटेवारी *Tirij Patewāri for the Village of*

Class of Land or Degrees of Rate.	Area.	Rate.	Rent.
1st class	.....	.....	.....
2nd do.	.....	.....	.....
And so on	.....	.....	.....

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12.

सियाहा *Siyāha.*

YEAR.—

Day-book of Receipts and Disbursements of Cash.

DATE.—

RECEIPTS.		EXPENDITURE.	
Name of Tenant.	Amount paid.	Description of expenditure.	Amount.

BALANCE.

12a.

Abstract of the above, or अवारज्जा *Awārja, showing Expenditure only.*

Amount sent to Landlord.

Date.	Amount.

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Salary of Village Establishment paid.

Date.	Amount.

गिलनग्दाजी *Gilandāji Expenses* (*Repairs to Embankments, &c.*)

Date.	Amount.

गरामग्ता *Garāmta* (*Diet-money supplied to the* गोइत *Gorait, who takes Money to the Landlord*).

Date.	Amount.

and so on.

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13.

मोलन्हकी *Molhaki.*

YEAR.—

Molhaki of Payments in Cash and Kind for the Whole Year.

NAME OF TENANT.—

CASH PAYMENTS.		PAYMENTS IN KIND.	
Date.	Amount.	Date.	Amount of Grain.

13a.

Abstract of the above.

YEAR.—

Name of Tenant.	Total amount paid by him in cash.	Total amount paid by him in kind.

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14.

दड्ढा *Dhaddha.*

(In the original, the columns run across the page, instead of from top to bottom. The various cesses, &c., named are only samples, and differ in every village.)

YEAR.—

Dhaddha Wāsilbāki for the Whole Year in the Village of

Columns.

(1) Name of tenant.
(2) Area of holding in subheads according to rate and class.
(3) Rent.
(4) दुअन्नी *duanni.**
(5) Weighman's fees (सोनारी *sonāri*).
(6) काह चराइ *kāh charāi.*†
(7) कोठी सोरा *kothi sora.*‡
(8) मोतरफा *motarpha.*§
(9) बिकरी आम *bikri am* (price of mangos).
(10) ताड़ *tār* (rent of toddy-palms).
(11) Rent for *mahua* trees.
(12) मछली *machhli* (fishery-dues).
(13) Total of above.
(14) बट्टा माल *batta māl.*‖
(15) बट्टा कम्पनी *batta kampani.*‖
(16) Road-cess.
(17) Unrealized grain-rent.
(18) Arrears.
(19) Grand total of demand.
(20) Deduct share of other landlords.
(21) Remainder, *i.e.*, हिस्सा खास *hissa khās* (own share).
(22) Realized.
(23) Balance due.
(24) Credit, realized in excess.

---

* See § 1201.

† Dues for grazing cattle. All cattle, except buffalos, are generally exempt. Each buffalo is charged at from 2 to 4 annas a year. See § 1151.

‡ Rent of a saltpetre factory.

§ Rent of houses occupied by shopkeepers, oil-men, weavers, and other non-cultivating tenants. See § 1201.

‖ See § 1202. These are only charged on rent of land and on old settlements of other kinds. For instance, if a new settlement is made of toddy palms, it is made in Company's rupees, and no exchange rate is added to the rent. The addition of a rate of exchange, in fact, depends on whether the settlement is made in old coinage or in new; and according to custom, rent of land is generally settled, even at the present day, in the old coinage, but not so other rents.

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15.

जमाबन्दी *Jamābandi.*

Jamābandi of Village *for the Whole Year* *F. S.*

Note.—The order of the items has been reversed for the sake of clearness. In the original, according to native custom, the totals are written first, and under them the subsidiary items. For a similar reason imaginary figures have been written against the various items.

	Area.	Demand.
	B. K. DH.	Rs. A. P.
Land of 1st class, at Rs. 4	200 0 0	800 0 0
Ditto 2nd ditto 3	800 0 0	2,400 0 0
Ditto 3rd ditto 2-8	500 0 0	1,250 0 0
Ditto 4th ditto 2	500 0 0	1,000 0 0
And so on.		
Total area under cultivation	2,000 0 0	
Add area not under cultivation	100 0 0	
Total area of village	2,100 0 0	
Total rent-demand	.....	5,450 0 0
Add cesses (only legal ones entered here)	.....	300 0 0
सायर *sāyar* (*i.e.*, miscellaneous rights, *e.g.*, fishing-rights. Cf. § 1232)	.....	250 0 0
Total demand under *jamābandi* ...	.....	6,000 0 0

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16.

जमाखरच *Jamākharch.*

Jamākharch of Village *for the Whole Year* *F. S.*

Note.—The order of items has been reversed as in No. 15, from which also the imaginary figures are carried into this form.

DEMANDS.				OUTGOINGS.			
Nature of Demands.	Rs. A. P.	Rs. A. P.		Nature of Outgoings.	Rs. A. P.	Rs. A. P.	
Balance of arrears of previous year's *jamakharch*—				Realized in cash and remitted to landlord ...	4,000 0 0		
				Ditto in kind ditto ditto ...	500 0 0		
(*a*) Principal	300 0 0			Total remitted to landlord ...	.....	4,500 0 0	
(*b*) Interest thereon, and fines, &c., on defaulters in respect to it	50 0 0			Village expenses—			
				Salary of establishment	500 0 0		
Total Balance ...	.....	350 0 0		गिलन्दाजी *gilandāji** expenses	247 0 0		
				And so on.			
				Total village expenses ...	.....	747 0 0	
Demand for present year—				Miscellaneous expenses—			
				पनियोचा *paniyocha*†	150 0 0		
(*a*) As per *jamābandi*	6,000 0 0			गरामन्ता *garāmta**	3 0 0		
(*b*) Not in *jamābandi*				And so on in detail.			
(Here are entered in detail all illegal cesses, &c., which have been excluded from the *jamābandi*)				Total miscellaneous expenses ...	.....	153 0 0	
				Balance—			
				With the *gumāshta* (in hand)	50 0 0		
				Due from the tenants (each tenant's name in detail)	1,100 0 0		
Total, say	400 0 0			With the grain-merchants‡	200 0 0		
Total for present year ...	.....	6,400 0 0		Total balance ...	.....	1,350 0 0	
GRAND TOTAL OF DEMAND ...	.....	6,750 0 0		GRAND TOTAL ...	.....	6,750 0 0	

* See No 12*a*. † Price of water supplied by a neighbouring landlord for irrigation. ‡ This last balance is technically called लागी *lāgi*.

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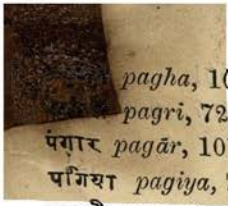

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